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PALESTINE

IN THE TIME OF CHRIST.

London, Published by Longman & Co. Paternoster Row, 1845

Ἡ

ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE

GREEK TESTAMENT,

WITH

ENGLISH NOTES,

CRITICAL, PHILOLOGICAL, AND EXPLANATORY,

PARTLY

SELECTED AND ARRANGED FROM THE BEST COMMENTATORS, ANCIENT AND MODERN

BUT CHIEFLY ORIGINAL.

THE WHOLE BEING ESPECIALLY ADAPTED TO THE USE OF

ACADEMICAL STUDENTS, CANDIDATES FOR THE SACRED OFFICE, AND MINISTERS;

THOUGH ALSO INTENDED FOR THE USE OF THEOLOGICAL

READERS IN GENERAL.

BY THE

REV. S. T. BLOOMFIELD, D.D. F.S.A.

OF SIDNEY COLLEGE, CAMBRIDGE,

AND VICAR OF BISBROOKE, RUTLAND.

Ἐγκύπτετε εἰς τὰς γραφὰς, τὰς ἀληθεῖς ῥήσεις Πνεύματος τοῦ ἁγίου.

CLEMENT. *Epist. ad Corinth.* § 45.

SIXTH EDITION.

IN TWO VOLUMES.

VOL. I.

LONDON:

LONGMAN, BROWN, GREEN, & LONGMANS,

PATERNOSTER ROW.

MDCCCXLV.

PREFACE

TO THE

FIRST EDITION[1].

In laying before the Public a *fourth* Work,—not less considerable than any of those in which he has been previously engaged,—the Author feels that the approbation, with which his *preceding* labours have been received by the Public, may well remove from his mind much of that anxiety, which he would otherwise have felt, as to the reception the *present* might experience at their hands.

It is obviously proper, in sending forth a new Edition of the Greek Testament,—as it would be in editing any other ancient writings,—as well to point out to the reader the principal *deficiencies*, which such an Edition is intended to supply, as to state the particular *purposes*, which it is intended to answer.

As far as regards the *Text* of the New Testament, the present Editor is not disposed to deny, that amongst the various Editions already extant, sufficient evidence is afforded to enable any one, competently furnished with Learning and Critical information, to ascertain in general the true reading of any passage. Yet what are called the *Standard Texts* differ considerably; especially that of Griesbach, as compared with the *textus receptus*, and even with that of Matthæi. And it is not to be supposed that Students—or indeed readers of the New Testament in general,—have at command *all* the principal Critical Editions, or ordinarily possess the ability to decide between their diversities. Hence it seemed desirable that such persons should be supplied with a Text so constructed, that the *variations* from the *textus receptus* should be, as far as is practicable, distinctly marked in the *Text itself;* and not left to be learned from the Notes: and further, that the *state of the evidence*, in all important cases, should be briefly laid before the reader,—together with the *reasons* which had induced the Editor either to adopt any *variation* from the

[1] This and the following Preface were first written as they appear in the First and Second Editions of this work. They have in this Third been not barely reprinted, but have undergone numerous alterations in the way of enlargement, retrenchment, transposition, modification, or otherwise; and that for the purpose of presenting, in a more perspicuous and definite form, various important particulars, serving to explain the chief purposes which the present work was intended to answer, and the principles by which the Editor has been guided in forming it.

received text, or to *retain* it, though against the judgment of eminent Scholars;—so that the Student might thence learn to judge for himself, as to any matter in dispute. But a *new recension* of the Text, formed on such a plan, however desirable, was not to be found in this country; nor, indeed, in any other,—at least based on sound principles of Criticism; the Texts for Academical and general use, on the Continent, being little more than *reprints* of that of Griesbach; of which the imperfections, as will appear from what is said in the course of the following work, are very considerable.

But if thus great was the want of a *Text* fitted for such uses, how much greater was that of a suitable body of *Annotation!* in adverting to which we may previously glance at the origin and progress of Biblical Criticism and Interpretation; by the former of which we ascertain what an author has actually *written*,—by the latter, what is really his *meaning*. Now to the primitive Christians neither of these aids was requisite. The *text* itself of Scripture was then in its greatest purity, and its *sense* must have been, upon the whole, sufficiently perspicuous to all attentive readers; and for such as needed any explanation, *Teachers* were at hand, who had been instructed either by the Apostles or their immediate successors. Such a state of things was *then* sufficient for all ordinary purposes, both as regarded the general sense of Scripture, and the evidences of the truth of Christianity. For at that period, in the controversies of the Jews with the Christians, the authenticity of the Old Testament was alike admitted by both parties; and their differences of opinion, as to the meaning of prophecies, did not turn upon the grammatical signification of this or that particular phrase, and seldom upon any of those points which now form subjects of critical discussion. As respects the *interpretation* of the New Testament (whose authenticity was then unquestioned), the difficulties now found did not at that period exist; since the Greek language was as yet a *living* language, and indeed the vernacular one of most of the early Christians. And as regarded the interpretation of a few passages in the New Testament of more than ordinary difficulty and obscurity, *that* was supplied to the early Christians, for nearly two centuries after the death of Christ, by a kind of *Traditio Hermeneutica*, to which Irenæus appeals as *authority* for the interpretation of Scripture. And as that *Traditio* grew fainter, it was supplied by what was called the *Canon*, or Rule, of truth or faith; which, however, as Bp. Marsh shows, "is not to be understood to import any authority distinct from Scripture, but Scripture itself interpreted by authority." After the second century, hermeneutical science became, from the circumstances of the times, in some degree necessary; and this necessity must, from the very nature of things, have become, in the lapse of time, greater and greater. Hence

originated the literal and grammatico-historical interpretation, which gradually took place of the allegorical and mystical one of an earlier period. Of this Origen was the founder; and Chrysostom, Basil, and Theodore of Mopsuestia, were the most successful cultivators: though others, as Cyrill, Isidore, Jerome, Cassiodorus, Ambrose, Hilary, and Augustine, more or less distinguished themselves. In a later age, the precious, but too prolix, comments of those Fathers were either brought together into *Catenas*,—consisting of collections from various writers, arranged, in the manner of our Variorum Commentaries, under the portions of Scripture to which they belonged; (see Ittig. *de Catenis Patrum* and Fabricii *Bibl. Græc.* Harles. vol. viii. pp. 637. 700.)—or the pith of the most important exegetical matter was drawn forth into something like *Commentaries* by Euthalius, Ambrosiaster, Theodoret, J. Damascenus, Theophylact, Euthymius, Arethas, Andreas, Œcumenius, Photius, Bede, Rabanus, Alcuin, and Anselm; or with further distillation, by Walafrid Strabo, (who formed a Catena, or collection of short comments from the Latin Fathers, which, from being subjoined to copies of the Vulgate, came to be called *Glossa ordinaria*, or, from the place it occupied, *marginalis*), and by the Scholiasts, and Glossographers; the latter of which are contained in the Lexicographical compilations of Suidas, Hesychius, and Phavorinus, collected by Ernesti. To these succeeded, at a much later period, the Scholastic Interpreters, as Peter Lombardus, Duns Scotus, and Thomas Aquinas,—whose prolix and too artificial comments were moulded somewhat after the form of the old Catenas; and indeed were chiefly founded on Augustine, Jerome, Ambrose, and other Latin Fathers. These were again followed by Nicolaus Lyranus, who flourished in the early part of the fourteenth century, and was the author of a work entitled *Postillæ*, in which is contained a brief literal comment on the whole of Scripture, and that so excellent, as to pave the way for Luther, Calvin, Melancthon, and the other labourers in the great work of the Reformation. He may, indeed, be called the Father of, or Forerunner to, the modern school of Expositors; to whom he taught the lesson, almost lost since the time of Chrysostom, and Theodoret, to first draw forth the literal, or grammatico-historical sense of Scripture.

This brings us down, after the lapse of another century, to the early modern Commentators, as Valla, Dionys. Carthus., Pellicanus, Vatablus, Zwinglius, Erasmus, Bugenhagen, Flacius, Bullinger, Beza, Melancthon, Bucer, Camerarius, Zanchius, and Strigelius, whose works, however,—so far from forming, or being intended to form, what may be called, a perpetual or regular commentary,—have the inconvenience of presenting only partial explanation, and illustrating only such points as seemed especially to require elucidation, or rather, for the most part, such as the writers felt themselves best able to explain.

This deficiency continued to a late period, and especially in the Commentators of the 17th century. Exceptions, it is true, did occur; as in Luther, Calvin, Hyperius, Musculus, Marlorati, Hunnius, Crellius, Tarnov., and Calixt.; yet in them, (and, at a later period, in L. Brug, Piscator, Aretius, Tirenus, and à Lapide, nay, even in the far abler works of Maldonati and Estius,) we have the *opposite* inconvenience of the commentary being extended to so immoderate a length, as, in a great measure, to preclude its being *read*. The very same error was committed, throughout a great part of the seventeenth century, by our English Divines of the Puritanical, or Nonconformist school, as Dr. Owen and others, and towards the close of that century, by Cocceius, Lampe, Gerdesius, and Wesselius; in whose hands the *Analytical* method became as adverse to the discovery of truth, as the *Logical* and minutely Grammatical had been, in the hands of Crellius, Schlichting, Wolzogen, and others of that School; in whose footsteps certain English Commentators of the Arian sect, as Benson, Pierce, Taylor, and others, unhappily too much trode; nor were Locke and Chandler, great as are their merits in other respects, wholly free from this fault. The best Commentaries of our own countrymen, during the seventeenth, and part of the eighteenth century, as Hammond and Whitby, however valuable in themselves, partake of the same fault as that just adverted to,—in being, like that of their model, Grotius, too prolix in some parts, and unsatisfactorily brief in others; no approach being made to any thing like a connected *Commentary*; except, as in the case of Owen and Benson, on a scale too extended to admit of being read, and on principles little to be approved. *This* state of things, both here and on the Continent, long continued; and the first attempt at any thing like a regular, or what is called perpetual, Grammatical Commentary, formed to be *read through*, and not to be used for *reference* only, was made by the judicious and acute Koppe, who in 1778 commenced an Edition of the New Testament with a corrected text, short critical, and rather copious philological and exegetical Notes, serving to establish the literal and grammatical sense; all doctrinal discussions being excluded. The learned Editor only lived to publish two Volumes, containing the Epistles to the Romans, Galatians, Ephesians, and Thessalonians; and, after his death, the work was continued by Heinrichs and Pott; who, however, so altered the original plan, which was in many respects excellent, as to unfit it for the purposes first contemplated. To which may be added, the objectionable nature of much of their matter; the views of these latter Editors so largely partaking of that leaven of heterodoxy, from which their predecessor himself was not wholly free, and which has worked so extensively and perniciously in the greater part of the German Commentators, from the time of Semler downwards.

Of several other works, on nearly the same plan, which appeared subsequently to the above, may especially be noticed the Commentaries of *Rosenmüller* and *Kuinoel:* of which the latter work is on various accounts preferable to the former; but, from the too frequent introduction of certain highly pernicious dogmas of Semler, Paulus, and others of the anti-supernaturalist school,—though accompanied with refutations by the Editor,—it is quite unfit for the use of Students. And, as respects the Critical and Philological departments, the works of both evince an insufficient acquaintance with the enlightened principles of the great Critics of the School of Bentley and Hemsterhusius, Porson and Hermann. In the later Commentary of the learned *Fritzche*, on the Gospels of St. Matthew and St. Mark, this fault, at least, cannot be found. Yet, how can we fail to lament, that while we find the learned Critic *acknowledging* the *sense*, which the laws of Verbal Criticism compel the Interpreter to assign to Scripture, we should also see *him* caught in the toils of that miserable sophistry, which entangles the ordinary and half-learned sciolists and sceptics of his country! Besides, the prolixity, and, still more, the excursiveness of his matter, render it unsuitable for Academical or general use. Indeed, we may well say of this, as of the *foregoing* works,—and, in a certain degree, of the Annotations of Dindorf, Morus, and Iaspis,—πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά. Finally, even in the exegetical writers of what may be called the *orthodox* School of Germany,—as Bengel., Turretin, Ernesti, Carpzov, Borger, Tittmann, Heydenreich, Laurmann, Tholuck, Hengstenburg, Bornemann, Pelt, Lücke, Scholz, Steiger, Billroth, Harles, and Olshausen,—we have, more or less, the inconvenience of extreme prolixity, frequent obscurity or mystification, and, above all, the want of a clear and well-digested arrangement.

Hence an Edition of the New Testament, uniting with sound doctrinal views such enlightened principles of Criticism and Interpretation, as to meet the advanced state of Biblical science at the present day[1], and in other

[1] That Biblical science has greatly advanced, even within the lifetime of those who have mainly contributed to produce that progress, is undeniable. And as it *has* advanced, so ought it to *continue to go forward*. "Let no man," in the words of the illustrious CUDWORTH, "imagine that we can go too far, or be too well read in the book of God's *words*, Divinity, or in the book of God's *works*, Philosophy; but rather let men awaken themselves, and vigorously pursue an *endless progress* of proficiency in both." So, in full anticipation of the advances which have actually been made, we find the sagacious ROBERT BOYLE, in his Tract on the Excellency of Theology (Works, vol. iv. 16—19), expressing it as his opinion, that "a further use may yet be made of the Scriptures, than Divines and Philosophers seem to have thought of." Such, indeed, is the depth of sense, which is found in these "lively oracles," that, as the same admirable writer observes, "we shall not do right either to Theology, or to the greatest repository of all its truths, *the* BIBLE, if we imagine that there are no considerable additions to be made to the theological discoveries we have already made, nor any clearer exposition of many texts of Scripture, than are to be

respects adapted for Academical and general use, especially in our own country, was still a Desideratum. This it has been the endeavour of the present Editor to supply; with what degree of success, he leaves to the learned and candid reader to determine; and he will now proceed to unfold the *principles* of Criticism and Interpretation by which he has been guided, and the *purposes* which the present work is especially intended to answer.

The Text has been formed on the *basis* of the last Edition of R. Stephens, adopted by Dr. Mill, whose text differs very slightly from, but is admitted to be preferable to, the received or *common* Text, which originated in the Elzevir Edition of 1624. From this there has been no deviation, except on the most preponderating evidence; critical conjecture being wholly excluded[1]; and such alterations only introduced, as rest on the united authority of MSS., ancient Versions and Fathers, and the early Editions (especially the *invaluable* Editio Princeps, Complut. 1516), and which had been already adopted in one or more of the *Critical* Editions of Bengel, Wetstein, Griesbach, Matthæi, and Scholz. And here the Editor must avow his dissent, though not, generally speaking, from the *Canons of Criticism* professedly acted upon by Griesbach in his Edition of the New Testament, yet altogether from the *system of Recensions* first promulgated by him, and founded, as the Editor apprehends, upon a misapplication of those canons. The perpetual, and, for the most part, needless cancellings[2], and alterations of all kinds, introduced by Griesbach from a few ancient, but altered, MSS., and Versions formed on such MSS., evince a temerity that would have been not a little censurable even in editing a *profane* writer, but which can scarcely be too strongly reprobated when exercised on the sacred Volume.

Further, the present Editor has so constructed his Text, that the reader may be said to possess the advantage of having before him both the Stephanic, and

met with in the generality of Commentators." We may, indeed, not unaptly, apply, *mutatis mutandis*, to the book of God's *word* what Sir Thomas Browne well says of the book of God's *works*, "that the wisdom of God receives small honour from those vulgar heads that rudely stare about, and, with a gross rusticity, admire his works. Those highly magnify him, whose judicious *inquiry* into his creatures returns the duty of a devout and *learned admiration*."

[1] *Conjectural* emendations, indeed, are at once *unnecessary* (with so many MSS.) and *presumptuous*; nay *foolish*, as often founded on ignorance of the contents and true character of the Book, on which the Conjecturers have chosen to try their ingenuity.

[2] In justification of these, it has been urged, that the words, phrases, or clauses, so thrown out, are glossematical, and therefore spurious. On this point, however, the present Editor is quite of another opinion; and he begs to refer his readers to a masterly Commentatio by C. C. Tittmann *de Glossematis N. T. rectè investigandis* (at p. 501, sqq. of his Opusc. Theolog. Lips. 1803); as also an able and instructive Dissertation of Bornemann *de Glossematis N. T. cautè dijudicandis*, Lips. 1830, who there completely refutes the rash assertions of Wassenbergh, in a Dissertation *de Glossis* appended to Valckenaer's Scholia ad Nov. Test.

the corrected text, formed on the best Manuscripts, ancient Versions, and early Editions. To advert to the various kinds of *alterations* of the Stephanic text, as they arise from the *omission* or the *insertion* of words, or from a *change of one word into another*,—nothing whatever has been *omitted* which has a place in that Text; such words only as are, by the almost universal consent of Editors and Critics, regarded as *interpolations*, being here placed within *brackets*, more or less inclusive, according to the degree of suspicion attached to them. Nothing has been *inserted* but on the same weighty authority; and even the inserted words are pointed out as *insertions*, by being expressed in a smaller character. All *altered* readings have *asterisks* prefixed, the old ones being invariably specified in the Notes. And such readings as, though left untouched, are by eminent Critics thought to need alteration, have a ‡ prefixed. Such words (extremely few in number) as are, on good grounds, supposed to be corrupt readings, though the MSS. supply not the means of emendation, are designated by an *obelus* †. As to *Various Readings*, all really important ones are noticed; chiefly those which, though not admitted into the text of the present Edition, have been adopted by one or more of the great Editors, Wetstein, Matthæi, Griesbach, and Scholz. In such cases, the *reasons* for non-adoption are usually adduced. And this has been done almost universally in the case of deviations from the Stephanic Text, however minute.

The division of the Text into *paragraphs*, instead of *verses* (though these are expressed in the inner margin), is agreeable to the custom of the most eminent Editors, from Wetstein to Scholz, and can need no justification. Indeed, scarcely any thing has had a more unfavourable effect on the interpretation of the New Testament, than the breaking up of the whole into verses; thus occasionally dissevering clauses closely connected in sense; and producing, at first sight, a false impression, by interrupting to the *eye* that continuity which must be obvious to the *mind*.

The *Punctuation* has been throughout very carefully adjusted, after a comparison of all the best Editions, from the Editio Princeps to that of Scholz. To each verse is subjoined, in the outer margin, a select body of the most apposite *Parallel References*, as adopted by Bp. Lloyd from Curcellæus. The citations from the Old Testament are expressed as such by being *spaced out*; and the words of any speaker are indicated by an appropriate mode of punctuation, and by the use of a Capital letter to designate their commencement.

The Critical Notes chiefly serve to give *reasons* for the methods pursued in forming the Text; but are introduced partly to illustrate important principles of Biblical Criticism.

As to the Exegetical Notes:—These are, for the most part, of the kind found in the best Critical Editions of the Greek *Classical writers;* being meant to comprise whatever tends to the establishment of the *grammatical and literal sense:* and, in this department of his labours, the Author has availed himself of every aid that could be derived from all the best Commentators, ancient and modern. And as the meaning of any word is always a simple *matter of fact*, and, like all such, must require to be established by valid evidence, in showing the *usus loquendi*[1]; so that evidence must be adduced, whether *direct* or *indirect*. In short, the method systematically adopted by the present Annotator, in order to ascertain the sense of passages of very doubtful or disputed meaning, has been this:—to seek their illustration, 1. From parallel passages of the New Testament either of the writer himself, or of the other writers of the New Testament; thus making Scripture in some measure its own Interpreter. 2. From passages of the Septuagint, Josephus, and Philo. 3. From the Apostolical Fathers. 4. From Apocryphal Ecclesiastical writings of undoubted antiquity; which are of considerable utility, as indicating the Theological opinions of the times when they were written, whether *earlier* or *later* than the New Testament: in the former case showing the opinions of the Jews previous to the promulgation of the Gospel; in the latter, often contributing to the interpretation of the New Testament, and sometimes establishing its authenticity and uncorrupted preservation. 5. From the early Rabbinical writers. 6. From the Fathers of the Church in general, Greek and Latin, especially of the first four centuries, together with the Greek Commentators, Catenists, and Scholiasts. 7. From the Greek Classical writers,—especially those who lived after the formation of the Alexandrian and Hellenistic, Common or Popular dialect, so ably discussed formerly by Salmasius and Gataker, and recently by Planck and Winer. The illustrations derived from this last source are in general original, and, when not specifically ascribed to any Commentator or Critic, may usually be considered as such. The above may be denominated direct evidence; to which must be added the indirect, in an examination of the *scope*, *subject-matter*, *context*, *nature of the subject*, *analogy of language* or *doctrines*, and finally *historical circumstances*[2], &c. In short, the great purpose of the Editor has

[1] For since (as Bp. Marsh observes) the import of words is purely conventional, so their connexion with the notions they convey is founded on the usage, i. e. practice, of those who employ the language, whether in writing or conversation.

[2] And here it may not be out of place to adduce Bp. Marsh's three rules of interpretation: 1. that authors must in general use their words in the sense in which they were generally understood; 2. that the meaning of a word used by any writer is the meaning which was affixed to it by those for whom he immediately wrote; and 3. that the words of an author must not be so explained

been to apply the rules of hermeneutical science to the simple object of drawing forth from the words of any passage the sense intended by the sacred writer[1]; to ascertain which he has been careful to trace the connexion of the clauses or sentences one with another, to indicate the course of thought or reasoning pursued by the writers, in order to present the general sense of any portion of Scripture. Moreover, in endeavouring to determine the true interpretation, the Editor has always aimed first at settling the *grammatical* and *literal* sense of any disputed passage; mindful of the pithy dictum of Scaliger, that all controversies in Theology arise from mistakes in *grammar*,—meaning thereby, in an extended sense, *Philology in general*. So it was a customary assertion of LUTHER, "optimum grammaticum, eum etiam optimum theologum esse;" and that "Theology is no other than grammar applied to the words and sentences of the Holy Spirit[2]." Indeed, as Bp. Middleton well observes,

as to make them inconsistent with his known sentiments and situation, and the circumstances of the subject on which he wrote.

On this subject (which is one of no small importance) the reader is also referred to the instructive Lecture (L. i. ch. x. § 1) of Prof. Hey, entitled, 'Of interpreting expressions of Scripture, by entering into the *circumstances* of those to whom they were immediately addressed.' This, he shows, must be done "by endeavouring to *put ourselves in the place* of those who spoke or heard." "As (continues he) we are far removed from the circumstances of those for whom they were calculated, we should see what knowledge the persons, rightly circumstanced for understanding them, had, which *we* have not; and we should analyze those acts of the mind by which they were able, habitually, without being conscious of it, to assign to their words precisely that degree of meaning which they were intended to convey. In short, to give ourselves their ideas and feelings; whereby we may be enabled to limit and apply expressions which, from the imperfection of human language, are too general and extensive to be taken literally. Now in order to bring ourselves into the situation of others, and learn their ideas and feelings, we must acquaint ourselves with their customs and opinions." Finally, he shows (as does Bp. Marsh) that "it is alone by learning, and the study of various sciences, that we are let into those circumstances, and enabled to put ourselves into the proper position to judge of the sense."

[1] Thus it is well observed by Bp. Marsh (Lect. p. 285) that "all our inquiries into the *meaning* of a word in any particular passage must be all brought at last to concentre in that single point,—*the notion affixed to it in that passage* by the author." Accordingly, in opposition to the notion of certain Theologians,—as Doddridge, and some German divines before his time, who held that "the words of Scripture mean all that they *may* mean,"—a notion founded on the Canon of Cocceius, "Verba SS. tantum semper valere quantum valere possunt," (which probably originated in the old Jewish dogma,—that in the words of Scripture there is a sensus *innatus*, and a sensus *illatus*,)—by which a variety of senses might be extracted from the same passage;—the present Editor contends, that there is only *one* true sense,—that in the mind of the sacred writer. See Bp. Marsh's Lectures, *passim*, and Mr. Horne's Introd. vol. ii. p. 357. In short the notion itself of a *manifold interpretation* was one which had arisen in the dark ages, and been banished by the light of the Reformation and the exertions of the learned Reformers (as Luther, Calvin, and Melancthon); and the quarters from which it was attempted to be revived,—the Mystical School of Cocceius and the Mystifying School of Germany,—would of itself stamp its falsehood.

[2] *Melancthon*, too, who composed the Confession of Augsburg, used to affirm, "non posse evadere bonum *Theologum*, qui non antea fuerit bonus *Interpres;* neque posse Scripturam intelligi *theologicè*, nisi antea intellecta sit *grammaticè*." In fact (as Bp. Marsh observes) "learning, and especially grammatical learning, was the pillar by which the edifice of the Reformation was supported."

"when we consider how many there are who seek to warp the Scriptures to their own views and prepossessions, *Verbal Criticism* seems to be the *only barrier* that can be successfully opposed against heresy and schism."

Again, the Editor has especially kept in view *simplicity* of sense, in opposition to far-fetched, however erudite, interpretations. On which subject it was well observed by the acute Maldonati, "Verior aliquando vulgi quam sapientum sententia est, quod dum simplicius veritatem quærit, facilius invenit." Words and phrases must not be taken in some *recondite* sense, such as men of learning and ingenuity, in quest of support for an hypothesis, may devise; but in the *ordinary* sense, in which the persons addressed, whether in preaching or writing, would be likely to understand them.

Moreover, the too frequent recurrence, in recent Commentators, to the principles of Pleonasm, Hebraism, &c. has been here studiously discountenanced, as well as all other Philological devices to dilute, pare down, or explain away the sense of Scripture[1]; since it is ever to be borne in mind, as was well said by Bengel, "altæ sunt cogitationes sermonis sacræ (see Ps. xcii. 5, and 1 Cor. ii. 10); inde verba sunt inexhaustæ virtutis." Above all, care has been taken not to lower the august dignity of certain portions of the New Testament, by ill-judged attempts at explanation, where all explanation must fall short; since it respects "such knowledge as is too wonderful and excellent for us,—we cannot attain unto it." (Ps. cxxxix. 5.) In the words of Milton,

> "Heaven is for thee too high
> To know what passes there. Be lowly wise;
> Contented that thus far hath been revealed."

In short, it has been every where the purpose of the Editor to inculcate the cultivation of that "knowledge within bounds[2]" (the φρονεῖν εἰς τὸ σωφρονεῖν of the Apostle, Rom. xii. 3.) of which it is well said by the same great Poet,

> "Knowledge is as food; and needs no less
> Her temp'rance over appetite; to know
> *In measure* what the mind may well contain."

So Tacitus says, to the praise of Agricola, "Retinuit (quod est difficillimum) *ex scientia modum*." And if he should be thought by any persons to have employed unnecessary pains in ascertaining the *antiquity* of interpretations, he

[1] See Deyling's Dissertation de Amplitudine Sensus Biblici non coarctandâ, Op. Sacr. P. v. Accordingly, the Editor has carefully handled those *enumerations* of vices, and sometimes of virtues, which not unfrequently occur in the New Testament. In opposition to the general custom of Commentators, of considering them as merely expressing a *congeries* of all sorts of vice or virtue, (by which is avoided the trouble of explanation,) the present Editor has, he trusts, succeeded in tracing a *plan*, and showing the *distinctive meaning* of the several terms. For examples the reader is referred to Rom. i. 29, seqq. Gal. v. 19—21. 1 Cor. vi. 9. Ephes. iv. 31, seqq.; v. 3—5. 2 Tim. iii. 2—5. 1 Pet. iv. 3—15. 2 Pet. i. 3—7.

[2] So Bacon, Nov. Organ. Præf., exhorts: "Ut nec altum sapiamus, nec ultra sobrium."

would recommend to their consideration the weighty remark of Bp. Middleton, that "Theologians would do well to notice the *antiquity* of the opinions which they defend, because that antiquity is sometimes no inconsiderable evidence of truth." It has, however, been his aim to steer clear of any undue prepossession, whether in favour of *antiquity* on the one hand, or of *novelty* on the other [1]; and he may truly say, with Strabo, *βούλομαι τὸ ἀληθὲς, ἄν τε παλαιὸν, ἄν τε νέον*: or with Seneca, Epist. 33, "Quid ergo? non ibo per priorum vestigia? Ego verò utar viâ veteri: sed si priorem (Lege *propiorem*) planioremque invenero, hanc muniam. Qui antè nos ista moverunt, non domini nostri, sed duces sunt. Patet omnibus veritas, nondum est occupata, multum ex illa etiam futuris relictum est." In short, the Editor has every where endeavoured to unite the respective advantages of simple and solid *old* views, and also of ingenious and learned *new* ones; to which we may well apply what the great Grecian Historian (Thucydides vi. 18), says of the union of *youth* with *age* in deliberation and counsel:—*νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι· ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν.* In certain cases, indeed, he has been enabled to justify and confirm, by the suffrage of antiquity, what had been unjustly rejected, or at least distrusted, as mere *novelty;* but, far more frequently, to show the solid grounds of interpretations, which it had been too long the fashion to reject, merely from their being *old* and *common;* though their antiquity and general reception ought rather to have argued them to be true, since, as Cicero well says, "Opinionum commenta delet dies, Naturæ ac veritatis judicia confirmat." See Bacon's Novum Organum, i. 74, init.

As to the much-controverted subject of the *style of the New Testament*, the Editor acquiesces in the opinions neither of those who regard the Greek as pure, nor of those who account it barbarous and ungrammatical. To maintain the former position, after the labours of so many eminent writers, from Salmasius, Gataker, and Vorstius downwards, were a vain attempt,—and as *needless* as vain; since, as Valckenaer observes, "Why should absolute purity of style be

[1] To this purpose may be adduced a profound remark of BACON, Nov. Organ. i. 56, "Reperiuntur ingenia alia in admirationem Antiquitatis, alia in amorem et amplexum Novitatis effusa; pauca vero ejus temperamenti sunt, ut modum tenere possint, quin aut quæ rectè posita sunt ab Antiquis convellant, aut ea contemnant quæ rectè afferuntur à Novis. Hoc vero magno scientiarum et Philosophiæ detrimento fit, quum *studia* potius sint Antiquitatis et Novitatis, quam *judicia:* Veritas autem non a felicitate temporis alicujus, quæ res varia est; sed a lumine Naturæ et Experientiæ, quod æternum est, petenda est." The folly of an excessive fondness for *either* is ably pointed out by the same eminent writer, De Augm. Scient. l. ii. Indeed, of extremes in general, into which men are ever too prone to run, (thus Hor. Sat. i. 2. 24, "Dum vitant stulti vitia, in contraria currunt,") it is well said by another very deep thinker (the late Alexander Knox) that "the great Charter of nature and providence has established that *temperaments* shall survive when *extremes* are no more."

contended for in a book where we look for majesty of *things*, not dressed out in the trappings of human ornament?" And as to the *latter*, it surely does not follow, because some words of the New Test. are found no where else, that they originated[1] with the sacred writers, or were *barbarous*[2]; since there is great reason to suppose, that the Classical authors preserved to us do not contain a tenth part of the Greek language, as it existed at the beginning of the Christian æra. Such words or phrases, then, *may* have been used by the best writers,—or they may have formed part of the provincial, or popular[3], colloquial and domestic phraseology, not preserved in any of the remains of antiquity.

Finally, it has been the uniform practice of the Editor fairly to avow, and courageously to encounter, the various difficulties[4] which exist in the New

[1] Thus, for instance, καλλιέλαιος, at Rom. ix. 24, was long thought to be a word formed by St. Paul, from ἀγριέλαιος just before, until at length it was found in Aristotle, de Plantis, i. 6.

[2] There are not wanting expressions in the New Testament, which are *rejected* by some rash Critics, on the score of being formed *contrary to analogy*. But there are few of the most perfect Classical writers that might not furnish some such instances. As an example of which, it may suffice to adduce a form of expression occurring in one of the most finished compositions of antiquity—the Phœnissæ of Euripides, v. 405, καὶ τοῦτο λυπρὸν, ξυνασοφεῖν τοῖς μὴ σοφοῖς. Now here ξυνασ. is rejected by many Critics, (even the erudite Valckenaer) on the ground of *being formed contrary to all analogy*. Porson, however, prudently forbore to make any alteration; "since (says he) Euripides may have violated the usual rules for the sake of a stronger antithesis." Thus, in a similar manner, we may usually account for such so-called violations of analogy in the *New Testament:* ex. gr. Phil. ii. 30, in the case of the disputed term παραβουλεύεσθαι; where see Note.

[3] And that the style of the New Testament is quite of a *popular* cast, is a point fully established; though, for want of sufficiently bearing it in mind, serious errors as to the sense (some even involving *doctrines*) have occasionally arisen. Insomuch that Prof. Hey, Lect. vol. i. p. 5, thinks "the chief difficulty, as to expressions in Divinity, arises from not considering the language as popular." Be that as it may, certain it is, as Mr. Simeon observes, (Hor. Homil. Append. vi. p. 325.) that "many mistakes in religion arise from not considering sufficiently the style and manner in which the Sacred writers express themselves. They speak (says he) *strongly* on all subjects, and never contemplate for a moment the *niceties* of Criticism, or dream of their words being weighed in a balance." True is the remark of Tittmann, de Synon., p. 216, "Ea est orationis Scriptorum Sacrorum natura, ut ad vitæ communis loquendi consuetudinem quàm proximè accedat. Sed hujus consuetudinis (quâ indocti pariter ac docti utuntur) ea indoles est, ut syntaxeos, quantum legibus illis non necessariis constat, vincula ægerrime patiatur. Unde fit, ut sermo vitæ communis fere omnes loquendi formas habeat, quibus idiomata constant, et schemata orationis." Nor is there any reason to stumble at this view, since, as Prof. Hey observes, (Lect. vol. iii. p. 243.) "It cannot diminish our respect for the Scriptures to look upon them as written in popular language, since, if they were *not*, they would in reality be written in no language at all—i. e. in no words which would convey ideas to such persons as they were addressed to." In short, "The word of God," says Abp. Leighton, "speaks to *men*, and therefore it speaks the language of the children of men."

[4] Even Augustine, though not in other respects an advocate for deep erudition, acknowledges this in his Epistle to Volusian, saying of Scripture, "omnibus accessibilis—paucissimis penetrabilis." There are, indeed, not a few passages of Scripture, to whose interpretation one might apply the words used by him on Col. i. 16, "Dicant hoc qui possunt, si tamen possunt probare quod dicunt: *Ego me ignorare confiteor.*"

Testament writings, especially the Epistles,—difficulties to the production of which numerous causes have concurred: the sources of which, and the extent of the acquirements necessary to the Interpreter of Scripture, are ably pointed out by Bp. Marsh, in his two first Lectures on the Interpretation of the Bible, and justly ascribed to distance of time and place, dissimilarity of laws and customs, language and forms of expression, habits of thought, and characteristics of every kind; as different, indeed, as east from west. Much, however, of the difficulty is not peculiar to Scripture, but extends, more or less, to all ancient writings. Thus it has been truly said by Goethe, that "times long past are to us a seven-sealed book." Let it, however, be borne in mind, that if the Scriptures be difficult, they have been permitted by Providence to be so for various wise purposes, ably pointed out by President Edwards, Works, vol. viii. p. 198; who there shows that "a Divine wisdom appears in ordering it thus." And, as Bp. Marsh observes, "instead of complaining about difficulties, we must strive to surmount them, by obtaining the knowledge which God has given us the *means* of obtaining, and which, from its *necessity*, we may infer it is our *duty* to obtain." But though confessedly difficult, the Scripture is (as the present work will sufficiently evince) far from being, what infidels would represent it, *unintelligible*, but is capable of a rational and consistent sense, if the same means be taken to ascertain it, as have been bestowed on other ancient writings. This, however, involves a question of no little importance,—whether the *same principles* must govern the interpretation of the New Testament, as those which are used in explaining other ancient writings. Now Planck, in his Introduction to Sacred Philology, says that the *very same* principles must be acted on; as also does Bp. Marsh, Lectures, p. 321. But Prof. Turner, of New York, in his Translation of Planck's Work, judiciously modifies the rule as follows: "It cannot be denied that the same principles must govern the interpretation of Scripture as are used in explaining other writings: and yet the peculiar character of certain portions of Scripture is such as to allow, and very reasonably too, an interpretation which could not with certainty be elicited without conceding such a view of their character as cannot be pretended to apply to that of any other writings extant. I refer to whatever portions of the Old Testament are really typical of events connected with the New Dispensation, and also of those portions of the *prophecies* which, while they declare truths and facts in immediate connexion with that religious system under which the authors lived, do also announce other facts of a subsequent age, and identified with doctrines and realities belonging to the Gospel. In such cases the allowed principles by which writings in general are explained are not of themselves sufficient. The comment on the New Testament, which can in no case be proved to be incorrect, must be regarded

by the Christian Expositor in the light of a principle beyond the ordinary principles of interpretation, and must become an additional aid to him in eliciting the true meaning. Compare Ps. viii. with Heb. ii. 6—9." Finally, it is well remarked by Servius, in his Catena on Job: "It is fit we should understand names according to the nature of the subject-matter, and not model the truth of *things* by the abusive signification of *words*."

To some, indeed, the remarkable *diversity of interpretations*, in not a few passages of the New Testament, may appear unaccountable. Yet this is no proof that the sense of Scripture is too uncertain to be determined; but merely that Exegetical science, as regards Scripture, was for a long time, and has been until a comparatively late period,—during which rapid strides have been made [1],—in a very imperfect state: a state of things may well be accounted for, from the manifest insufficiency, as Critics and Philologists, of by far the greater part of those who have undertaken to determine the sense of Scripture; few of whom have employed that *accurate* and *scientific* mode of interpretation found in the Annotations of the great Critics and Philologists of the eighteenth and nineteenth centuries on the Greek Classical writers; "a constellation (as says the learned Mr. Mitchell on Aristophanes) in whose profound researches have been forged the *golden keys*, which unlock treasures infinitely more precious than any thing which Greece or Rome has left us; and in this sense Philology, though building her nest upon the earth, is found, like the songster, who also builds her nest there, bearing her wings and notes to the very gates of heaven." Another cause of this diversity of interpretations in the sacred Scriptures (and that peculiar to and inseparable from them) may be found in the *vast extent of signification* of many of the expressions there employed: the cause of which is ably adverted to by Bp. Sanderson, Serm. p. 595: "The necessity (says he) of expressing supernatural and Divine things, by words taken from natural or human affairs,

[1] So it is truly observed by the erudite Tittmann, "Tirones hodie discunt ac norunt, quæ doctissimi olim viri vix mente divinarunt." This is especially the case with respect to the use of the Greek Article, Greek Syntax, Etymology, the nature of language in general, the true character of the diction of the New Testament writers, and the doctrine of parallelism, as brought forward by Bp. Lowth and Bp. Jebb. Prof. Dugald Stewart philosophically developes the *causes* of such intellectual advancement, in the progress of human reason necessarily accompanying the progress of society. "In consequence (says he) of the gradual improvements which take place in language as the instrument of thought, the classifications both of things and facts, with which the infant faculties of each succeeding race are conversant, are more just and more comprehensive than those of their predecessors; thus the discoveries which in one age were confined to the studious and enlightened few, become, in the next, the established creed of the learned; and, in the third, form part of the elementary principles of education." Elements of the Philosophy of the Human Mind, ch. iv. § 6. It may be further remarked, that all the above progresses also advance Criticism. Indeed, as Prof. Hey observes, "There is no species of mental improvement which does not improve Criticism. Thus polite arts refine our taste, and science ripens our judgment."

hath produced another necessity, of *enlarging the significations* of several of these words to a very great latitude; which is one especial cause of the diversity found in sundry parts of Scripture, and consequently of the difficulty of giving the proper and genuine sense of such places, and, as a consequence of that, of infinite disputes and controversies on points of religion." As instances of this he adduces the words *Faith*, *Grace*, and *Spirit* (to which he might have added *Justification*, and several other important terms); after which he subjoins the weighty remark, that "if all men could agree in what signification each of those words was to be understood in each of the passages where they are found, full three parts out of four of those unhappy controversies, that have been maintained in the Christian Church, would vanish."

The Editor must not omit to say, that he has given a new literal version of, or close paraphrase on, passages of more than ordinary difficulty, and has drawn up a series of *glossarial Notes* on all such words and phrases as seemed to require it. In the latter case he has endeavoured, in some instances, to combine and arrange what is scattered in the works of various Lexicographers and Philologists, and in others to supply their deficiencies. In all words and phrases of dubious import, he has endeavoured not only to *fix* their sense, but (in the words of JOHNSON) "to mark the progress of their meanings, and show by what gradations of intermediate sense, they have passed from their primitive to their remote and accidental signification:" in short, to give a sort of genealogy of the senses.

The Editor cannot conclude without expressing his feelings of devout thankfulness for that Gracious Aid from above, by which, under the pressure of various and formidable difficulties, and with such slender means as an inconsiderable benefice could supply, he has been enabled to complete two such arduous Theological works as his Recensio Synoptica, and the present Edition of the New Testament; works which, as a faithfully attached Son of the CHURCH OF ENGLAND, he has the highest satisfaction in reflecting, are so strongly confirmatory of her doctrines, discipline, and principles. May she derive that accession of *support* from the contents of the present work, which it is well adapted to supply! Then indeed, unsparing as have been the sacrifices of *health*, *fortune*, *comfort*, and whatever is thought to render life desirable, which he has so long made in her service,—he will not, under any circumstances, think that he "has laboured in vain, and spent his strength for nought;" but, looking forward to that *final* "recompense of reward," which he humbly hopes to receive, at the great day of Account, from the CHIEF SHEPHERD, and LORD OF THE VINEYARD, he will ever say, in the words of the Apostle, Ἐν τούτῳ χαίρω, καὶ χαρήσομαι.

PREFACE

TO THE

SECOND EDITION.

In laying before the Public a *second* Edition of the present work, the Author feels it incumbent on him to briefly state the various points of alteration and, it is hoped, improvement, that he has been enabled to introduce, and which give this Edition a decided superiority over the former. Of these a most important one will be found in the accession of much valuable matter from many works of great rarity and value, which had not hitherto formed part of the writer's collection. And as, in the former Edition, he had especially applied himself to trace the fountain-heads of interpretation, as found in the early Fathers and the ancient Commentators, Scholiasts, and Glossographers, so in the present he has thought it expedient to turn his particular attention to a class of writers hitherto almost wholly neglected by the later Expositors,—the great Reformers, both of the continent and of this country. Besides these, he did not fail to extend his examination to those mighty "Masters in Israel," who succeeded our British Reformers, and flourished from the age of Elizabeth down to the middle of the last century. Moreover, together with a diligent use of the works above adverted to, the Editor also applied himself to a complete re-examination of the whole body of criticism and interpretation. With what *success* he has carried into execution the extensive *plans* of improvement, which partly occurred to himself on mature deliberation, and partly were suggested by some eminent Biblical Scholars, will appear from an examination of the work itself; and in order that the reader may the better understand the points of difference between the former Edition and the present, it will be proper to specify the *nature* and *extent* of the various alterations introduced into the latter.

In the first place, the *punctuation of the Text* has been every where very carefully revised, and, as the Editor trusts, considerably improved. In adjusting it, it was his aim to steer a due medium between the two *extremes*—one (that into which the earlier Editors fell) of placing *too many* stops, and the other (that of the recent Foreign Scholars) of employing *too*

few. Moreover, the (·), or μέση στιγμὴ, has here been frequently used, where the earlier Editors had employed the *period;* thereby, too often, breaking up the continuity of the discourse ; which is, above all things, to be avoided,—especially in the Epistles of St. Paul. It is, indeed, a considerable defect in the system of Greek Punctuation, that it is unprovided with a stop answering to our *colon;* by which the μέση στιγμὴ has to be employed to express both the semicolon, which it can express, and the colon, which it cannot. To in some degree remedy this evil, the Editor has occasionally employed the *period* followed by a *small*, instead of a capital, letter, as answering to our *colon*. The greatest difficulty, however, connected with the punctuation of the New Testament is in placing the *comma;* for, as Winer observes, "though it is clear that none but a grammatically perfect proposition ought to be pointed off by a comma (nay, for this very purpose the comma was originally invented), yet to a grammatically perfect proposition belong not only subject, predicate, and copula (which three may be found either *expressed*, or left to be *understood*), but likewise the whole construction of a proposition, every particular forming one among several words mutually connected, without which the proposition would yield a defective sense." It must, of course, be occasionally difficult to decide on the matter. Indeed the learned writer himself admits that it is impossible to form any certain rules applicable to all cases, as regards the placing or not placing of the comma, which must vary according to circumstances too minute to be specified. In the use of the comma the present Editor has (after the example of all the recent foreign Scholars of eminence) deviated still more from the old mode of punctuation; which, while it seems to consult what is called the logical conjunction of the words, yet, in effect, by loading a long sentence with commas, and needlessly breaking it up into minute portions, renders the construction doubtful, and throws an uncertainty and obscurity over the sense of the whole passage. In the use of the *Parenthesis*, the Editor has observed the greatest care; often removing it where it had been generally employed, and occasionally employing it where it had not before been introduced. He has also sometimes adopted, as very convenient, the *Hypo*-parenthesis. Moreover he has everywhere been careful that the punctuation in his Text shall not be inconsistent with what, in his Annotations, he has shown to be probably the true *interpretation*.

Another feature of convenience and utility will be found in the Marginal Parallel References having been, in the first three Gospels, transferred from the outer Margin to the Notes (where they are printed, with the word *Comp*. prefixed in Italics, within brackets), and the place they formerly occupied assigned to (what was first suggested to the Author by the recent Foreign Edition of the New Testament, for Academical use, by Prof. Vater) a *Tabu-*

lar arrangement of Harmonic Parallels, exhibiting at one view references to all the portions of the other two Gospels common with that under perusal, and accordingly presenting the complete Narration of the Evangelists.

With respect to the TEXT itself, it is, with a few exceptions, the same as in the preceding Edition; and with reason;—since the Editor's opinions as to the origin and character of the Griesbachian text are, after much further research, precisely the same as before. In deference, however, to the opinions of eminent scholars, the Editor has, in the present Edition, more frequently introduced the mark ‡ expressive of doubt, at the same time detailing the proposed readings in the Notes.

Another important feature of improvement in the present Edition is, that regular INTRODUCTIONS are given to *all* the Books of the New Testament; whereas, in the former, they were prefixed to a *few* only, in the latter part of the second Volume. These Introductions are, indeed, some of them comparatively brief, but they will, nevertheless, it is hoped, be found to comprehend the discussion of all points of any material importance, and occasionally to contain views that had not occurred to former inquirers, nay such as may contribute not a little to the settling of questions which have been long disputed; as, for instance, on the *sources of the first three Gospels,*—and on the *writer of the Epistle to the Hebrews.*

Of the ANNOTATIONS, *Critical* and *Exegetical,* the former, discussing the *true reading* of passages, will be found, in the present Edition, far more numerous; and several of those contained in the preceding are in this enlarged, and, more or less, improved, and not a few re-written. The same may be said of another class of notes closely connected in their nature with those,—namely, *Critical discussions on the use of the Greek Article in the New Testament, and on Greek Idioms,* especially as regards the Hellenistic dialect found in the Alexandrian and later writers, compared with the phraseology of the earlier and purer authors. But the most extensive and important additions will be found—where they were most needed—in the EXEGETICAL notes. Now these, in the former Edition, were not so much in *continuity* as seemed desirable; there being too often a want of that *connecting thread* which *binds all together.* This, and occasionally the passing over of certain matters, which to some persons required elucidation,—or which seemed too extensive to be treated of in a work of this nature,—had almost entirely arisen from the Annotator's fear of overrunning the narrow limits prescribed to the work. In the present Edition these deficiencies have been carefully supplied, and the connexion and course of argument regularly traced; moreover no topics have been avoided merely from their extensiveness, except such as respect matters of *History, Chronology,* and the *Harmony* of the Gospels (on which he

begs to refer his readers to the elaborate works of Dr. Hales, Mr. Townsend, and especially Mr. Greswell), or of *Biblical Antiquities*, on which they will, of course, consult Mr. Horne's invaluable Introduction. The *general sense*, too, of a whole passage will in this Edition be found far more frequently laid down than in the former: a procedure alike agreeable to good taste and propriety; for since, by his critical examination of the construction of a passage, and the import of words and phrases contained therein, the Commentator has, as it were, to *take it to pieces*, in order to point out the structure and show the import, so, by a neat *paraphrastic version*, conveying the full sense, he is enabled to put it together again, and present it as a *whole*. Moreover, a far greater number of *illustrations* of phraseology or sentiment from the Classical writers, and likewise from Josephus and Philo Judæus, (for the most part original) are now adduced, as also a still more regular series of *glossarial notes* on all words or phrases involving any real difficulty.

On the Quotations from the Old Testament much *more* will be found accomplished in this than in the former Edition; though, at the same time, the Editor is ready to admit, that not a little still remains to be effected, in order to place in a clear point of view the *amount of discrepancy* between the readings in the New Testament and those of the Septuagint, or of the Hebrew original respectively; and to point out the best mode of *removing*, or of *accounting* for it.

To advert to the *details* of enlargement in the Annotations, considerable additions and improvements will be found, more or less, on *all* the Books of the New Testament, but especially on the Gospels of St. Matthew and St. John, and the Acts of the Apostles, and the Epistles to the Romans, 1st and 2d Corinthians, Galatians, Ephesians, and, above all, on the Epistle to the Hebrews. The Editor is, indeed, not aware of any one passage of real difficulty, which has not received such an ample discussion as may, to *most* inquirers, appear sufficient to enable them to ascertain the true sense. On certain portions, indeed, far more than ordinary labour has been bestowed, so as to almost entitle the Notes to the name of *Exegetical Dissertations*.

The Editor has also (agreeably to a very generally expressed wish) introduced far more of *original* matter than before; and, in all cases which involved any doubt or difficulty, given his own opinion as to the true interpretation. At the same time he has, generally, assigned his *reasons* for such opinion; not meaning, however, to assume that he has always fixed on the *true* interpretation: though, in cases where he has *missed* it, he has, he trusts, materially facilitated the labours of *others*, and, in the words of a great scholar, "pontem struxerit aliis transituris ad veriora [1]."

[1] The Editor takes this opportunity of saying, that, wherever he has seen just cause, on more mature consideration, to change his opinion respecting any matter in dispute (whether of *reading* or of *inter-*

Finally, it will be found not the least useful feature of this new Edition, that INDEXES (both of Greek *words and phrases* explained, and of *matters* discussed in the Annotations) have been drawn up with the greatest care; and to these the reader is earnestly requested to recur, whenever he is in want of any explanation of a word or phrase, and does not find it in the Notes; since, in order to save room for more important purposes, the Editor has, in general, been content to give an explanation *only once*, and afterwards to leave it to be recurred to by the reader,—either with a reference in the Notes, or (as such references would have occupied too much room) *without* it, when it might readily be found by the aid of the Indexes.

Thus much may suffice to point out the *nature* and *extent* of the various additions and alterations in the work now again submitted by the Editor to the candour of the Public; and he trusts they will be found such as to render his labours not unworthy of a *continuance* of that patronage with which they have hitherto been honoured. Nor does he despair of approbation from those who "knowing (as Samuel Johnson observes) the scantiness of human knowledge, the fallibility of memory, and the unsteadiness of attention, can compare the causes of error with the means of avoiding it, and the extent of art with the capacity of man." In short, although he cannot hope, in a work of such great extent, and so multifarious in the matter of which it consists, to have entirely avoided errors, yet he can with truth say that it has been his anxious study to *mislead* no one[1].

pretation) he has never dissembled such change, nor hesitated to alter, or even re-write, what he had before written; for he felt (with Professor Hey, Lect. vol. i. p. 4), that "since, from the *progressive* nature of mental acquirements, nothing is more probable, than that we should, on repeated examination, discern truth where we had before not discovered it; so no one need be ashamed to retract an opinion, or acknowledge an error." Thus St. Augustine published two books of *retractations*, and Abp. Tillotson well says, to the praise of Dr. Whichcote, that "he thought it no disparagement to alter his judgment. For he was so wise, as to be *willing to learn* to the last; knowing that no man can grow wiser without some *change of his mind;* without gaining some knowledge which he had not, or correcting some error under which he had before laboured."

[1] Accordingly he has endeavoured to keep his mind free from any party bias, and has aimed at preserving the *strictest impartiality* in adjusting the interpretation of those passages, which involve doctrines, whereon any difference of opinion exists among the various denominations of professing Christians. At any rate, he has studiously avoided treating on any such passage *polemically*, or *controversially;* sensible that there are not a few cases, wherein, as Professor Hey truly remarks (Lect. i. 111) "*two men* cannot, in reality, be contending about any thing more than the comparative value of two *human judgments;* in which case they can only weigh fallibility against fallibility." Indeed, so far from aggravating the bitterness of the *odium Theologicum* (that *party-spirit* in Religion), which, in the words of Dr. Hutcheson, "seeks to cantonize men into sects, for trifling causes," he would rather, with those eminent Prelates of our Church, Bp. Stillingfleet, Bp. Sanderson (in his Pax Ecclesiæ), and Bp. Jeremy Taylor (in his incomparable Discourse, before the University of Dublin, entitled *Via Intelligentiæ*), sound an *Irenicum* to his Ministerial brethren of every denomination, and warn them against *rending the seamless vest of Christ*, their common Lord and Master. Earnestly would he entreat them not to "fall out by the way," but, agreeably to the

Much, it is true, of what has been accomplished in this second Edition, *might*, under other circumstances, have been effected in the *first*. This, however, was rendered impracticable by the various disadvantages, difficulties, and hindrances under which the work was formed; of which a great and principal one was, the highly unfavourable situation in which the present, as well as his preceding labours, had been carried on—an obscure country village, in a remote part of the kingdom, which his old and valued friend, the late Dr. Samuel Parr, not without reason used to term "the very *Ultima Thule* of civilization." Here, added to various other disadvantages, was that serious one of great distance from the press, and the many inconveniences and delays attendant thereon. Moreover, the Editor had not only constantly upon him the charge of two parishes (and thus was continually obliged to carry forward his labours ἐν παρέργῳ), but had continually to experience the pressure of those carking cares, (necessarily involved in scanty, precarious, and continually decreasing resources) which may emphatically be said to drag the mind downward, that would fain ascend upward.

The writer is induced (most unwillingly) thus to allude to matters of private and personal concern,—as feeling it due to the purchasers of the work in its *first* Edition, to give this explanation of the causes (beyond his control) which occasioned what, under other circumstances, would not have occurred. It is true that the same—nay, even *greater*—difficulties impeded him in his

prayer of their common Lord, to "be all of one mind;" in short, "to agree to differ," ever remembering the maxim of a great ancient Father, "In rebus necessariis *unitas*, in dubiis *libertas*, in omnibus *caritas*." "It is (says Bp. Sanderson, Serm. on Rom. xv. 5) a perfect and blessed unity, when all these *three* meet together,—unity of *true doctrine*, unity of *loving affection*, and unity of *peaceable conversation*. And this perfection ought to be both in our aims and endeavours. But if, through our own weakness, or the waywardness of others, we cannot attain to the full perfection of the *whole*, it will be some commendation and comfort to us, to have attained *as much as we could*." Indeed, that not a little difference of opinion should exist on the most deeply interesting of all subjects, is, from various causes, unavoidable. "Men's understandings (observes the learned prelate, in his Serm. on Rom. xv. 5) are not all of one size and temper; and even they who have the largest and clearest, yet know but in part, and are therefore subject to errors and misapprehensions. Hence (continues he) it cannot be hoped, but that in many things, yea, sometimes those of great importance, they may and will dissent one from another to the world's end." "So long (observes Bp. Taylor) as men have such variety of principles, such several constitutions, educations, tempers, and distempers; hopes, interests, and weaknesses; degrees of light, and degrees of understanding; it is impossible that all should be of one mind." "But then (as the first-mentioned great writer says) good heed should be taken lest difference in judgment should, in process of time, first estrange by little and little, and at length quite alienate our affections one from another. It is one thing to *dissent* from, another to be at *discord* with, our brethren:" "ita dissensi ab illo (says Tully concerning himself and Cato) ut in disjunctione sententiæ, conjuncti tamen amicitiâ maneremus." It were well if Christian theologians, in their excessive zeal too often for the systems of men rather than the truth of God, would bear in mind the maxim of a great heathen Philosopher, Περὶ τῶν λόγων ἀμφισβητεῖν μὲν, ἐρίζειν δὲ μή. Plato in Protag. p. 337.

exertions on this *second* Edition : but what may not the *labor improbus* of several years, under Divine blessing, accomplish? And, in fact, when literary undertakings beyond the strength of any one man are to be carried forward by a single individual, under signal disadvantages,—whatever *is* accomplished cannot be done *at once;* but only *by stages*, just as the labourer may, after some breathing-time, gather fresh strength and spirits to work withal ; and, moreover, as the cares necessary to provide for the passing day may give him opportunity to labour with effect. In fact, the Editor was resolved to put forth his whole strength, while he had yet the *power*, to accomplish what remained still to be done, to make the work what it might and ought to be. He was anxious to "work while it was yet day,"—aware that "the night" could not be far off, "when no man can work." Should, however, a bright and calm *evening* be mercifully granted to him after the cloudy and stormy day of his past life, and he be thus enabled to *complete* what he has further ventured, in subservience to the Divine will, to mark out in mind as the *extent* of his labours in the service of the Sanctuary,—he shall, he hopes, be ready, under Divine Grace, to deliver up an account of "that which hath been committed to his trust;" content, under *all* circumstances, that "*his cause is with the Lord, and his work with his* God."

Nor can he conclude without expressing his deeply thankful sense of the Gracious Aid from above, which has been mercifully vouchsafed to him during his long and anxious labours on the present Work. And he desires to offer up his fervent prayers to "the Father of lights,"—without whose help and blessing all labour is ineffectual, and without whose enlightening "Spirit of grace" all wisdom is but folly,—that the present performance may be blessed to the right understanding of those Holy Scriptures, which are alone "able to make us wise unto salvation, through faith which is in Christ Jesus." Amen.

PREFACE

TO THE

THIRD EDITION.

It is with feelings of no ordinary satisfaction, that the Author proceeds to again address the Public, after so short a time, as that which has elapsed since he laid before them the *Second* Edition of this work. That an unusually large impression should so soon have been exhausted, is a testimony of the public approbation of which he may justly feel proud; especially when it is considered, that during the same period probably a larger number of copies have been dispersed in America, in a Stereotype Reprint of the Second Edition, brought out under the care of the celebrated Professor Stuart, and printed at the University Press, Cambridge, Massachusetts. Contemplating the probability that a third Edition would ere long be called for, the Author, after the publication of the Second, lost no time in applying himself to a careful investigation of all the improvements of which the work was still susceptible. And he now proceeds to lay before the Public the results of three years of incessant labour devoted to the carrying into effect the extensive plans of improvement which he had been induced to form.

Having, in the Prefaces to the first and second Editions, sufficiently unfolded the *plan* and *principles* on which the present work has been formed, the Author feels that little more is here necessary, than to advert to the various features of *improvement* in the present Edition; on which he has bestowed all the labour and pains possible,—because it was his determination that the work should remain henceforth as it now is, undergoing no change in any future Editions. Hence he has been careful to introduce all the *additions* which he deemed necessary in a work of this kind;—additions, it is true, far greater than he had originally contemplated, but which, he can assure his readers, have not been made without mature deliberation. He was, indeed, induced to make them thus considerable, partly from the great quantity of important matter collected by him from various scarce and valuable works, ancient and modern, which had not come into his possession when he formed his second Edition; and partly because, his Recensio Synoptica having become out of print and, when complete, scarce,—he was anxious that the purchasers of his Greek Testament should be put into possession of as much

of the choicest matter contained in that immense storehouse of Exegetical lore, as the limits of the present work would permit[1].

But to proceed to a specification of the chief features of improvement, in the order of *Text*, *Margin*, and *Notes*. The TEXT has been most carefully re-examined throughout, and at length finally *settled*, so as to form what may be called a new and, the Editor trusts, accurate Recension. In a few important passages, new readings have been, at length, received into the Text, either on later conviction of their truth, or in deference to the united opinions of Wetstein, Matthæi, Griesbach, Vater, and Scholz. And where the Editor could not venture to *adopt* their readings, he has never failed to prefix to the words the mark expressive of *doubt*, besides adverting to the state of the evidence for and against in his Notes.

The *Punctuation* has been again most carefully revised, and, the Editor trusts, not a little improved. The *Tabular Harmonic Parallels* on the first three Gospels have been carefully compared with the original texts, and occasionally improved, chiefly by reference to the very valuable "Harmonia Evangelica," and "Dissertations" of Mr. Greswell. The *Marginal Parallel References* have been diligently examined throughout, and very much improved, partly by the removal of inapposite references, but chiefly by the introduction of new and apposite ones, adopted from one or other of the most approved Collections.

The chief improvement, however, will be found in the ANNOTATIONS, the whole of which have undergone a strict examination and revision, including a careful verification of all the citations from, or references to, the Scriptures or the Classical writers,—by which some typographical errors have been discovered and corrected. Of the Annotations, the Critical Notes will be found not a little increased in number, as well as importance, especially by a perpetual reference to the recent elaborate Critical Edition of the New Testa-

[1] Since, however, the Editor could not introduce more than a comparatively small portion of the most important matter contained, as well in his Recensio Synoptica, as in several of the very valuable —and some of them extremely scarce—works above mentioned, it is his full purpose, if health and strength should be graciously continued to him, to draw up, with the greatest care and deliberation, a work supplementary, and forming an *Appendix*, to the present, in one thick and closely-printed volume, 8vo, which shall contain all the most valuable matter yet to be found in the best Expositors of every age; (especially the Greek Fathers and the Greek Commentators,) also the early modern Commentators and Theologians, both of this country and the Continent, from the time of the Reformation down to the middle of the seventeenth century; and likewise,—in order to make the work as serviceable as possible to preachers, for their discourses, or pulpit preparations,—the best Sermon-writers of this country, from the Reformation downwards. The work will also contain a great quantity of *original* matter, as presenting the fruits of the Editor's constant researches into the sense of Scripture, from the period of the publication of the Third Edition down to that at which the Appendix may be put to press: thus rendering any future addition to, or alteration of, his Gr. Test. unnecessary.

ment, with Various Readings, by Dr. Scholz,—the chief results of whose long and laborious researches are here laid before the reader. The *Explanatory* Notes have received even greater attention than the *Critical*, and will now be found to form a *perpetual Commentary in Epitome*, wherein the connexion with the context is every where traced, the course of thought or argument indicated, and the harmony of sentiment or doctrine of one part of Scripture with other parts thereof pointed out. In the course of these Notes is introduced a vast mass of new and valuable matter, derived from a variety of sources,—both from recent and able Foreign works, and valuable and scarce old ones, chiefly those of the great Reformers, or their immediate successors; but also from various early modern Commentators of great merit, though, from their extreme rarity, little known[1], besides a large portion of new original matter every where interspersed. Moreover, in the present Edition far more numerous parallel constructions, or similar sentiments, are adduced from the Septuagint, Philo, and Josephus; and especially from the Classical writers of every age;—interwoven with which will be found some select illustrations from the Rabbinical writers, collected from Lightfoot, Schoettgen, and Meuschen. Farther, the *Glossarial* Notes, illustrative of words and phrases, have been much increased in number, and improved in substance; insomuch that, by the aid of the new and greatly enlarged and improved INDEXES (constructed purposely for this Edition), the reader will rarely find it necessary to refer to a *Greek Lexicon.*

Finally, an entirely new Map of Palestine and part of Syria, formed with the greatest care from the most recent authorities, and beautifully engraven on steel by Hall, is prefixed to the work. Though small, it is sufficiently comprehensive to contain every place mentioned in the New Test. and, in a great measure, Josephus.

The Editor must not omit to notice, that very great pains have been bestowed to secure the utmost typographical accuracy. For this purpose repeated revises of every sheet have been gone through by the Author himself; who has, for that purpose, been constantly resident very near the Press, and in continual communication with his intelligent Printers, Messrs. Gilbert and Rivington.

[1] Among these the Editor would particularly specify HYPERIUS, whose Commentary on the Epistles of St. Paul he considers, next to that of Calvin (to which, for profundity of thought, and able investigation of the logic or course of reasoning of the sacred writers,—for spirituality of sentiment, and deep knowledge of the "mind of the Spirit," must ever be assigned the *first* place,—qui, optimis omnium temporum interpretibus annumerandus, mira sagacitate profundissimas quasque cogitationes assequi, et inter diversas diversorum interpretationes felicissimè maximè probabilia eligere solet; simulque ita est elegans, ut non minore cum voluptate quam utilitate legatur. Pelt Præf. ad Thessal. p. 43) the most valuable of all the earlier expository works, and from which, on account of its extreme rarity, he has made frequent extracts of the choicest matter, generally translated into English.

Thus has the Editor, by the Divine blessing, been enabled, after the incessant labours of little less than *nine years*, to supply—he hopes and trusts, in some competent degree,—an acknowledged desideratum, namely, an Edition of the Greek Testament containing a pure and accurately pointed Text, formed on such principles of sober, yet enlightened criticism, as should steer clear at once of rash innovation on the one hand, and a blind adherence to what had been received on the other:—and this Text accompanied by a *perpetual Commentary*, embracing at once both words and things, comprised within such moderate limits, as should make it *readable;* of which the *Philological* Notes should be formed on accurate grammatical views, and the *Exegetical* ones founded on such enlightened principles of Hermeneutical science, as should make the sense thus drawn forth capable of satisfactory proof; and wherein the decisions on the sense of controverted passages should be made apart from the bias of any human system[1], and under the guidance of a truly Catholic spirit, ever ready ἀληθεύειν ἐν ἀγάπῃ. That he has *fully* accomplished all this, the Editor cannot venture to hope; but he can, with truth, say, that whatever may be found imperfect, it is not that care has been wanting to make it better, but (in the words of a great writer) "because care will not always be successful, and recollection, or information, may come too late for use."

If it should be thought necessary to account to the purchasers of the Second Edition for the numerous alterations introduced into the work, to bring it to its present fixed and settled state, the Editor would respectfully refer them to what was said at the close of the Preface to the second Edition, as to the many formidable difficulties and various unfavourable circumstances, which concurred to render it impossible for him, while occupied on that Edition, to accomplish at that time all that he has since been enabled to effect for the improvement of the work. He can, indeed, declare, and attest the Searcher of hearts for the truth of what he asserts,—that he has throughout done his *very best* under the *circumstances* in which it pleased Providence he should be placed. To which it may be added, that very many of the points discussed are of a nature so difficult and recondite, as to have perplexed the wisest heads; and accordingly it is only by repeated examinations, and at different and distant periods of time, that any thing like certainty can be expected to be attained.

Having thus given a detail of the points of difference in this Edition, as compared with the preceding, the Editor begs to offer, with all due deference, a few remarks on the *purposes*, which the work, in its present improved

[1] "As (says Bp. Marsh) our interpretation of the Bible must be conducted independently of that whereof the truth is to be ascertained by it, so it must not be determined by religious system."

state, may, he trusts, be adapted to answer, especially to Ministers. It cannot fail to have struck every attentive observer of what is passing in the religious world, that a considerable change has been for some time taking place in the character of Theological works in general, and not least in that of Pulpit compositions, especially such as are of a superior order. Instead of those dry moral essays, or those logical or metaphysical harangues, in which Divines and Preachers had been so long accustomed to clothe the too artificial fruits of their ingenuity, a return has of late been made to the primitive mode, of a simple appeal to what is found written in Scripture; a method consequently requiring a discussion of the *sense* of Scripture, both as regards the Text and the Context. Nay, what is more, "to put aside (as a recent writer says) every theory of divinity devised by human ingenuity, and to adduce as the very ground of faith and the only rule of duty, the *sense of Scripture*, is now the aim of every judicious divine." Considering, indeed, the great principle of Protestantism, which recognises Scripture as the only authoritative source of religious knowledge, it is manifestly of the utmost importance to ascertain what is actually the *sense* of Scripture. And accordingly, it is indispensably necessary, that the context should be carefully examined and discussed, in order that the sense may thereby be satisfactorily ascertained. Indeed, as Sermons have become more and more founded on Scripture, they have been found more solidly beneficial. There is, indeed, reason to think that great good has, in many places, been effected by ministers reading *Expository Lectures* on certain books of the New Testament, or even portions of a book; see the Preface to Mr. Scott's Commentary, and to Mr. Simeon's Horæ Homileticæ. Now in the formation of such, and more or less in that of all expository *discourses*, the Editor trusts that the present work will be found very serviceable, by furnishing at once that correct critical and exegetical view of the sense both of the Text and Context, which would otherwise have to be gathered from a multitude of theological works, such as few ministers could afford to purchase, and certainly not without the sacrifice of time which few could spare; inasmuch as, from a variety of causes (to which it would here be out of place to advert) it is manifest that the pastoral duties are becoming more and more onerous: and since, as society advances in civilization and knowledge, higher degrees of professional qualification are continually, and justly, required in those who discharge the ministerial office, some further aid to forward preparation for the pulpit is required. Now one great advantage of a scientific Commentary on Scripture is, that it supplies the means of correcting those numerous misconceptions and misinterpretations that occur in the ordinary practico-expository works, which ministers are accustomed to consult—as those of Henry, Doddridge,

Macknight, Scott, Benson, A. Clarke, and others, who, from the object they have principally in view (practical edification), are more anxious to draw forth a *weighty* sense from any passage of Scripture, than to investigate the specific sense there intended by the sacred writer. Another and great advantage is, that by the precision thus imparted to our knowledge of the true force of important expressions in the original, we have the foundations of Christian truth, in its simple untrammelled form, apart from Theological systems, far more surely ascertained and firmly settled.

Having in the foregoing pages strongly inculcated the necessity of sound learning and diversified knowledge to the accurate Interpreter or Theologian, the Editor cannot conclude without adverting to other and still more necessary qualifications to form "the scribe fully instructed to the kingdom of heaven." "It is not (as Bp. Taylor observes) by reading multitudes of books, but by deeply studying the truths of God, that we can attain the *end* of the ministry, either on ourselves or others." Even the most capacious stores of learning, and the most gigantic powers of intellect are of no avail, without that blessing from on High, alone to be attained by humble and hearty *prayer* for the influences of the Spirit of truth, to guide us into all truth;—otherwise we may indeed gather spoils from every region of science, yet we shall "have no part nor lot in the matter." In short, after having employed the various aids of *human* learning, to ascertain the sense of Scripture, the Student must be careful to *sanctify* all of these by an infusion of *Divine* and saving knowledge; herein (as a great writer says) "doing as the dyers do,—who, having first dipt their silks in colours of less value, then give them the last tincture of *crimson in grain;*" thus adding to hues of *human* brightness others of *superhuman* splendour,—even those (in the words of our great epic Poet) of "colours dipt in heaven."

In conclusion, the Editor would earnestly desire the prayers of those to whom the present work may be profitable, that while he is able to labour, his "hands may be strengthened," and "his paths enlarged;" and that when the power to be useful shall be withdrawn, he may, through the supports of Divine grace, be enabled to "finish his course with joy," in the humble hope of being "accepted in the Beloved," and admitted into "the society of just men made perfect,"—some his esteemed fellow-labourers in the vineyard he had so long cultivated,—with them (in the words of a sacred poet)

"To keep an everlasting Sabbath's rest."

29, *Claremont-square*, *Pentonville;*
Feb. 15, 1839.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

ΕΥΑΓΓΕΛΙΟΝ.

1 I. [a]ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυΐδ, υἱοῦ a Luke 3. 23, &c. Acts 13. 23.
Ἀβραάμ.

C. I. This is almost universally acknowledged to have been the first written of the Gospels; but the exact time when, is a question which has been long agitated, and not yet determined. It has been assigned to various years, from A.D. 37 or 38, to 63 or 64, but the arguments in favour of an *early* date would seem to preponderate. These are founded, 1. on *external testimony*; 2. on *internal evidence*. As to the former, the *testimony of antiquity* has considerable weight. And that is decidedly in favour of an *early* date. In fact, the passage of Irenæus Adv. Hæres. iii. 1. (cited by Euseb. Eccl. Hist. v. 8.), is the *only* testimony of antiquity in favour of a *late* date; and that is not decisive, since the language is so vague, that the maintainers of the *contrary* hypothesis understand it in a sense by no means unfavourable to their view. And, considering that we have no certain information as to where Peter abode from A.D. 46 to 63, the arguments depending upon *implication* must be regarded as altogether inconclusive. At all events, whatever weight may be assigned to that passage, it is overbalanced by the testimony of *Eusebius*, Eccl. Hist. iii. 24, where it is strongly implied, that Matthew wrote his Gospel very early. Which is confirmed by Eusebius' *positive testimony* in his *Chronicon*; where he assigns the 3d year of the reign of Caligula, i. e. A.D. 41. (8 years after Christ's ascension), as the period when Matthew published his Gospel. And this is confirmed by the suffrages of Chrys., Euthym., and Theophylact. *Internal evidence*, too, would seem to preponderate in favour of an early date; it being not probable that the followers of Christ should have been left, for nearly 30 years after his ascension, without a written history of his ministry.

This question, however, is closely connected with *another*, and more important one, (which may serve to decide *this*,)—namely, as to the *language* in which this Gospel was written; some contending that it was in the *Hebrew* of St. Matthew's time (i. e. Syro-Chaldee); others, in *Greek*. Now here, while the *internal* evidence seems to be equal on both sides, the *external*, as resting on the testimony of antiquity, is decidedly in favour of a Hebrew original. Besides the passages of Papias and Origen, cited by Eusebius, those of Eusebius and Irenæus, above referred to (as also Euseb. Eccl. Hist. v. 10.), bear the strongest testimony thereto.

Indeed, it is not too much to say, that the existence of a Hebrew original was held by the Fathers almost unanimously. And when Dr. Burton urges that 'no ancient writer can be proved to have *seen* the document in question,' he demands such a proof of its existence as, from the very nature of the case, it is unreasonable to ask; for as the *Hebrew* original must, after the dispersion of the Jews, and from the universal prevalence of the Greek language, have soon become almost *useless*; so, at an early period, it would become *obsolete*, or be only partially retained, as forming the basis of the very early *fabrications* (adapted to the taste of the Judaizing Christians), the *Gospel of the Ebionites*, the *Gospel of the Nazarenes*, and *the Gospel according to the Hebrews*, cited by Origen, Epiphanius, and Jerome. It is quite enough to prove the existence of the document *as long as it was in use*, on the testimony of writers who, though they could not have *seen*, what was then *lost*, were well able to weigh the evidence of its *former* actual existence. But while the existence of the Gospel in *Hebrew* may be considered as resting on such a strong foundation, that it can scarcely be rejected without impairing the credit of all ancient testimony,—it must not be denied, that arguments scarcely less cogent are adduced in favour of our present *Greek* Gospel; which has many internal marks of being an *original* writing; for otherwise how can we account for the interpretation of Hebrew names —the citation of the parallel passages of the O.T. not from the *Hebrew*, but from the *Sept.*—and for the versions being all adapted so closely to the *Greek*? Add to this, that Eusebius, and the other Fathers of his time, evidently consider the Greek Gospel as an *original*: not to mention *numerous* instances of verbal agreement between Matthew and the other Evangelists, which, on the supposition of a *Hebrew* original, are hard to be accounted for. After all, however, the main point (as Dr. Hales observes) is, whether the present Greek Gospel be entitled to the *authority* of an original, or not. This, I apprehend, can be shown beyond all dispute. But that will not at

b Gen. 21. 2. & 25. 24. & 29. 35.

[b] Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν 2
Ἰακώβ· Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς

all invalidate the former existence of a *Hebrew* original, which is demanded by the evidence of antiquity, and is in itself very probable; for a *Hebrew* Gospel must, in the first age of Christianity (when almost confined to *Judæa*), have been as requisite as a *Greek* one was afterwards. And there is in the book itself, even in its present state, internal evidence of its being written, at first, especially for the use of the *Jewish* nation; since those circumstances are particularly dwelt on, which were adapted to establish the faith of such as believed, and to sway the minds of those who were disbelievers in the Divine mission of Jesus Christ. And in vain is it to seek to impugn the existence of the Gospel *in Hebrew*, by urging, as is done, that the Gospel, as we now have it, bears no marks of being a *translation*, but has every appearance of being an *original*. For surely it has far more marks of being a translation, and has far less of the air of an original than *Josephus's History of the Jewish War*, which is confessedly a translation from a Hebrew original. Yet the circumstances under which the Greek both of Josephus and St. Matthew's Gospel were respectively brought out, are such as not to warrant us in regarding either one or the other, as strictly speaking, a *translation*. There are, indeed, grounds to believe that Josephus made considerable *alterations* in his work, when he brought it out for the use of the *Greeks and Romans*. And there is not less reason to suppose that St. Matthew made *some* alterations; especially in the interpretation of Hebrew names, and in the adaptation of the quotations from the O. T. to the *Sept.* version. And as to the ancient versions being all formed from the *Greek* Gospel, that will not at all invalidate the existence of a *Hebrew* Gospel, for it is admitted by all, that the *Hebrew* Gospel had become obsolete long before even the earliest of the versions was formed.

In short, all the difficulties which have so long embarrassed this question will vanish, and every thing which seems at first sight strange, be accounted for, by supposing (as Whitby, Benson, and Hales have done), that there were *two originals* (or, so to speak, *editions*), one in Hebrew and the other in Greek; but both written by St. Matthew.

But to return to a consideration of the litigated question of the *date* of this Gospel. On a more mature consideration of the various arguments advanced in favour of an *early*, and those of a *later* date, I must confess that the evidence for the *latter* seems rather to preponderate. That of *antiquity*, when properly weighed, is stronger for it; and the complete silence of the writers of the Apostolical Epistles as to any *written* Gospels, tends to the same conclusion. A *late* period, too, was, as Dr. Hales observes, the fittest of all; for whilst the eye-witnesses and ministers of the word were executing their commission of 'discipling all nations, by *preaching* the Gospel every where,' they had scarcely leisure for *writing*. But when they were 'finishing their course,' in order to supply the place of their *oral* instructions, after their decease, *writing* became necessary. See some most important matter on this subject in Euseb. Eccl. Hist. iii. 24. *This* induced Peter to write his Epistles to the Jewish converts, Paul his Epistle to the Hebrews, James and John their general Epistles, and likewise Matthew and John their Gospels. The marvellous difference of opinion as to the date of Matthew's Gospel, has been chiefly occasioned by the conflicting testimonies of *Irenæus*, as quoted by Eusebius, Eccl. H. v. 8, and of Eusebius himself, in his *Eccl. Hist.* iii. 24, and his *Chronicon.* Yet the discrepancy may be reconciled, by supposing that the time mentioned by Eusebius as the date of Matthew's Gospel, namely, the 3d year of the reign of Caligula (some time in A. D. 40 or 41), is to be understood of the *Hebrew*, not the *Greek* Gospel. This, indeed, is plain from that writer's own words; where he says that, having spread the Gospel *by word of mouth*, the Evangelist, on leaving Judæa to go and preach Christianity to the Gentiles, left his countrymen his Gospel, for their information, written πατρίῳ γλώττῃ. And as to what is said by *Irenæus*, cited by Euseb. Eccl. Hist. v. 8, as quoted in English by Mr. Horne, iv. 257, namely, that 'Matthew put forth a Gospel among the Hebrews, while Peter and Paul were preaching Christianity at Rome;' there would seem to be no difficulty in supposing, as Mr. Horne *does*, in order to reconcile this discrepancy, that the words of Irenæus are to be understood of Matthew's *Greek* Gospel; and thereby its date will pretty nearly be fixed. But then, in the *translation*, literal as it professes to be, which Mr. Horne gives of the passage, there is (through inadvertence) a passing over of the important words τῃ ἰδίᾳ αὐτῶν διαλέκτῳ. Now this would seem to put an end to the *reconcilement* of the discrepancy between Irenæus and Eusebius, and oblige us to suppose that Irenæus was *misinformed*; which, considering his opportunities of gaining the necessary information, is by no means probable. It may rather be suspected that the words are *corrupt* (as, indeed, they have long been acknowledged to be); and the best mode, I apprehend, to emend them is simply by reading γραφῇ for γραφὴν, and εὐαγγέλιον for εὐαγγελίου; and pointing the passage thus: ὁ μὲν δὴ Ματθ. ἐν τοῖς Ἑβραίοις, τῇ ἰδίᾳ αὐτῶν διαλέκτῳ, καὶ γραφῇ, ('in their own tongue, and in *writing*, as opposed to preaching'), ἐξήνεγκεν εὐαγγέλιον, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων, καὶ θεμελιούντων τὴν ἐκκλησίαν. These emendations are confirmed by the words of Euseb. E. H. iii. 24. Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐφ' ἑτέρους ἰέναι, πατρίῳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον, κ. τ. λ. But if we understand the words, as we must, of Matthew's *Hebrew* Gospel, we are compelled to assign to it a much later period than probability, or the words of Eusebius himself in his Chronicon, will justify. For which reason I cannot help suspecting that there *yet* remains some corruption; for Paul was not at Rome till above 20 years afterwards; and Peter was very little at *Rome*, and certainly not till A. D. 63, a short time before his martyrdom. Instead of ἐν Ῥώμῃ, the true reading, I apprehend, is ἐν ῥώμῃ, for ἐῤῥωμένως, *strenuously*. If this conjecture be not admitted, we may suppose ἐν Ῥώμῃ to have originated in a marginal addition of some sciolist, who thought something was here wanting

3 αὐτοῦ. [c] Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς c Gen. 38. 27, &c.
Θαμάρ· Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ. Ἐσρὼμ δὲ ἐγέν- 1 Chr. 2. 5, 9.

to correspond to ἐν Ἑβραίοις in the former part of the sentence; which was readily caught up by those who wished to strengthen the claims of Rome to the Mother of Churches. Thus there will no longer be any discrepancy; for the labours of Peter and Paul in evangelizing and founding the Christian Church were in progress (even in the case of St. *Paul*) as early as the year 40 or 41. Of course, the passage has no bearing, as it has been supposed, on the date of the publication of the *Greek* Gospel. Nor do I know of any passage that *has*, in any writer of sufficient antiquity to deserve credit. It was, however, probably published about A.D. 60, a little before the Epistle of St. James, and meant for the same persons; i. e. Hellenists and Gentile Christians.

With respect to the *authenticity* of this Gospel, it is established by the most irrefragable evidence, in a long and unbroken chain of Ecclesiastical writers citing or alluding to various parts of it, from St. Barnabas down to the time of Theophylact and Photius. And as to the genuineness of the *two first chapters*, which has been recently called in question by the Unitarians, that too has been established incontrovertibly; these two chapters being cited or alluded to perhaps *more than the rest.* And, besides the harshness of supposing the Gospel to commence with two words evidently pointing to something that preceded, ἐν δὲ ταῖς ἡμέραις ἐκείναις (and which we *find* at chap. ii.), and the fact, that there are *other* passages which evidently refer to passages in those chapters; not to say, that the want of a *genealogy* in a work, written at first especially for Jewish Christians, would be a great *deficiency*,—we may defy the Unitarians to produce any *unmutilated* MS. or ancient version (though the Peschito Syriac and the Italic Vulgate carry us back to a period nearly coeval with the formation of the canon of the N. T.) which is without those chapters. As to the *separation* of the genealogy, i. 1—18. in some Latin MSS., that by no means implies the *spuriousness* of even the portion in question. And although one, very modern, *Greek* MS. (the Cod. Ebner.) is without the genealogy, yet that was doubtless owing to the genealogy being, in the archetype, separated from the rest, and negligently passed over by the scribe.

Against this mass of *positive evidence* for the genuineness of these chapters, Unitarians, indeed, oppose a show of arguments, partly external and partly internal. But these have been triumphantly refuted by Mosheim, Bishop Horsley, Abps. Magee and Laurence, Dr. Pye Smith, and others.

With respect to the *title* of this Gospel, Εὐαγγέλιον κατὰ Ματθαῖον, the word εὐαγγέλιον (from εὖ and ἀγγελία, from εὐάγγελος, and that from εὖ and ἀγγέλλω) in the *Classical* writers, signifies, in general, *good news*, sometimes the *reward* given to the bearer of it. In the *Septuagint* and the *New Testament*, however, it is almost confined to the *former* signification, corresponding to the Heb. בשׂרה. In the latter it specially imports the good tidings of the Messiah's Advent, who should deliver man from sin and death, through his merits and intercession; and of the foundation of that spiritual and eternal kingdom predicted by the Prophets, and fulfilled by the incarnation of Jesus Christ. Hence the term at length became merely a name for *the dispensation;* or, (as in the Ecclesiastical writers), by metonymy. the *History* of the circumstances which accompanied the promulgation of that dispensation. Our English word *Gospel*, from the Saxon *god* (good), and *spel* (news), well expresses the force of the Greek εὐαγγέλιον. The κατὰ must not be rendered *secundum, according to;* for (by an idiom found in the later Greek writers), κατὰ with the Accusative, has simply the force of a Genitive, i. e. τοῦ Ματθαίου.

V. 1. This verse forms a preface to chap. i. and a title to the *genealogy* contained in the first 16 verses; for βίβλος (like the Hebrew ספר), denotes a roll of writing, whether long or short.

On the following *genealogy* not a few difficulties exist; 1. as to discrepancies from the Old Testament history in names, which might easily arise from errors in *transcription;* (especially as some of the names bear great similarity, and it was not unusual for the same person to have more than one name.) 2. as to the *reconciling* this genealogy with that of Luke; which is best done by supposing that Matthew gives the genealogy of *Joseph*, and Luke that of *Mary*. And therefore the former (who wrote principally for the *Jews*), traces the pedigree from Abraham to David; and so, through Solomon's line, to Joseph, the *legal* father of Jesus. And it must be remembered that, among the Jews, legal descent was always reckoned in the *male* line. While Luke, who wrote for the *Gentiles*, traces the pedigree *upwards* from Heli, the father of Mary, to David and Abraham, and thence to Adam, the common father of all mankind. Finally, whatever difficulties, even after all the diligence of learned inquirers, shall exist on certain matters connected with this genealogy, we may rest assured, that if these genealogies of Christ (which must be understood to have been derived from the public records in the temple) had not been agreeable thereto, the deception would have been instantly detected. And thus, whether Christ's pedigree be traced through the line of *Joseph* or that of *Mary*, it is alike undeniable that Jesus was descended from David and Abraham; agreeably to the ancient promises and prophecies, that the Messiah should be of their seed. On this whole subject the reader is referred to a recent work of extensive research and much interest, entitled, *Reflections on the Genealogy of our Lord and Saviour Jesus Christ*, by D. Benham, Esq. London, 1836.

— Δαυΐδ.] So Matthæi, Griesb., Vater, Fritz. and Scholz edit here and elsewhere, with the almost universal consent of the MSS. for Δαβίδ.

— υἱοῦ Ἀβραάμ] υἱοῦ is for ἀπογόνου, after the custom of the Hebrew, in which the correspondent word signifies *any lineal descendant*, however far removed: the idiom, however, is also found in Homer. Thus the general sense is 'a descendant of David and Abraham;' which is what the Evangelist now proceeds to prove. That the Jews expected the Messiah to be such, is clear from Matt. xii. 23. xxi. 9. and xxii. 42. David is mentioned *first*, as being nearer in time to their age.

2. ἐγέννησε.] The repetition of this word throughout the genealogy is said to be Hebraic. But it is common to all languages in *genealogies;*

d Num. 7. 12. 1 Chr. 2. 10.
e Ruth 4. 17. 1 Chr. 2. 10, 11, 12.
f 1 Sam. 16. 1. & 17. 12. 2 Sam. 12. 24.
g 1 Kings 11. 43. & 14. 31. & 15. 3. 1 Chr. 3. 10. 2 Chr. 14. 1.
h 1 Kings 15. 24. 2 Kings 8. 16, 24. 2 Chr. 17. 1. & 21. 1.
i 2 Kings 15. 7, 38. & 16. 20. 2 Chr. 26. 23. & 27. 9. & 28. 27.
k 2 Kings 20. 21. & 21. 18, 24. 1 Chr. 3. 14, &c. 2 Chr. 32. 33. & 33. 20, 25.
l 2 Kings 23. 30, 34. & 24. 6. 1 Chr. 3. 15, 16. 2 Chr. 36. 1, 4, 8.
m 1 Chr. 3. 17. 19. 1 Esdr. 3. 2. & 5. 2. & Hagg. 1. 1.

νησε τὸν Ἀράμ· [d]Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμιναδάβ. Ἀμι- 4
ναδὰβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησε τὸν
Σαλμών. [e]Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ. 5
Βοὸζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ. Ὠβὴδ δὲ ἐγέν-
νησε τὸν Ἰεσσαί· [f]Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαυὶδ τὸν βα- 6
σιλέα. Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ
τῆς τοῦ Οὐρίου. [g]Σολομὼν δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥο- 7
βοὰμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιὰ δὲ ἐγέννησε τὸν Ἀσά.
[h]Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέννησε 8
τὸν Ἰωράμ. Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν· [i]Ὀζίας δὲ 9
ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε τὸν Ἄχαζ.
Ἄχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. [k]Ἐζεκίας δὲ ἐγέννησε τὸν 10
Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών. Ἀμὼν δὲ
ἐγέννησε τὸν Ἰωσίαν· [l]Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν 11
καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
[m]Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε 12
τὸν Σαλαθιήλ. Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ· Ζο- 13
ροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ. Ἀβιοὺδ δὲ ἐγέννησε τὸν
Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζώρ. Ἀζὼρ δὲ 14
ἐγέννησε τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχεὶμ
δὲ ἐγέννησε τὸν Ἐλιούδ· Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. 15
Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθὰν δὲ ἐγέννησε
τὸν Ἰακώβ. Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα 16
Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός.

which, like law writings, must be very explicit, and therefore cannot but deal much in repetition.

— *καὶ τοὺς ἀδελφοὺς αὐτοῦ.*] Why these persons should be mentioned, though not the Messiah's progenitors, various reasons have been alleged. See Bp. Kidder. The thing, however, need not be anxiously debated, since there is every reason to regard the genealogy as no more than a transcript from the public registers.

3. *τὸν Φαρὲς καὶ τ. Ζ.*] *Both* are mentioned as being twin brothers, and striving for primogeniture, and also to identify Phares.

5. *Ῥαχάβ.*] It has been debated, whether this was the *harlot* of Jericho, mentioned at Josh. ii. 1. and whose faith is so commended at Heb. xi. 31, or some other person of the same name. Theophyl. of the ancient, and many modern commentators, are of the latter opinion.

6. *Σολομῶνα.*] So almost all the editions from Wets. downwards, on the authority of the best MSS. The common reading, *Σολομῶντα*, is equally agreeable to propriety (as in *Ξενοφῶν*), but it is deficient in MS. authority.

— *ἐκ τῆς τοῦ Οὐρίου.*] The commentators suppose an ellipse of *γυναικὸς* and of *ποτέ*. The former may be admitted, but the latter is not, properly speaking, an ellipse at all; but merely an instance of the suppression of something supposed to be well known to the person addressed.

8. *Ἰ. ἐγένν. τὸν Ὀζίαν.*] *Ἐγένν.* must here be taken in an extended sense, founded on the Jewish custom, by which children were reputed the children not only of their immediate parents, but of their ancestors; who are said to have begotten those removed several generations from them (see Is. xxxix. 7); for, by an omission not uncommon in Jewish genealogies, three kings are here omitted—Uzziah being the great-grandson of Joram. The most probable reason for this omission is the curse denounced against the idolatry of the house of Ahab, to which those princes belonged.

11. *ἐπὶ τῆς μετοικ.*] *Ἐπὶ* in this use signifies *about*, i. e. a little over or under, an idiom also found in the Latin *circa* and *sub*. *Μετοικεσία*, *transmigration*, is an Hellenistic word applied, *quasi per meiosin*, to denote the *removal* of the Jews from their own country to Babylonia (see 2 Kings xviii. 32), and correspondent to a Hebrew word which expressed the full force of the thing by *captivity*.

12. *μετὰ τὴν μετοικ.*] Some (as Kuinoël) render it '*at* the time of the transmigration.' But the common signification *after* may very well be retained; indeed Fritzsche denies that *μετὰ* has ever any other. And at Joseph. Ant. I. 12. 2. *εὐθὺς μετ' ὀγδόην ἡμέραν περιτέμνουσι* he translates *exactâ die octavâ*. Although of the ancestors of Jesus in this and the following verses, no mention is made in the O. T., yet this does not derogate from the authority of what is here recorded.

16. *ὁ λεγόμενος*] i. e. who is accounted to be

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυΐδ, γενεαὶ
δεκατέσσαρες· καὶ ἀπὸ Δαυΐδ ἕως τῆς μετοικεσίας Βαβυ-
λῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυ-
λῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.
18 [n] ΤΟΥ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευ- n Luke 1. 27, 34, 35.
θείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ
συνελθεῖν αὐτοὺς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος
19 ἁγίου. [o] Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων o Deut. 24. 1.

and *is* Christ. This idiom is not confined to Hellenistic, but is also found in Classical Greek, at least in the kindred term κεκλῆσθαι; though almost confined to the Poets.

—'Ιησοῦς] from the Hebrew יהושע, a Saviour; a title applied by the Jews, as σωτὴρ was by the Greeks, to any public benefactor, and applied to the Messiah κατ' ἐξοχήν. Χριστὸς is properly an appellative derived from the Hebrew: משיח signifying *anointed*, and employed with allusion to the regal, sacerdotal, and prophetical offices; since kings, priests, and prophets, among the Jews, were inaugurated into their respective offices by anointing. But, at length, by frequent application to one individual only, it came to supply the place of a proper name, and thus needed not the article.

17. γενεαί.] This use of γενεὰ, to denote a succession of persons one after another, is found not only in the Old Testament, but in the best Classical writers.

—δεκατέσσαρες.] The Jews were accustomed to divide their genealogical reckonings into *classes*, doubtless to aid the memory. Here, however, the classification is important, since in each class a *change* is denoted.

18. οὕτως] 'in the manner following.'

— μνηστευθείσης γάρ.] Said to be Genit. absol. for Nomin. with verb. But that principle is here unnecessary; and the force of the Gen. absol. serves to denote time more exactly. This use of γὰρ in the sense *nempe*, or *scilicet*, at the beginning of a narration, is frequent in the Scriptural and the Classical writers, and may be said to be both inchoative and explanatory.

— πρὶν ἢ συνελθεῖν.] On the use of πρὶν ἢ with an Infin., for πρὶν (said to be middle Attic,) see Viger and Robinson's Lexicon. It seems to have arisen from πρὶν, including a sort of indirect *comparison*. Συνελθ. is by some taken to mean coming together in one house, Xen. Œcon. x. 4.; by others, conjugal intercourse, by an ellipsis of εἰς εὐνὴν, suppressed *verecundiæ gratiâ*. The latter is perhaps the better founded view, as being more agreeable to the context, and supported by 1 Cor. vii. 5. and numerous Classical examples adduced by the Philological Commentators. The difference between this and the Classical use is, that in the latter a *Dative* almost always follows.

— εὑρέθη ἐν γαστρὶ ἔχουσα.] Supply βρέφος, or ἔμβρυον. Examples both of the elliptical and the complete phrase are adduced by the Philological Commentators. Εὑρ. ἔχ. is almost universally taken for ἦν ἔχουσα, i. e. εἶχε. And εὑρίσκεσθαι is, indeed, sometimes thus used by the Classical writers. Yet so to take it *here* would enervate the sense. The ancients (as it appears from Euthymius) took the word, in its full force, for ἐφάνη, or ἐμφανὴς ἐγένετο. Nay, there *may* be (as Harenberg thinks) a reference to that examination by midwives which in such a case was usual with the Jews. But there rather seems an allusion to *Joseph's* discovery of her pregnancy; probably on her return from her visit of three months to Elizabeth.

— ἐκ Πνεύματος ἁγίου.] Bp. Middleton has here an excellent Note, in which he exposes Wakefield's mistranslation of the phrase, 'by *a* holy Spirit,' and concludes with giving a detail of the various senses of the important term πνεῦμα, of which the following is the substance. There are six meanings—1. *Breath*, or wind; in which sense it rarely occurs: Matt. xxvii. 50. John iii. 8. Rev. xiii. 15.—2. The *intellectual*, or *spiritual* part of man, as distinguished from σάρξ, his *carnal* part.—3. *Spirit*, as abstracted from *body* or *matter*; whence is deduced the idea of *immaterial* agents. Comp. Luke xxiv. 34. John iv. 24. Acts xxiii. 9. The πνεύματα of the demoniacs belong to this head.—4. The *Spirit*, κατ' ἐξοχήν; i. e. the Third Person in the Trinity; in which acceptation, except in anomalous cases like the present, it is never used without the article. It may be observed, however, that in all the passages where *personal acts* are attributed to the πνεῦμα ἅγιον, and which are, therefore, adduced to prove the personality of the Holy Spirit, the article is invariably prefixed. See Matt. xxviii. 19. Mark i. 10. Luke iii. 22. John i. 31. Acts i. 16. xx. 28.—5. The *influence*, not the *Person*, of the Spirit; in which sense, except in cases of *reference*, or *renewed mention*, the article never appears.—6. The *effects* of the Spirit in the senses *disposition*, *character*, *faith*, *virtue*, *religion*, &c.; also to denote *evil* propensities, arising from the influence of the *Evil* Spirit. In all these cases, the Article is inserted, or omitted, according to circumstances. Hence it is evident, as a necessary consequence, that the Holy Spirit is not, as some aver, a mere *influence*, but a *Person*; also that the Sacred writers clearly distinguish the *influence* from the *person* of the Spirit. See more in Bp. Sanderson, Serm. pp. 594, 595. and Robinson's Lexicon in v.

19. δίκαιος.] This is by some ancients and many moderns explained in the sense *merciful*, *lenient*; as we say a *worthy good* man. And so the Heb. צדיק and the Latin *æquus*, as the Commentators have proved by many examples. It is not, however, necessary to resort to this idiom *here*; since the usual acceptation is not less apposite, as denoting a *lover of justice*, and a *man of uprightness and integrity*. Being such, he determined to put her away by *law*; and yet, with that mercy which ever accompanies true justice, he wished not to make her a public example, but to

αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.
ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' 20
ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυὶδ, μὴ φοβηθῇς
παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεν-
p Luke 1. 31. & 2. 21. Acts 4. 12. & 10. 43. & 13. 38, 39. νηθὲν ἐκ Πνεύματός ἐστιν ἁγίου. [p] τέξεται δὲ υἱὸν, καὶ καλέ- 21
σεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ
ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πλη- 22
ρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος·
q Isai. 7. 14. [q] Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται 23

do it privately; i. e. with only the two witnesses required to attest the delivery of the bill of divorce; which did not necessarily state the *reason* for the divorcement.

— παραδειγματίσαι.] This word, found only in the Sept. and the later Greek writers, properly signifies, 1. to *make an example* of; 2. to *inflict punishment* on, as Jer. xiii. 22. and often Polyb., or to *expose to ignominy*.

— ἐβουλήθη.] This denotes, not *will*, or *counsel*, as it is rendered; but inclination of will. See Fritzsche. Ἀπολῦσαι, *to divorce;* as in Matt. v. 31, 32. Mark x. 4. Luke xvi. 18, and the Heb. שלח in Jerem. iii. 8.

20. ἐνθυμηθέντος.] The word is here used in its *primitive* signification, which is, *to turn any thing in mind, to reflect, meditate.*

— ἰδού.] This, like the Heb. הנה, and Latin *ecce*, is often employed, as here, to prepare the reader or hearer for something unexpected and wonderful. It is rare in the Classical writers; but an example occurs in Eurip. Herc. Fur. 1066.

— ἄγγελος Κυρ.] Ἄγγελος is used both as an appellative, denoting *office*, (then to be rendered *messenger*,) and as the title of a particular class of beings; when it becomes almost a proper name, and should be rendered *Angel*.

— κατ' ὄναρ.] Hebr. בחלום, a phrase frequent in the later writers. In the times of Patriarchism, as well as the earlier ages of Judaism, God often revealed his will by *dreams*, or visions, not only to his own people, but to the nations at large. The ancients in general much regarded them; and rules for their interpretation were formed, both among Jews and Gentiles; the former of whom were, however, forbidden to seek their interpretation from any but the Prophets of the Lord, or the High Priest. These *significative* dreams had long subsisted; while, there is reason to think, *prophetical* dreams, or (as in the case of Angelic intervention, Gen. xxxi. 11.) *visions*, had, except in the case of Simon the Just, ceased after the time of the last of the prophets, Malachi. *Now*, however, this channel of communication between God and man, in addition to that of direct revelation, became re-opened in the *prophetic dream of* Joseph.

— παραλαβεῖν.] Scil. εἰς οἰκίαν, supplied in Lucian, Timon 17. The παρα refers to the parents, from which the bride was received. Τὴν γυν. σου (velut) tuam uxorem. This falls under the head of *Apposition.*

— τὸ γεννηθέν.] The neuter is commonly used of the fœtus in utero, since its sex is yet unknown.

21. τὸ ὄνομα αὐτοῦ.] Commonly explained as put for αὐτὸν, and usually accounted a Hebraism; but the idiom sometimes occurs in the early Greek writers; nor is it *properly* put for αὐτόν.

— σώσει — αὐτῶν.] Σώζειν means, '1. To preserve generally, from any evil or danger whatsoever. 2. To preserve from sickness, or any bodily disorder; *to heal*. 3. To preserve from the temporal anger of the Almighty, such as was manifested in the destruction of Jerusalem. 4. To give future salvation in Heaven. It might have been desirable to have confined the use of the word *save* to those passages which come under the fourth class. Those in the third might have been interpreted to *put in the way*, or into a state of salvation.' (Bp. Maltby.) The preservation *here* meant is, however, I apprehend, a deliverance, both from the *punishment* of sin, by Christ's atonement, and from the *dominion* of sin (Rom. vi. 14.) by his procuring for men the grace of the Holy Spirit, to *enable* them to resist it successfully. Αὐτὸς has here the *emphatic* use, for ἐκεῖνος or οὗτος, (on which see Robinson's Lex. 3. α.) q. d. 'for He, and no other, shall save', &c. And so xi. 14. αὐτὸς γάρ ἐστιν Ἠλίας.

22. This and the next verse contain not the words of the *angel*, as some have supposed, but an observation of the *Evangelist;* and the τοῦτο δὲ ὅλον refers not only to what has been mentioned in the preceding narrative, but also to all other circumstances connected with the transaction there recorded. The ἵνα denotes, as Campbell says, no more than that there was as exact a conformity between the event and the passage quoted, as there could have been if the former had been effected merely for the accomplishment of the latter. The particles ἵνα and ὅπως must therefore not be too rigorously interpreted; since they often express not the cause, or design, but the event only, and the phrase ἵνα πληρωθῇ should then be translated, 'So that thus was fulfilled,' i. e. in a literal sense, that which the Prophet spoke in a wider sense and on a different occasion.

23. ἡ παρθένος.] The earlier Translators seem to have thought the Article pleonastic. But the researches of later Philologists have shown that it is very rarely such, though its sense cannot always be *expressed*. Here it is used κατ' ἐξοχὴν, and denotes, (as Dr. Owen and Bp. Middleton observe,) that *particular* virgin who was prophesied of from the beginning, and whose seed was to bruise the serpent's head.

υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ·
24 ὅ ἐστι, μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς
δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ
25 ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ· καὶ οὐκ
ἐγίνωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότο-
κον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.
1 II. [a] Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, a Luke 2. 4, 6, 7. 1 Kings 4. 30.
ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν
2 παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες· [b] Ποῦ ἐστιν ὁ τεχ- b Luke 2, 11. Num. 24. 17.
θεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα

— καλέσουσι] scil. ἄνθρωποι, i. e. 'his name shall be called, or *be*': for the fulfilment of the prophecy depends, not upon Christ's *literally* having borne the name Emmanuel, but upon his *being* such; which he clearly was as GOD-MAN. Thus the Evangelist has interpreted both Emmanuel and Jesus, to show that the prophecy was fulfilled, not in the names, but in their *signification* or *application.*

24. διεγερθεὶς ἀπὸ τοῦ ὕπνου.] Simil. Herodot. i. 34. ὁ δ' ἐπεί τ' ἐξηγέρθη, καταῤῥωδήσας τὸν ὄνειρον, &c. and Joseph. Ant. xvii. 12, 3.

25. οὐκ ἐγίνωσκεν.] A common euphemism, like that of *cognoscere* in Latin.

— ἕως οὗ ἔτεκε.] 'This does not necessarily imply his knowledge of her afterwards, though it suggests the *affirmative* rather than the *negative.*' (Campb.) The quotations produced on the contrary side are, as Whitby has shown, not quite to the point. The suffrage of antiquity (which speaks in the negative) is indeed not lightly to be set aside. Yet even *that* was not constant, nor without dissent. The term πρωτότοκος, it is urged, will not determine the case in the *affirmative*, because it was used, whether there were any more children or not; but the contrary is ably maintained by Fritz., who shows that ἕως οὗ ἔτεκε suggests only the *affirmative.* The question, however, is one of mere curiosity; and we may safely say, with St. Basil (cited by Bp. Taylor), that 'though it was necessary for the completion of the prophecy, that the mother of Jesus should continue a virgin until she had brought forth her first-born; yet what she was afterwards it is idle to discuss, since that is of no manner of concern to the mystery.'

II. 1. τοῦ δὲ Ἰησοῦ γεννηθέντος.] The full sense is, '[sometime] after the birth of Jesus.' On the chronology of the visit of the Magi, and the nativity, see Benson's Chronology of the Life of Christ, p. 74; and Dr. Hales' Analysis, iii. 55. sq.; the former of whom refutes the arguments of those who fix the visit of the Magi at a considerable distance of time after the nativity; and he offers good reasons for supposing that it took place between the 39th and 42d day after the birth of Jesus, about February 13th, J. P. 4710. This is confirmed by Justin Dial. cum Tryph., (who says, the event was ἅμα τοῦ γεννηθῆναι αὐτὸν), and is agreeable to the impression naturally suggested by the air of the narrative.

— μάγοι.] The term adopted in our Translation, *wise men*, is not sufficiently definite, since the persons were a particular caste, as distinguished by their peculiarities as any of the Grecian *sects* of philosophers. The word is better left untranslated, as in the Syriac, Arabic, Latin, and Italian versions. It is of Persian origin (Mogh), and designated throughout the East (and especially Persia, the original seat of this class of persons), the *priests*, *philosophers*, and *men of letters* in general; who devoted themselves to the study of divine and human science, especially medicine and astronomy, or rather astrology. Their doctrines are said to have been derived from *Abraham*, or at least purified by him from Zabian idolatry. They again became corrupted, and were again purified by *Zoroaster*, who is supposed to have been a descendant of the Prophet Daniel; deriving from him that intimate knowledge of the Mosaic writings which his religion evinces. From what quarter the persons in question derived their information, whether, as some suppose, from a prediction of Zoroaster (whom they believed to have been divinely inspired), or (as others think) from a prophecy of the Arabian prophet *Balaam*, is uncertain. Be that as it may, a general expectation then prevailed in the East, that a most extraordinary personage was about to be born, who should be Sovereign of the world. Vide Menag. ad Diog. Laert. i. 1. Porphyr. de Abstin. iv. 16. Perizon. ad Ælian Var. Hist. ii. 17. Hyde de Relig. Vet. Pers. 31. et Brisson de Princ. Pers. 179. Ἀπὸ ἀνατολῶν must not be taken with παρεγένοντο, but with μάγοι. (Comp. Matt. xxvii. 57. ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας.) Nor is the sense *Magi Orientales.* There is rather an ellipse of ἐλθόντες, or something equivalent.

2. ὁ τεχθεὶς βασιλεὺς] 'who is [recently] born;' or, as others interpret, the true born, i. e. real and true King.

— εἴδομεν γὰρ, &c.] The γὰρ is elliptical; q. d. 'He must be born; FOR we have seen his star.' (Robinson.) Here it would be out of place to detail the various opinions that have been promulgated concerning this star; of which the only one entitled to attention is that of Dr. Hales, Anal. iii. 55, that it was a *luminous meteor*, at no great distance from the ground, exceedingly brilliant (as we learn from Ignat. ad Ephes. xix.) and called a *star* from its resemblance thereto, and formed, and its motion regulated *preternaturally*, so as to descend so low as to mark out a *single house.* We may compare a similar preternatural appearance in the *cloudy pillar* which in-

ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ 3
Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ᾽
αὐτοῦ· καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμμα- 4
τεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ᾽ αὐτῶν, ποῦ ὁ Χριστὸς γεν-
νᾶται. Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω 5
c Micah 5. 2. John 7. 42. γὰρ γέγραπται διὰ τοῦ προφήτου· [c] Καὶ σὺ Βηθλεὲμ, 6
γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν

dicated to the Israelites the place for encamping in the Desert, Exod. xxxiii. 9. The course the Magi were to take was possibly suggested to them by revelation; or rather, they had learned it from some old tradition of the Jews, that a new star would appear at the coming of the Messiah. Numerous Classical citations are adduced by Wets., showing the general belief, that new stars appeared at the birth or death of celebrated personages, and otherwise had some undefined connection with the most important events of their lives.

— προσκυνῆσαι αὐτῷ.] This construction with the Dative is almost confined to the later writers; the earlier and purer ones using the Accus. With respect to the *sense*, it is not possible to define the exact nature of this προσκύνησις; because in the East (though never in the West) the prostration of the body to the very earth (which this word imports) was paid alike to monarchs and to gods. Whether, therefore, it was *adoration*, or *reverential homage*, is doubtful; though, if we consider the Divine revelation vouchsafed to them, the Magi could scarcely but view the new-born exalted personage as one far above any earthly monarch; and, if at all acquainted with the Prophecies of the Old Testament (which we cannot doubt), they might very well expect far more in the *Messiah* than the human nature. Προσκυνεῖν *properly* signifies to kiss one's hand to any one (equivalent to kissing any one's hands); a form of respectful salutation. This, however, has reference wholly to the Greek and Roman customs. In *Scripture* the expression has probably never that sense, but a much higher. See Robinson's Lex. in v.

3. ἐταράχθη.] The perturbation was occasioned by the prevalent persuasion, that the reign (then supposed to be near at hand) of the Messiah would be ushered in by a long train of national calamities.

4. τοὺς ἀρχιερεῖς καὶ γραμματεῖς.] Meaning all the members of the Sanhedrim, or great Ecclesiastical Council. By ἀρχ. we are to understand not only the ἀρχιερεὺς, and his deputy (the Sagan), but all those who had passed the office, and who still by courtesy enjoyed the title, and probably wore an Archieratical robe; also (some say) the heads of the 24 courses of Priests engaged. The γραμματεῖς were persons employed either in transcribing, or in explaining the Sacred books, and were distributed into two orders, Civil and Ecclesiastical. Among them were the νομικοὶ (or lawyers), mentioned in the New Test., who were, indeed, the only persons occupied in teaching the law and religion to the people at large.

— γεννᾶται.] This is by some taken as Pres. for Fut., for γεννηθήσεται, or μέλλει γεννᾶσθαι. Others say it is the Fut. mid. contract. (Atticè) with the force of Fut. pass. But it is very doubtful whether that idiom has place in the New Test. It is better to regard it as a Present, and, with Elsn. and Kuinöel, suppose it put for the Fut.; or rather to take it as used *populariter* to signify '*is to be* born.'

5. οἱ δὲ εἶπον, &c.] On the article thus used in the narrative style, by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, meaning, 'but this one (i. e. he),' see Robinson's Lex. in voc. ὁ.

— διὰ τοῦ προφήτου.] The words following correspond neither to the Heb. nor to the Sept.; and therefore the priests are supposed to have given the *sense* rather than the *words* of the Prophet. And, as it is not professed to be a *citation*, but only a statement of the *sense*, literal agreement is not to be required. Several recent interpreters, indeed, take the words of the Prophet in the Hebrew and Sept. *interrogatively*; which will be equivalent to a strong negation. Yet as this is, with reason, objected to by Fritz. and others, as being too arbitrary, it may be best to allege, that there is only a discrepancy in words, not in reality: the scope of the Prophet and the Evangelist (for I would suppose the passage adduced by *Matthew* and not by the Sanhedrim,) is the same—namely, to state that 'though Bethlehem be one of the smallest cities of Judah, yet it will not be the smallest (i. e. will be the greatest) in celebrity—since out of it,' &c.

6. γῆ Ἰούδα.] Almost all Commentators regard γῆ as used in the sense πόλις; of which they adduce many examples from the Greek Tragedians. But in them, if γῆ be put for πόλις, it is only by πόλις having the sense a *country*, or *state*; for Seidler on Eurip. Troad. 4. and Fritz. in loc. rightly deny that γῆ is ever so used. There is, however, no reason to resort to the conjecture proposed by Fritz., τῆς Ἰουδαίας. It is better to read (as did our English Translators and Lightfoot) γῇ, taking it for ἐν γῇ. Though, indeed, the common reading may be tolerated, if γῆ be taken in the sense *district*, *canton*, as in Hesiod Opp. 161. ἐφ᾽ ἑπταπύλῳ Θήβῃ, Καδμηΐδι γαίῃ, where there is the same *apposition*; in which the Particip. of the verb subst. is to be understood, equivalent to a relative pronoun and a verb.

— οὐδαμῶς ἐλαχίστη.] Said, by a common *litotes*, to denote 'most celebrated.'

— ἐν τοῖς ἡγ.] Sept. χιλιάσιν· Heb. אַלְפֵי. For as the Jews divided their tribes into thousands, i. e. companies of 1000 families, so the term was sometimes taken to denote the district where they resided. And here τοῖς ἡγεμόσιν is put figuratively, for ταῖς ἡγεμόνισιν, scil. χώραις, the masculine being used *dignitatis gratiâ*.

Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
7 ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραήλ. Τότε Ἡρώδης
λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ᾽ αὐτῶν τὸν χρόνον
8 τοῦ φαινομένου ἀστέρος· καὶ πέμψας αὐτοὺς εἰς Βηθλεέμ,
εἶπε· Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν
δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω
9 αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ,
ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως
10 ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν ἀστέρα,
11 ἐχάρησαν χαρὰν μεγάλην σφόδρα· [d] καὶ ἐλθόντες εἰς τὴν — d Psal. 72. 10. Isai. 60. 6.
οἰκίαν,* εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ
πεσόντες προσεκύνησαν αὐτῷ· καὶ ἀνοίξαντες τοὺς θησαυροὺς
αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ
12 σμύρναν. Καὶ χρηματισθέντες κατ᾽ ὄναρ μὴ ἀνακάμψαι πρὸς
Ἡρώδην, δι᾽ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται
κατ᾽ ὄναρ τῷ Ἰωσὴφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παι-

— *ἐξελεύσεται.*] By Hebraism (like יצא) for 'shall be born.' Ἡγούμενος, for ἡγεμὼν, as often in the later Classical writers.

— *ποιμανεῖ.*] This metaphorical use of ποιμ. to denote *govern*, is found in Homer and the early Greek writers, and seems to be a vestige of ancient simplicity. It is, moreover, very suitable to the *pastoral* nature of Christ's kingdom, so often dwelt on in St. John's Gospel.

7. *ἠκρίβωσε.*] for ἀκριβῶς ἀνέμαθεν, 'procured from them exact information.'

— *φαινομένου.*] This is not put for φανέντος, as Kuin. supposes; but the Particip. present is meant either to denote *beginning*, or *continuity*. This construction with the Genit. was probably in *popular* use. The full sense is, 'the time when the star would begin to shine, or be shining.'

8. *πορευθέντες ἀ. ἐξετάσατε.*] This use of the Particip. is supposed to be pleonastic. But there may be a faint notion of speed intended; or rather it has an *intensive* force, especially with Imperatives. See Matthiæ G. G. § 55. Ἐξετ. from ἐκ intens. and ἐτάζω, to verify by examination, from ἐτεὸς, *true*.

— *ὅπως κἀγὼ ἐλθὼν προσκ.*] Render, 'in order that I too may come,' &c.

9. *ἀκούσαντες.*] The *sense* is, 'having received the King's commands.' Ἐν τῇ ἀνατ. should be rendered, 'in its rising.' See Fritz.

— *εἶδον.*] So almost all the MSS. Versions and Fathers, with the Ed. Princ. and other ancient Edd.; which has been received by Mill, Wets., Griesb., and Matth. And as it is sanctioned by the most certain of Critical canons, it may be regarded as the true reading. The vulg. εὗρον was first brought forward by Erasm. in his 5th Ed., and adopted, together with almost the whole of the Text of that Edition, by R. Steph. in his 3d Edition.

10. *ἐχάρησαν—σφόδρα.*] A stronger expression than this cannot easily be produced. The subjoining of a cognate substantive to any verb is found also in the Classical writers. The addition of σφόδρα to μέγας is a relique of early antiquity, when the superlative was formed (as in the Northern languages), not by a termination, but by the addition of *particles*, usually put *after* the adject.

11. *ἐλθόντες εἰς τ. ο.*] This is not for εἰσελθ., as some say; but it signifies, 'having come to *the* house [which they sought.]'

— *θησαυρούς.*] Campb. rightly renders *caskets*: though θησαυρὸς (as also the Latin Thesaurus) signifies, 'any receptacle (as a box or bag) for valuables.'

— *προσήνεγκαν — δῶρα.*] Agreeably to the Oriental custom (even yet retained), of never appearing before a King, or any great personage, without offering him gifts; usually the choicest productions of the country of the giver. Markland ap. Bowyer, p. 50. observes, that προσφέρειν occurs seven times more in the New Testament, and is constantly used in a religious sense, of offerings to God. Δῶρα, *by way of presents.* This is put in apposition.

— *λίβανον.*] A transparent gum from a tree of the same name in Arabia, and used by the ancients as incense. Exod. xxx. 39. See Rob. Lex. From the nature of the presents it has been usually supposed that the Magi came from *Arabia.* That, however, is doubtful. See Fritz.

12. *χρηματισθέντες.*] This word, properly, and in the Classical writers, signifies, 1. to 'despatch business;' 2. to 'debate on it;' 3. to 'give audience thereon, and return answers.' Hence the transition is easy to the sense found in the N. T., Sept., and Joseph. Ant. iii. 8, 8, and xi. 8. 4. to 'impart Divine warnings,' and, in the Pass. to *receive* them; the term being used either absolutely, (as Heb. viii. 5. xi. 7. and xii. 25.) or with the additions ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, as Luke ii. 26., or ὑπὸ ἀγγέλου ἁγίου, as Acts x. 22. Thus κατ᾽ ὄναρ in the present passage suggests the idea of *Divine* admonitions, since dreams were believed to be occasionally sent from God.

δίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι
ἐκεῖ, ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παι-
δίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παι- 14
δίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴ-
e Hos. 11. 1. γυπτον· [e] καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ 15
τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος·
Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώ- 16
δης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν,
καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ
καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω,
κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. Τότε 17

13. *Αἴγυπτον.*] A better place of refuge could not be found, from its proximity to Bethlehem, and complete independence on Herod. And as there were many Jews settled there, who enjoyed both civil protection and religious toleration, it would be at once a safe and a comfortable place of residence.

—*ἴσθι.*] 'continue, remain.' *Ἕως ἂν εἴπω σοί*, namely, 'what thou must do further.' *Μέλλει—τοῦ ἀπολ.*, &c. 'for the purpose of destroying him.' The *τοῦ* is not, as some say, pleonastic; but the Genit. denotes *purpose*, as often in the Classical writers.

14. *νυκτός.*] *By night*, to conceal his departure; and *the very night* of his receiving the vision, to show his ready obedience.

15. *τῆς τελευτῆς.*] Scil. *τοῦ βίου*; like *finis* for *finis vitæ* in Latin. The full phrase occurs in Homer, Herodotus, and others of the more ancient writers.

—*ἵνα πληρωθῇ.*] 'So that thus was fulfilled.'

—*ἐξ Αἰγύπτου—μου.*] "These words (from Hos. xi. 1.) are not cited merely by way of *accommodation;* but, referring primarily to the deliverance of the children of Israel out of Egypt, they were, secondarily and figuratively, fulfilled in the person of Christ. That Israel was indeed a type of Christ, appears from Exod. iv. 22. where he is called by God *his son;* his *first born:* whence also *Israel* is put for *Christ*, Isa. xlix. 3. Now as a prophetical *prediction* is then fulfilled, when what was foretold is come to pass, so a *type* is then fulfilled, when that is done in the *antitype* which was before done in the *type*. It is no objection that the remainder of the prophecy does not belong to Christ, as Matthew only notices the resemblance between the type and antitype, in that both were called out of Egypt." (Whitby.) A somewhat different and perhaps juster view is taken by a learned reviewer (of Bp. Wilson's Evidences of Christianity) in the British Critic for 1832, who regards it as an *allusion* or *adaptation*. q. d. 'So that the figurative declaration of God in Hosea, *ἐξ Αἰγ.—μου*, became, in this instance, a literal fact.' Similarly Epiphan. (cited by Heinsius), when combating the *opposite* error of the Antidicomarcionites, or the Collyridians—says, *Ὡς κἀκεῖνο τὸ παρά τισι τῶν ἔξωθεν φιλοσόφων ᾀδόμενον, καὶ ἐν αὐτοῖς πληρώσασθαι, ἐν τῷ λέγειν· Αἱ ἀκρότητες ἴσανται.* 'So that the current saying of one of the heathen philosophers, *extremes meet*, was *fulfilled* in these.' Dr. P. Smith, Scrip. Test. i. 341. 19. more rightly calls these *pre-arranged allusions*.

16. *ἐνεπαίχθη.*] 'was deceived;' literally, 'was trifled with, imposed upon,' as Jer. x. 14. Bar. iii. 17. and sometimes in the Class. writers. So *illudere*, in Latin.

—*ἀποστείλας.*] Here it is not necessary to suppose any ellipsis, as of *τινας* or *ἀγγέλους*, any more than in the Latin *mittere*, which is similarly used. When the Accus. is *expressed* (as sometimes in Herodot. and other early writers), it is of more definite sense than the above. There is no pleonasm in *ἀποστείλας*, but merely a vestige of primitive verbosity. *Τοὺς παῖδας*, 'the male children;' for though the masculine is sometimes used with nouns of the common gender, in reference to the whole species, both male and female, yet that is chiefly in the Classical writers, and where the context and the subject suggest the right application.

—*ὁρίοις αὐτῆς*, its district, or territory.

—*ἀπὸ διετοῦς.*] This has been usually regarded as an elliptical expression for *ἀπὸ διετοῦς χρόνου*, or, as formed from *τὸ διετὲς*, *biennium*. But the latter expression is quite destitute of authority; and the former is very rarely found, and only *in plenâ locutione*. And neither of the two is suitable in signification. It is rightly observed by Fischer de Vit. Lexx. N. T. that a *masculine sense* is required. But when he supposes a *neuter form*, he takes for granted what does not exist. The word has a masculine *form* as well as a masculine sense; and no wonder: for it is, in fact, an *adjective*, with the substantive *παιδὸς* left to be supplied from the context; as, in the present case, from *τοὺς παῖδας* preceding. The singular is used for the plural, as being taken in a generic sense. Thus it is the same as if there were written *ἀπὸ διετῶν*. This view of the phrase is confirmed by similar ones in J. Pollux ii. 2. *νήπιος διετής*. ii. Paral. xxxi. 16. *ἀπὸ τριετοῦς καὶ ἐπάνω*. i. Paral. xxvii. 23. *ἀπὸ εἰκοσέτους καὶ κάτω*. See also Ezr. iii. 8. Numb. i. 45. As to the opinion of several recent Commentators, that *διετὴς* may denote '*a year* old,' it is wholly unsupported by authority. For as to that of *Hesych.*, *Διετής· δι' ὅλου ἔτους*, it is nothing to the purpose; for we must there read either, with the editors, *δι' ἔτους*, or rather *διετήσιος*, from Suid. and Pollux, the gloss being borrowed from the Schol. on Thucyd. ii. 38. *ἀγῶσι—διετησίοις νομίζοντες*, who explains *διετ.* by *δι' ὅλου τοῦ ἔτους*. But such a sense

ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος·
18 [f] Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς f Jer. 31. 15.
πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε
19 παρακληθῆναι, ὅτι οὐκ εἰσί. Τελευτήσαντος δὲ τοῦ Ἡρώδου,
ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν
20 [g] Αἰγύπτῳ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν g Exod. 4. 19.
μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ
21 ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ.
22 ἀκούσας δὲ, ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ
Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρημα-
τισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.
23 [h] Καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως h Judg. 13. 5.
πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, Ὅτι Ναζωραῖος
κληθήσεται. MK. LU.
1 III. ἘΝ δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης 1. 3. 3

would be quite inapplicable to the present passage. And that the children were of *one* year old, is opposed to all Ecclesiastical History.

17. *τότε ἐπληρώθη*, &c.] The words may be paraphrased, 'Then that happened whereby was more fully completed,' &c.; or rather, as the citation is only an accommodation of Jerem. xxxi. 15, 'Such another catastrophe took place as that recorded by Jeremiah;' a manner of speaking familiar to the writers of the New Testament. See Matth. xv. 7, 8. compared with Isaiah xxix. 13. and Matth. xiii. 14. compared with Is. vi. 9. Matth. xiii. 34, 35. compared with Ps. lxxviii. 2. According to this mode, any thing may truly be said to be *fulfilled*, if it admits of being properly *applied*.

18. *θρῆνος—πολύς.*] A most pathetic accumulation of terms, expressing bitter grief, with which Wets. compares a similar one in Plato; *ὀδυρμοὺς δὲ καὶ στεναγμοὺς, καὶ θρήνους καὶ ἀλγηδόνας κ. τ. λ.* The words (Kuin. observes) are to be understood of the *Bethlehemites*.

— *κλαίουσα.*] Sub. *ἦν.* A fine figure, whereby Rachel is personified, and supposed to be bewailing the slaughter, and weeping for her children, as Ephraim is, in the same chapter, represented as lamenting himself. *Ὅτι οὐκ εἰσὶ* (a common euphemism, for 'they are dead'), must be taken, not with *παρακλ.*, but with *κλαίουσα.* In the passage of the Prophet, the words must mean, are gone (into captivity).'

20. *οἱ ζητοῦντες*] meaning Herod only. A use of plural for singular, common both to the Scriptural and the Classical writers, especially in speaking of Kings and Princes. See 1 Kings i. 43. compared with Matth. ix. 8. The expression *ζητεῖν τὴν ψυχήν τινος* is said by Vorst. and Leusd. to be formed from the Heb. בקש את־נפש in 1 Sam. xxiii. 15. Compare a similar passage in Exod. iv. 19. of *Moses.* The use of *ψυχὴν* for *ζωὴν*, though, no doubt, derived by the sacred writers from the Hebrew, is likewise found in Herodot. and the other early Greek writers.

22. *βασιλεύει.*] Taken impropriè for *ἄρχει*, since Archelaus was not a *βασιλεὺς*, but an *ἐθνάρχης.* Ἐκεῖ, for *ἐκεῖσε.*

— *ἐφοβήθη.*] Not without reason; for Archelaus was heir to his Father's *cruelty*, as well as his throne.

23. *κατῴκησεν εἰς*] 'fixed his abode at;' in contradiction to *παρῴκησεν.* *Εἰς* is for *ἐν*, *at*; as 2 Chron. xix. 4. *κατῴκησεν εἰς Ἱερουσαλήμ.* A signification common in the later Classical writers, on which see Win. Gr. § 54.

— *Ναζ. κληθ.*] *Κληθήσεται* is by some taken to mean 'shall *be*.' But to that sense it is here unnecessary, nay injudicious, to have recourse; for that Jesus was so *called*, in contempt, is certain from many passages of the Gospels. Bp. Middlet. renders *Ναζ.* '*the* Nazarene;' 'since the Art. could not be inserted, the noun being preceded by the nuncupative verb *κληθήσεται.*' Nazareth was proverbially a despised place, as is clear from Nathanael's question, 'Can there any good thing come out of Nazareth.' Thus *Ναζωραῖος* became, among the Jews, a common term for a despised and rejected character. And accordingly the meaning is, 'that Jesus should be despised and dishonoured.' See more in Hengstenberg ap. Robins. Lex. in voc. *Διὰ τῶν προφητῶν* is said because (as is rightly observed by Jerome) 'no *particular* prophet is meant, but the *substance* of what occurs in all those passages of the O. T. which were supposed to refer to the contempt with which the Messiah should be treated.'

III. 1. After the account of the nativity and infancy of Jesus, comes the *second* portion of the Gospel, containing a narrative of John the Baptist's proceedings with respect to our Lord, preparatory to his public ministry. Ch. iii. & iv. 1—11.

— *ἐν δὲ ταῖς ἡμέραις ἐκ.*] This phrase, for *ἐν τούτῳ τῷ χρόνῳ*, is a customary form of commencing a narrative, both in the Scriptural and Classical writers. The difference is, that the latter use it *strictly*, when only a *brief* period is interposed between the occurrence to be narrated and some other event before mentioned; whereas

MK. LU.
1. 3. ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, καὶ λέγων· 2
2 4 Μετανοεῖτε! ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος 3
γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου τοῦ προφήτου λέγοντος·
3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν
Κυρίου! εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ! Αὐτὸς 4
6 δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου,

the former employ it with greater latitude, when there is a considerable interval; as here of many years: yet always with a reference to some previously mentioned time. And the time adverted to is that of the residence of Joseph at Nazareth. The transition may, indeed, seem abrupt, but not more so than many things in the Scriptures, or even the *Classics*, especially Thucyd. The reason why Matthew passes over the period of Christ's *infancy* is, that he had little certain information; and it was, too, not his purpose to narrate aught but what was connected with the establishment of the Messiah's kingdom. He therefore is silent on the event of Jesus's earlier years, and passes on to the uprise of his great *Forerunner*. The δὲ before ταῖς ἡμέρ. is omitted in some MSS. of the Alexandrian recension, later Versions, and Fathers: but its *omission* can far better be accounted for (partly from its commencing an Ecclesiastical *Section*, and partly from the difficulty of expressing its force in the Oriental versions) than its *insertion*. It has a transitive sense, like the Latin *autem*. Παραγίνεται κηρύσσων is for παραγίνεται καὶ κηρύσσει. Παραγίνεσθαι, like παριέναι and παρέρχεσθαι in Thucyd. and other writers, has the sense *accedere, prodire;* as said properly of those who come forward to *deliver an oration*. Κηρύσσω properly signifies to proclaim as a herald, and 2dly, to publicly teach *vivâ voce*, i. e. to *preach*. The former sense here is preferable: q. d. 'made proclamation of the speedy coming of the Messiah.' Mark adds: βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

— ὁ βαπτιστής.] A name of office, equivalent to ὁ βαπτίζων, Mark vi. 14, and employed by the sacred writers to distinguish him from John the *Evangelist*. Baptism is well known to have been in general use with the Jews, as well as other Oriental nations, as a part of the ceremony for the admission of proselytes. It was believed that the administration of this rite would form part of the office of the Messiah. Nay, the *mode* in which the word is here introduced by Matthew, without any explanation, shows that the rite in question was familiar to his readers.

— ἐν τῇ ἐρήμῳ.] By this, however, is to be understood, not an absolutely desert tract, but one comparatively so; as being thinly inhabited, uninclosed by fences, and not in tillage, but pasture; like the *steppes* of Asia, the *llanos* of South America, the *sheep-walks* of Spain, and the extensive *commons* lately existing in our own country. This, indeed, is alluded to in the Heb. מדבר, literally, *a place to drive cattle upon.*

2. μετανοεῖτε.] The word properly signifies *to take after-thought*, as opposed to προνοεῖν. 2dly. to *change one's opinion.* 3dly. (in a religious sense) to *so* change one's views, as to reform one's practice. It implies such a change of mind as to the commission of any previous actions, as shall induce us to forsake the practices, from a conviction that they are opposed to the will of God, and are contrary to our true happiness, both here and hereafter.

— ἡ βασ. τῶν οὐρ.] This formula, and ἡ βασ. τοῦ Θεοῦ, are synonymous, and frequently occur in the N. T. They denote, 1. the abode of eternal felicity in heaven, and the state of things there; 2. (with allusion to the prophecies of the O. T.) they represent the spiritual *reign of Christ*, the *Gospel dispensation* (begun on earth, and to be completed in heaven), as here and at Matt. x. 7. Luke x. 9. xvii. 21. and various other passages. In some others it is doubtful which of these two senses is to be adopted. Nor are there wanting those where *both* seem to be combined.

3. οὗτος.] Some would take this δεικτικῶς. But though that use is not unfrequently found in the Classical writers; yet it very rarely occurs in the Scriptural ones, and would not here be very suitable. It is more natural to regard the words as the *Evangelist's*.—Ἡσαΐου τοῦ προφήτου. The words which follow convey the *sense*, though they do not follow the exact *terms*, either of the Hebrew or Sept. [*Comp.* Isa. xl. 3. John i. 23.]

— φωνὴ, &c.] '[There is heard] the voice of one preaching in the wilderness, and exclaiming, Ἑτοιμάσατε τὴν ὁδὸν,' &c. The whole is an exact description of the office of John the Baptist, who *prepared the way* for the Redeemer by removing difficulties, and counteracting prejudices. A figure derived from the practice of Eastern monarchs, who, on taking a journey, or going on a military expedition, used to send forward persons to level the eminences, smoothen the unevennesses, fill up the hollows, &c., so as to *form a road.* To this purpose Wets. cites Sueton. Calig. 37. Joseph. B. J. iii. 5, 1. and Justin ii. 10. Plut. 837. Ovid Amat. ii. 16, 51. See my note on Thucyd. ii. 97, 100.

4. τὸ ἔνδυμα—καμήλου.] Some take this to mean the camel's skin with the hair on, as sheep-skins were worn by the Hebrew prophets. See Zechar. xiii. 4. Others, however, more justly, suppose that it was the shaggier camel's *hair*, spun into coarse cloth, like our drugget. And we find from the Talmud that camel's hair garments were much worn by the Jews. Josephus more than once speaks of ἐσθὴς ἐκ τριχῶν πεποιημένη, probably the σάκκος τρίχινος, of Revel. vi. 12. Nor were they unknown to the Heathens. Thus the Schol. on Eurip. Phœn. 329. mentions τὰ τρίχινα ἐνδύματα. Those, however, were probably made of the finer camel's hair, like a manufacture formerly made in this country, and called *camlets*. Garments similar to the Baptist's are still worn (or rather a manufacture of wool and camel's hair) in the East by the poor, or those who affect austerity. John wore this garment in imitation of the prophets, especially Elijah. See 2 Kings i. 8. whom he also imitated in the austerity of his life. Indeed it was his prophetical habit and mode of life, that

MK. LU.
καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ 1. 3.
αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.
5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰου- 5
6 δαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο
ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας
7 αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων 7
ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γεννήματα
ἐχιδνῶν! τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

was chiefly instrumental (together with the prevailing expectation of the Messiah's advent) in drawing the attention of the Jews to his ministry, whereby the *spirit of prophecy*, which had been lost to Israel for 400 years, was in some measure restored.

— ζώνην δερμ.] So of Elijah, 2 Kings i. 8. ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ. The austerity consisted in the *materials;* for otherwise these *girdles* formed a regular part of the dress, and were of linen, silk, or even gold and silver, according to the circumstances.

— ἡ τροφὴ—ἀκρίδες.] That locusts (of which Bochart reckons ten species) were *permitted* to be eaten, appears from Levit. xi. 22; that they formed a *customary* food among the poor in the East, is plain from Agatharch. v. 27. Strabo xvi. p. 1118. Plin. vi. 30, &c. (Wets.) From Aristoph. Ach. 1116. and the Schol., it appears that the *Greeks* also ate of them, but that they were accounted a mean food. That they are at the present day a common diet among the poor, throughout most of the countries of Asia and Africa, which they infest, we learn from the testimony of modern travellers.

— μέλι ἄγριον.] This is by some taken to denote a sort of *saccharine matter* exuding from the leaves of palm, date, or olive trees, and called *honey-dew*, which, when collected, becomes hard, and is readily formed into a mass. See Diodor. Sic. xix. 104 (who calls it, by this very name, μέλι ἄγριον) Joseph. B. J. iv. 27. Plin. N. H. xxiii. 4. Polyb. 12. 4, 1. Xen. An. 1, 2, 7. and the Rabbinical writers, who mention *palm honey* and *fig honey*. The more common opinion, however, is, that we are to understand honey procured from hollow trees and clefts of rocks, deposited there by swarms of wild bees. See 1 Sam. xiv. 26. Judg. xiv. 8. and Ps. lxxxi. 16.

5. καὶ πᾶσα.] The καὶ may, with Fritz., be rendered *nempe*. Πᾶσα, like πάντες in Mark i. 5, is to be taken, with limitation, for *very many*.

6. ἐβαπτίζοντο.] That baptismal ablutions or lustrations had been, even among the heathens, thought necessary for admission to religious ceremonies, and for the expiation of offences, the Classical citations here adduced by Wets. and others, fully prove. That they were in use, too, among the *Jews*, we find alike from the Old Testament, the Rabbinical writers, and Josephus. See B. J. ii. 8. 7. But the baptism here meant is one solemn rite, never to be repeated, comprehending the wives and children likewise of the proselytes; and founded partly on the ceremony which (as the Jewish theologians inform us) took place immediately previous to the promulgation of the Law, at Mount Sinai, and partly on the Jewish baptism of proselytes; though essentially differing from it. The one involving an obligation to perform the whole law; the other, an obligation to reformation, and faith in the Messiah about to appear—the one founded on a system of justification by works, the other one on faith in Christ. The custom, however, is believed not to have been introduced until after the return from the Babylonish captivity; and that to provide a less revolting mode of initiation into the Jewish church than circumcision. The Jews must have understood the ceremony as significant of a change of religion, and of introduction into a dispensation different from that of Moses. And that they should have expressed no surprise at this, need not be thought strange; since they were taught by the predictions of the prophets, and the instructions of their most eminent teachers, that at the advent of the Messiah (which was now universally expected), the face of things would be entirely changed, and a new religion be introduced by Baptism. (Wets., Bengel, Kuin. and Rosenm.)

— ἐξομολογούμενοι.] This is not so much put for the simple verb, as it is a *stronger* expression, (of which examples, chiefly from Joseph. and Philo, are adduced by Elsner and Wets.), and must be understood not of a particular and individual, but a *general* confession of sins, and renunciation of justification by works.

7. Φαρισαίων καὶ Σαδδουκαίων.] On these Sects see Recensio Synopt., or Horne's Introduction, and Robins. Lex. Ἐρχομένους—αὐτοῦ. The sense is well expressed by the Persic and Syriac versions, 'coming for the purpose of being baptized by him.' So Luke iii. 7, ἐκπορευομένοις βαπτισθῆναι ὑπ' αὐτοῦ. Of this signification of ἐπὶ examples are given by Wets. and Krebs.

— γεννήματα ἐχιδνῶν] 'ye brood of vipers!' So they are likewise called by Christ himself, Matt. xii. 34. xxiii. 33. By this was meant to be designated their deadly malignity and wickedness, since the viper is the most poisonous of serpents. So Sophocles says: δεινῆς ἐχίδνης θρέμμα. Τίς ὑπέδειξεν ὑμῖν, &c. 'who hath shown or taught?' See Robins. The interrogative here does not, as some suppose, imply a strong negation; but the τίς rather imports *exclamation* (as in Galat. iii. 1), namely, from excessive surprise at seeing persons of such dissimilar opinions and characters (Sadducees and Pharisees, men of the world and votaries of pleasure, mixed with precise formalists, not to say hypocrites), unite in confessing their sins, in making professions of repentance, and vows of reformation. The motives of the *generality* in coming thither must have been corrupt, and no wonder; for the Jews were then immersed in moral depravity and religious error.

— ὀργῆς.] This is to be taken, by metonymy, for *punishment*, of which use examples are ad-

MK. LU.
1. 3. Ποιήσατε οὖν *καρπὸν* ἄξιον τῆς μετανοίας· Καὶ μὴ δόξητε 8, 9
8 λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ
ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
9 τῷ Ἀβραάμ. Ἤδη δὲ [καὶ] ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν 10
δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
7 16 ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. Ἐγὼ μὲν βαπτίζω ὑμᾶς 11
8 ἐν ὕδατι, εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός
μου ἐστίν· οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
17 ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. Οὗ τὸ πτύον 12

duced by the Philologists. [*Comp.* infr. xii. 34. & xxiii. 31. Rom. v. 9. 1 Thess. i. 10.]

8. ποιήσατε καρπὸν ἄξ. τῆς μετ.] q. d. 'if ye really repent, show forth not merely the leaves of profession, but the fruits of performance.' (Wets.) 'exhibit fruits worthy of,' and, by implication, 'suitable to,' as Acts xxvi. 20. Καρπὸν ἄξιον is the reading of the Ed. Pr. and Steph. 1st ed., and of almost all the MSS.; which is received by Wets., Matth., Griesb., and Scholz. The vulg. καρποὺς ἀξίους was introduced by Erasm. on very slight authority, and received, together with all his other alterations, by Steph. in his 3d edition; and was thus introduced into the textus receptus. The phrase ποιεῖν καρπὸν is said to be a Hebraism; but some examples have been adduced from the Classical writers, as Plut. ii. 1117. C. οὐ μέντοι τὸ θεράπευμα τοῦτο ἔσχε καρπὸν ἄξιον. Arist. de Plant. i. 4. τῶν φυτῶν τινὰ μὲν ποιοῦσι καρπόν. Both passages defend the reading adopted in the text.

9. μὴ δόξητε λέγειν.] This is thought to be a pleonasm for μὴ λέγητε, but it is, in fact, a stronger expression. As to the Greek Classical idiom concerning δοκεῖν, it is here inapplicable. The phrase seems to be rather a *popular* expression, founded on a blending of two phrases, μὴ δόξ. and μὴ λέγητε, q. d. 'ye must not think to say.' Λέγειν ἐν ἑαυτῷ is commonly regarded as a Hellenistic phrase, occurring also in Esth. vi. 6, equivalent to διανοεῖν, *secretly think*, and answering to the Hebr. אמר בלבו. Yet it occurs in a passage of Chrysippus cited by Wets.

— Πατέρα ἔχομεν τὸν Ἀβ.] q. d. 'We have Abraham for our father [and therefore, as his descendants, cannot but be accepted by God;'] as if God would, on account of that relation to the father of the faithful, impute not their sins unto them. Ἐκ τῶν λίθων κ. τ. λ. Here there is by some supposed to be a comparison of the surrounding multitude to stocks and stones, by a common metaphor; q. d. 'God can cause that these *stones*, now lying in Jordan' (compare Joseph. Ant. 4. 3), i. e. men as unfit for useful purposes as stocks and stones, 'shall become children unto Abraham,' and imitate the virtues of Abraham. According to others, the words are meant to strongly show the omnipotence of God, who can raise up instruments to effect his own wise and benevolent purposes from the meanest subjects. [*Comp.* John viii. 39. Acts xii. 26.]

10. ἡ ἀξίνη] i. e. the axe of judgment and punishment. Κεῖται, 'is now being directed (Neut. for Passive) at.' Ῥίζαν hints at utter destruction; since directing the axe at the *root* of a tree denotes that it is to be *cut down*, not merely *lopped.* In the Scriptures men are often compared to *trees;* and sometimes (as Eccles. x. 15. and Dan. iv. 20 and 23.) their punishment to the *felling* of trees. [*Comp.* infr. vii. 19. John xv. 16.]

11. ἐν ὕδατι.] The ἐν is thought redundant; and Commentators adduce examples from the Classical writers. It rather, however, denotes the *instrument*, as Luke xiv. 34, and often.

— εἰς μετάνοιαν.] A *brief* phrase (in which the εἰς denotes *purpose*) adverting to the solemn engagement entered into by the baptized, to 'cease to do evil, and learn to do well.' This, indeed, was so closely associated with baptism, that it is called by Mark, i. 4, the baptism of repentance.

— ὁ ὀπίσω μου ἐρχόμενος, &c.] The Present is here used as at ver. 10, the sense being, 'There is one coming who will be after me in time, but who will be far greater than I.' There may be supposed an *allusion* to the expression ὁ ἐρχόμενος [*he who is coming,*] by which the *Messiah was* then, from the opinion of his speedy appearance, designated; as in John's inquiry, σὺ εἶ ὁ ἐρχόμενος; The expression is a *brief* one, requiring ἄνωθεν, or ἐκ τοῦ οὐρανοῦ, to be supplied, as elsewhere. Ἱκανὸς is equivalent to the ἄξιος of St. John, as in Herodotus viii. 36, and elsewhere.

— τὰ ὑποδήματα βαστάσαι.] Ὑπόδημα in Hellenistic phraseology is equivalent to σανδάλιον. Βαστάζειν is synonymous with κομίζειν in a passage of Plutarch which I have adduced in Rec. Syn. The general sense is *to have charge of.* From Lucian in Herod. 5, cited by Wets. ὁ δέ τις μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδὸς (to which may be added Æsch. Ag. 917. Hor. Epist. i. 13, 15: Soleas portat.) and other passages adduced by the Commentators, it appears that this was by the antients in general accounted among the most servile of offices. Yet we find from the Rabbinical writers, that it was rendered by the disciple to the master; and from Eusebius, that this descended, with other observances towards the Rabbins, to the first Christian teachers. Thus the general sense is: 'I am not worthy to perform to him the humblest office.'

— βαπτίσει—πυρί.] There has been no little difference of sentiment as to the force of βαπτίσει and πυρί. The most probable opinion is that of Chrys. and others of the antients, that βαπτίζειν here, in the sense *obruere aliquem re*, has reference to the *exuberant abundance* of those extraordinary spiritual gifts soon to be poured forth. With respect to καὶ πυρὶ, Glass would suppose an Hendiadys, and take it for *ignito:* Elsner regards the καὶ as *exegetical*, (in the sense *even*)

MK. LU.
ἐν τῇ χειρὶ αὐτοῦ· καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ 1. 3.
συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην· τὸ δὲ ἄχυρον
κατακαύσει πυρὶ ἀσβέστῳ.
13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν 9 21
14 Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. Ὁ
δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρείαν ἔχω ὑπὸ
15 σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; ἀποκριθεὶς δὲ ὁ Ἰη-
σοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν
16 ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. Καὶ 10
βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ,
ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ 22

as representing the Symbol of the Holy Spirit. In either case there may be an allusion to the miraculous descent of the Holy Ghost in *fiery tongues;* which view is supported by Chrysost. Others, however, as Wets., Mich., Ros., and Dr. P. Smith, Scr. Test. ii. 36., maintain that by the symbol of fire is meant the *severest punishment*, or moral purgation. [*Comp.* John i. 26. Acts i. 5. ii. 4. xi. 16. xix. 4.]

12. οὗ τὸ πτύον—αὐτοῦ.] The οὗ is *not* redundant, as Grot., Wets., and Kuin. suppose; for, as Fritz. observes, if it were taken away, there would be no connection with the preceding. And he rightly renders, 'cujus (erit) ventilabrum (nempe) in ejus manu.' Πτύον signifies, not *fan* (which would require λικμὸς, as in Amos ix. 9, and was something like our *boulting* machine, to raise wind by a sort of fan-like sail;) but a *winnowing shovel*, which, from Hesych., seems to have been, in the lower part of it, shaped like a Δ. The word is derived from πτύειν, *to toss away*. Διακαθαριεῖ is for διακαθαρίσει, Atticè.

— τὴν ἅλωνα.] The word denotes properly that elevated area formed in a field, after harvest, of soil hardened by the use of a cylinder, (see Paulsen ap. Fritz.) where the corn in the sheaf was trodden by oxen, and at the same time winnowed; which latter operation was performed by tossing the rough and broken straw away with a fork; and then by stirring up the compound of grain and chaff with the πτύον; whereby the chaff was delivered to the wind, and the grain left in a heap: after which the rough straw was collected and burnt for manure. *Here*, however, ἅλων seems to signify (by a metonymy of the thing containing for that contained) the above compound of grain and chaff to be winnowed; a sense often occurring in the Sept. And so Alciphr. iii. 26, διακαθαίρειν τὴν ἅλω.

By τὴν ἀποθήκην is meant a repository where any thing (as here corn) ἀποτίθεται; which was chiefly, in the East, subterraneous, or partly so, but covered down and thatched over. By the ἄχυρον is denoted, not the chaff only, but the rough and broken pieces of straw, separated from the corn by the above process. [*Comp.* infr. xiii. 30.]

13. τότε.] This particle does not mark the exact time when the baptism of Christ took place, but only points to the time when John was baptizing.

— παραγίνεται—τοῦ βαπτισθῆναι ὑ. α.] A Genitive of *cause;* the expression being equivalent to εἰς τὸ βαπτισθῆναι. Christ was pleased to receive this baptism, as thereby entering upon his ministry on the same principles as those on which the *priests* under the Law were dedicated to their office (see Exod. xl. 12, and Lev. viii. 6, compared with Heb. ii. 17); and moreover as justifying the counsels of heavenly Wisdom, by thus recognizing the Divine institution of the Law, and sanctioning ordinances originally established for wise and good purposes. And the selection of *John* to administer the rite would answer many important purposes, and especially tend to the establishment, by a voice from heaven, of the authority both of Christ and his Forerunner.

14. διεκώλυεν] 'was hindering, would have hindered.' A not unfrequent sense of the Imperf., on which see my Note on Thucyd. iv. 44.

— ἐγὼ χρείαν, &c.] A refined way of saying, 'I am very far inferior to thee, so as rather to need *thy* baptism than thou mine; and yet dost thou come to *me*, as to a superior?' For (as Grot. observes) 'he who binds another by baptism, seems to be superior to him who is bound.'

15. ἄρτι.] Rosenm. and Schleus. explain *quæso* (comparing the ἄρτι with δὴ and the Heb. נָא.) But the version 'for the present,' is far preferable. Indeed, the former mode would destroy the *emphasis*, which has been, with reason, supposed to exist in the word. The meaning is, that John must suffer him, for the *present*, to be baptized with the baptism of *water*, for that baptism of his with the *Spirit* was yet to be exhibited. At ἄφες supply, not με, but τοῦτο εἶναι, which is confirmed by Chrys. Δικαιοσύνην is for δικαιώματα, *institutions*, as often in the Sept. So, at Deut. vi. 24, πληροῦν τὴν δικαιοσύνην is equivalent to ποιεῖν τὰ δικαιώματα.

16. καὶ βαπτισθείς.] Luke adds καὶ προσευχόμενος.

— εὐθύς.] There is here a transposition (such as that in Mark i. 29. and xi. 2, found also in the Classical writers), by which εὐθὺς must be taken, not with ἀνέβη, but (as Grot. and others have seen) with ἀνεῴχθ. Fritz. indeed makes objections to εὐθὺς being taken with ἀνεῴχθ.; and would join it, by a similar transposition, with βαπτισθ. But though that method is less harsh, the sense thence arising is somewhat frigid.

— ἀνεῴχθησαν οἱ οὐρανοί.] Here certain recent foreign Commentators (on the same principle by which they elsewhere endeavour to resolve the extraordinary into the merely ordinary)

MK. LU.
1. καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. Καὶ 17
11 ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ Υἱός
4. μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.
12 1 IV. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ 1
13 Πνεύματος, πειρασθῆναι ὑπὸ τοῦ Διαβόλου. Καὶ νηστεύσας 2

understand *lightning* of the most vivid kind, 'by which, as it were, the heavens were cleft asunder.' But there is every reason to suppose the light to have been *preternatural*, and to have accompanied the Divine Spirit; such a light as accompanied Jesus, on being visibly revealed to St. Paul at his conversion.

The αὐτῷ after ἀνεῴχθησαν is by some referred to Jesus (as a *Dativus commodi*); by others, to *John*; according to which it will mean, 'to his view,' namely John's. A sense more suitable, since the heavens were opened as a testimony to *John* of the Messiahship of Jesus.

— ὡσεὶ περιστεράν.] There is an ambiguity in this circumstance, which has occasioned a variety of interpretation. Some understand by it the descent of a *material dove*, as a symbol of the Spirit, and with allusion to the innocence and meekness of Christ. Others take ὡσεὶ περ. to refer to the *mode* in which the Spirit, in some visible form (probably of a flame of fire), descended; namely, with that peculiar *hovering motion* which distinguishes the descent of a dove, and which is adverted to by Virg. Æn. v. 216, cited by Wets. But the words of St. Luke (σωματικῷ εἴδει ὡσεὶ περιστερὰν) seem rather to require the former interpretation. By ἐρχόμενον ἐπ' αὐτὸν is meant, coming and resting, or settling upon him; for this expression appears to be of the same force as the καταβαῖνον—καὶ μένον ἐπ' αὐτὸν in the parallel passage of John i. 32, 33, whence we learn how it was that John so readily recognised Jesus as the Christ, since he had been apprised by the Lord what sign was to denote the great Personage, the expectation of Israel. [*Comp.* John i. 33.]

17. φωνὴ ἐκ τῶν οὐρ.] Wets., Rosenm., Kuin., and Schleus., take this of *thunder*; which, however, involves absurdity; for (as Mr. Rose on Parkhurst Lex. p. 491, justly observes), 'if *articulate words* were heard, λέγουσα simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. If it is meant that *no uttered words were* heard, only a stroke of thunder, which *was to be understood as* declaring that Jesus, &c., reasoning is idle; for language could hardly have been used less appropriate to convey this idea.' 'It is, moreover, (as observes Dr. Henderson on Inspiration, p. 88), quite at variance with the *usus loquendi* of the Scriptures, in which the formula φωνὴ ἐκ Θεοῦ is never employed except in reference to actual verbal declaration.' Compare Dan. iv. 3, 'there fell a voice from heaven (φωνὴ ἀπ' οὐρανοῦ), *saying*,' &c.

We must therefore understand an *articulate sound*, audible by all present (such as that on the Mount of Transfiguration, and just before the death of Jesus) publicly declaring his Messiahship.

— ἀγαπητός.] For ὁ μονογενής. Applied here, and xii. 18, and Luke ix. 35, xx. 13, to the Messiah. It is taken from the Sept.; as in Gen. xxii. 2; Jer. vi. 26; Amos viii. 10; Zach. xii. 10.—This use occurs in Hom. Il. vi. 401, and Hesiod, referred to by Pollux, iii. 2. Thus ὁ Υἱός μου ὁ ἀγαπητὸς may be regarded as a *title*, to denote the nearness of His relation to God, and the love borne by the Father to Him. See John iii. 35, and Dr. Smith's Scrip. Test. l. iii. ch. 3. § 3.

— ἐν ᾧ εὐδόκησα.] The use of the ἐν in this phrase is formed from the Heb. חפץ ב, and occurs also in the Septuagint. The Aorist is *not* (as some suppose) put for the *present*, but has the sense of *custom*, which is frequent in that tense. See Matth. Gr. Gr. § 503. [*Comp.* infr. xii. 18. xvii. 5; Isa. xlii. 1; Ps. ii. 7; Luke ix. 35; 2 Pet. i. 17; Col. i. 13.]

IV. 1. ἀνήχθη—Διαβόλου.] Ἀνήχ. need not be taken, with some recent Commentators, for ἤχθη, since the ἀνα may refer to the high and mountainous country of which the *desert* here mentioned (supposed to be what is now called *Quarantania*, a rugged mountain range on the north of the road leading from Jerusalem to Jericho) consisted, as compared with the low ground about Jordan.

— πειρασθῆναι ὑ. τ. Δ.] We are now come to the narrative of a most awful and mysterious transaction, consequently encompassed with difficulties too mighty for the human understanding: to avoid which, several eminent persons, of ancient and modern times, have thought that a *visionary scene*, not a *real event*, is here narrated. But there is not the slightest intimation in the narrative, that the temptation was such. The air of the narrative produces an impression quite the contrary; and there are many strong reasons why such a view cannot be admitted. While in favour of the common view, we may safely maintain, that there is nothing in the circumstances, which involves any strong improbability; but rather what is quite agreeable to the analogy of God's methods, in other points, in his dispensations to man. Bp. Porteus, Dr. Townson, and Jones of Nayland, trace several points of similitude to the *temptation of Adam and Eve in Paradise*. And others have compared the character and design thereof with those of the *Crucifixion*, and have recognized in both a vicarious transaction. As to the confident assertion of the *Unitarians*, that the very form of expression, ἀνήχθη ὑπὸ τοῦ Πν. shows that it is only a visionary scene, referring for similar expressions to Rev. i. 10; Acts xi. 5, the latter of these has nothing in common with this of St. Matthew; and the former, though it bears some *verbal* resemblance to the parallel passage of Luke iv. 1, is really of quite another character. Similar *expressions* do indeed occur in Matt. xii. 28; Luke ii. 27; Acts viii. 29, and x. 19. But no one ever imagined the *actions there* described to be merely *imaginary*. As to those Rationalists who would understand the fasting here spoken of to have been ascetic abstinence, the hypothesis is utterly excluded by the express words of Luke

MK. LU.
ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον 1. 4.
3 ἐπείνασε. Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ Υἱὸς 13 2
4 εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. Ὁ δὲ 3 4
ἀποκριθεὶς εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ ζή-
σεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευο-
5 μένῳ διὰ στόματος Θεοῦ. Τότε παραλαμβάνει αὐτὸν 9
ὁ Διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ
6 πτερύγιον τοῦ ἱεροῦ· καὶ λέγει αὐτῷ· Εἰ Υἱὸς εἶ τοῦ Θεοῦ,

iv. 2, καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, where there is a negation of the strongest kind, meaning, 'he ate nothing whatever.'

— τοῦ Διαβόλου.] Διάβολος means properly *a slanderer.* It is sometimes in the N. T. an *appellative;* but mostly denotes, with the Art., *the* great *enemy* of God and man; thus exactly answering to the Heb. שָׂטָן. This arises from the close connection between the senses of *hater* and *enemy.* And though the noun be not often found so used, yet the *verb* διαβάλλεσθαι occurs in Herodot. and other writers, in the sense *to be hated;* and διαβάλλεσθαί τινι, in Thucyd. iii. 109, iv. 21, viii. 83, signifies, 'to be set against any one, to hate him.'

3. ὁ πειράζων.] Particip. pres. for substantive verbal; an idiom found both in the Scriptural and the Classical writers.

— Υἱὸς τοῦ Θεοῦ.] Not '*a* son of God,' as Campb. and Wakef. render. For it has been proved by Bp. Middl. that υἱὸς τοῦ Θεοῦ, or υἱὸς Θεοῦ are never taken in a lower sense than ὁ Υἱὸς τοῦ Θεοῦ, which is always to be understood in the *highest* sense. Thus in Mark i. 1, Υἱὸς τοῦ Θεοῦ is spoken by the Evangelist himself of Jesus. In John x. 36, the same phrase is employed by Christ himself of himself: and in Matt. xxvii. 40, it is used by those who well knew Christ's pretensions. Neither is υἱὸς Θεοῦ, without either of the Articles, to be taken in a *lower* sense; for, not to examine all the places in which it occurs, we have Matt. xxvii. 43, where the crime laid to Christ is, that he said, 'I am the Son of God.'

— εἰπέ] 'order.' This is no Hebraism, but occurs in Thucyd. and the best Classical writers, as commonly as *dic* in Latin.

— ἄρτοι.] *Loaves.* '"Αρτος, used indefinitely, is rightly translated *bread;* but when joined with εἷς, or any other word limiting the signification in the singular number, ought to be rendered *loaf;* in the plural it ought always to be rendered *loaves.*' (Campb.)

4. ἐπ' ἄρτῳ—ζήσεται.] The quotation agrees with the Heb. and Sept. For, although the Vatican text has τῷ, yet many of the best MSS. and several Fathers omit it. Ὁ is placed before ἄνθρωπος in several MSS. of the Alex. recension, and has been introduced into the text by Griesb., Knapp, and Fritz.; but without sufficient authority. Vater and Scholz have not admitted it. The Pres. is here put for the Fut., or rather may be taken of what is *customary.* The ἐπὶ signifies *upon* or *by,* as the means of support. So Plut. Alcib. ἐπὶ τούτοις μόνοις ζῆν.

— ἐπὶ παντὶ—Θεοῦ.] This, explained allegorically, will signify, like the Heb. דבר, the spiritual life imparted by the Word of God, a mode of interpretation confirmed by the authority of the Fathers. Yet as ῥῆμα (to which, however, there is no word corresponding in the Heb.) may be rendered *thing,* as well as word; so the best modern Commentators are justified in explaining it, 'whatever is ordained by God.' 'The temptation (observes Campb.) is repelled by a quotation from the O. T. (Deut. viii. 3. comp. Ps. civ. 29), purporting that, when the sons of Israel were in the like perilous situation in a desert, without the ordinary means of subsistence, God supplied them with food, by which their lives were preserved, to teach us that no strait, however pressing, ought to shake our confidence in him.' 'The life of man depends on *God,* and not on *food.* God can sustain life without food; but food cannot sustain life without his blessing.' With this sentiment comp. Wisd. xvi. 26, οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμά σου τούς σοι πιστεύοντας διατηρεῖ.

5. As to the difference in the *order* of the temptations recorded by Matthew, as compared with that in Luke (who transposes the last two) the discrepancy (if, indeed, it can be called such) is not to be removed by any 'device for the nonce;' such as supposing the temptation to idolatry to have taken place *twice;* or the order in Luke to have been disturbed by transcribers. We may best account for such difference in order in the Evangelists by attributing it to a difference of purpose in *narrating* the temptation; and suppose, that while Matthew intended to fix the *order of the circumstances,* (which is plain by his having employed the definite terms τότε and πάλιν,) Luke did not mean to be so very exact, but merely to record the transaction in a *general way;* and thus the ordinary conjunction was sufficient for his purpose.

The Devil, finding Christ immovably confident in his heavenly Father, changes his method of attack. Παραλαμβάνει, &c. An expression which has been variously understood, but generally *mis*understood. The term often signifies, both in the Scriptural and Classical writers, 'to take any one along with us' (παρα) [as a companion]. Of course neither this term nor ἵστησιν gives the least countenance to the vulgar notion, that the Devil transported our Lord through *the air.* The latter is admitted to have the sense, 'prevailed upon him to take his station.' So xviii. 2. and Gen. xliii. 9, στήσω αὐτὸν ἐναντίον σου.

— ἁγίαν πόλιν.] Jerusalem was so called κατ' ἐξοχήν, as having the holy Temple and its worship. Thus the inscription on its coins was 'Jerusalem the holy.' Indeed, the Heathens called those cities *holy,* which were accounted the special residence of any of their deities.

— πτερύγιον.] On the sense of this term

MK. LU.
1. 4. βάλε σεαυτὸν κάτω· γέγραπται γάρ, ὅτι τοῖς ἀγγέλοις
10 αὐτοῦ ἐντελεῖται περὶ σοῦ· καὶ ἐπὶ χειρῶν ἀροῦσί
11 σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.
12 Ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις 7
5 Κύριον τὸν Θεόν σου. Πάλιν παραλαμβάνει αὐτὸν ὁ 8
Διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας
6 τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει 9
7 αὐτῷ· Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.
8 Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὕπαγε ὀπίσω μου, Σατανᾶ· 10
γέγραπται γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις,
13 καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ 11
Διάβολος· καὶ ἰδού, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.
14 14 ἈΚΟΥΣΑΣ δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη, ἀνε- 12

Commentators are not agreed. One thing is clear, that it cannot mean *pinnacle;* for thus there would have been no Article. And for the sense *pinnacled battlement,* (assigned by Grot., Hamm., and Doddr.) there is no authority. Unluckily we have no other example of πτερύγιον as used of a *building.* But since the primitive πτερὸν has been proved by Wets. to denote the *roof of a temple,* so this is supposed by Krebs, Middlet., Schleus., and Fritz., to denote the pointed roof of some part of the Temple, and as they are inclined to think, the *great Eastern porch,* called Solomon's porch. The most probable opinion, however, is that of Wets., Michaelis, Rosenm., and Kuin., that it referred to what was called *the King's Portico,* which overhung the precipice at the S. and E. of the temple (see Joseph. Ant. xv. 11 and 5); and was perhaps so called from the spire-like figure which the end of the building presented from below. [*Comp.* Psalm xci. 11.]

6. γέγραπται γὰρ, ὅτι κ. τ. λ.] The former was a temptation to *presumption* from trust in himself; this, to *distrust* in God's Providence. The *Scripture quotation* with which the Devil subtilely tries to effect his purpose, is perverted; for the promise of protection there given is limited to those only, who endure the evils which *meet them* in the path of duty; not in such as they *bring upon themselves* by rashly presuming on God's protection. The metaphor in ἐπὶ χειρῶν ἀροῦσί σε, is (as Kuin. remarks) taken from *parents,* who, in travelling along rough ways, lift up and carry their children over the stones in their path, lest they should trip and stumble upon them.

7. οὐκ ἐκπειράσεις, &c.] From Deut. vi. 16. Ἐκπειράζειν (where the ἐκ is intensive for διὰ) signifies to make trial of any one's power generally; and here, of any one's power *to save* life. Interpreters, however, are not agreed whether Christ is warning against *presumption* or *distrust.* The *former* is the more probable.

8—11. Despairing of success by any *covert* device, the Devil resolves to make one open and final effort, staking success on the vastness of the proposed *price* of transgression.

8. δείκνυσιν—κόσμου.] Δεικνύναι sometimes imports not absolutely to *exhibit to the sight,* but merely to *point out;* and here may serve to *indicate* the several kingdoms. Yet there is a difficulty as concerns τοῦ κόσμου, and the term of Luke iv. 5, τῆς οἰκουμένης. To obviate this, the best modern Commentators are agreed, that the terms must be taken in a restricted sense, to denote *Palestine* only. And undoubted examples of this signification have been adduced, as Rom. iv. 13. Luke ii. 1. Rom. i. 8. From this lofty mountain (supposed to have been Nebo) a prospect would be afforded (as formerly to Moses) of nearly the whole of Palestine; and its provinces might be styled *kingdoms,* just as their rulers, whether tetrarchs or ethnarchs, were sometimes called *kings.* See Matt. ii. 22, and so freq. Josephus.

9. προσκυνήσῃς.] The word here implies, not merely *homage,* but *adoration,* i. e. religious worship. See Smith's Scrip. Test. 1. iii. ch. 3. The *manner,* indeed, of rendering both was in the East the same, namely, by prostration to the earth; but the latter would necessarily differ in degree.

10. ὀπίσω.] Not found in the Vulg., but received from very many MSS., Versions, and Fathers, by all the best Editors.

— λατρεύσεις.] Λατρεύειν signifies properly to *render service* to any one; but in the Sept. and N. T. it is generally confined to *religious* service.

11. ἀφίησιν αὐτὸν] 'lets him alone.' Luke, ἀπέστη ἀπ' αὐτοῦ.

— διηκόνουν αὐτῷ.] Διακονεῖν properly signifies to *be an attendant on* any one; but here and at Matt. xxvii. 55, and Mark i. 13 and 31, it signifies (like *ministrare* in Latin) to *wait at table,* and, by implication, to *supply with food.* So Eurip. Cycl. 31, Κύκλωπι δείπνων διάκονος.

12. Though the circumstance of the final frustration of the Tempter, and the retirement of Jesus into the desert, after the death of John, are placed together, yet some not inconsiderable time must have intervened between one and the other event, during which Christ had not only entered on his ministry, but become eminent.

— παρεδόθη.] Sub. εἰς φυλακὴν, which is usually *expressed,* as in Acts viii. and xxii. 4. Or it may be (with Fritz.) regarded as an *indefinite* form of expression, (left so, in order to avoid mentioning what is unpleasant) signifying 'to be delivered up into any one's power, for harm.' [*Comp.* Luke iii. 19. John iv. 43.]

13 χώρησεν εἰς τὴν Γαλιλαίαν· καὶ καταλιπὼν τὴν Ναζαρὲτ, LU. 4.
ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν 31
14 ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ
15 Ἡσαΐου τοῦ προφήτου λέγοντος· Γῆ Ζαβουλὼν καὶ γῆ
Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
16 Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκό-

13. *τὴν παραθαλασσίαν*] 'that which is on the coast of the sea,' or lake of Gennesareth. So called to distinguish it from *another* Capernaum, mentioned by Josephus. [*Comp.* Luke iv. 16. 30, 31.]

15. *Νεφθαλεὶμ*] Drusius would read *Νεφθαλεὶ*, from the Hebrew. But the present reading seems better to correspond to the Syro-Chaldee, spoken by the Apostles; according to whose peculiarities of termination proper names of the O. T. would be likely to be conformed.

15, 16. The words agree neither with the Sept. nor the Hebrew; yet the discrepancy is by no means so great as would at first sight appear. The Heb., indeed, is, in our Common version, wrongly translated; and the printed text of the Sept. is very corrupt. If the mistakes of the one be rectified, and the corruptions of the other be removed, the discrepancy will almost vanish, especially if we consider the *purpose* of the Evangelist; who did not mean to cite the *whole* prophecy contained in Is. ix. 1, 2, but that *part* of it which sufficed for his purpose. *Why* he did not cite the whole, was, perhaps, for this reason—that the Sept. was then, as it is now, throughout these verses exceedingly corrupt, and that the Hebrew was very obscure. He, however, perceived that the general scope of the *former* of the two verses was the same as the *latter*; and that this latter presented only a fuller statement of what was contained in the former. The sense of both being this, that, 'in the former time, he debased (or permitted to be debased) the land of Zebulon, and the land of Nephthali; the maritime district; the country beyond Jordan, called Galilee of the Gentiles; but, in the latter time, he hath made (or will make) it glorious.' Such being the case, the Evangelist rightly judged, that the *substance* of the two verses might be blended into one; omitting, in the former verse, the obscure words of the Hebrew, and the corrupt ones of the Greek; and retaining the rest, with the slight change (adopted from the Sept) of making *γῆ Ζαβ.* &c. *nominative* instead of *accusative* cases, followed by *ὁ λαὸς ὁ καθήμενος* put in apposition with, as explanatory of, the preceding, and pointing out the *nature* of the glory to which that country was destined. The country here meant by *ὁδὸν ϑαλάσσης* is that circumjacent to the sea of Galilee; for that is the *ϑαλ.* here intended. *Ὁδὸν ϑαλ.* is elliptically expressed for *ἡ χώρα καθ' ὁδόν.* So Æschyl. Prom. 2. *Χθονὸς μὲν εἰς τηλουρὸν ἥκομεν πέδον, Σκύθην ἐς οἶμον.* where the Schol. explains *οἶμον* by *ὁδὸν*, meaning *tract* or *country.* Thus the words will be found a most graphical description of the country afterwards called Galilee, divided into its districts, as it was in the time of the Prophet; in which *Γῆ Ζαβ.* and *γῆ Νεφ.* denote the whole of the tribes of Zebulon and Naphthali, except a tract of country bordering on the lake, the same I imagine as that which, in mentioning the divisions of Galilee, the Rabbins call the *Valley.* The two next designations, (which are in apposition), *πέραν Ἰορ., Γαλιλ. τῶν ἐθνῶν* denote, I apprehend, the *same* district; the latter being only another appellation of the former. The country meant is that district, between Mount Hermon and the river, which skirts the E. side of Jordan, in its course from Mount Libanus to where it enters the sea of Galilee, and in which are situated Chorazin, and other places frequented by our Lord. As to the discrepancies which seem to subsist between the Sept. and S. Matthew, I apprehend that, in the time of the Evangelist, the text of the Sept. very nearly agreed with that which we now find in his Gospel; and it ran, I conceive, as follows: *χώρα Ζαβ., ἡ γῆ Νεφ. ὁδὸν θαλάσσης [καὶ] τὴν παραλίαν [οἰκοῦντες] καὶ πέραν τοῦ Ἰορ., Γαλ. τῶν ἐθνῶν, ὁ λαὸς ὁ πορ. ἐν σκότει, εἶδε τὸ φῶς μέγα· οἱ καθ. ἐν χ. [καὶ] σκ. θαν. φῶς ἔλαμψε ἐπ' αὐτούς.* Most of the deviations here found from the present text are, more or less, supported by MSS. The words *λοιποὶ οἱ* in the common text are evidently from the margin, as also *οἰκοῦντες*, which is found in some MSS. As to *τὴν παραλίαν*, the true reading, I have no doubt, is *τῆς παραλίας.* But I suspect that even *that* came originally from the *margin*; where it was meant to *explain ὁδὸν θαλ.* In the Alex. and some other MSS. we have *both ὁδὸν θαλ.* and its *gloss*; which latter (as is often the case,) by degrees expelled the original reading. *Εἶδε τὸ*, for the textual *ἴδετε*, or *εἴδετε*, is found in several of the best MSS. The error is such as often occurs; and here led to the rash alteration of *αὐτοὺς* into *ὑμᾶς.* The reading of the Sept., *οἱ οἰκοῦντες*, strongly supports that found in the Codex Cant. and several of the best MSS. of the early Italic Version, *οἱ καθήμενοι.* This is confirmed by the Hebrew, which is well rendered by Rosenm. 'et qui Cimmerias regiones colebant, iis sol affulgebit.' However ungrammatical the idiom may seem, it is very agreeable to the character of the Hellenistic Greek, and is not unfrequently found in the Apocalypse.

16. *καθήμενος ἐν σκότει.*] *Καθῆσθαι* sometimes signifies, as here, to *live* or *be*; of which sense the Commentators adduce examples, as Judith v. 3. 1 Macc. ii. 1, 29. Sir. xxxvii. 18. Herodot. i. 45. *ἐν πένθει καθ.* and Dionys. Hal. Ant. p. 502. To which may be added Aristoph. Pac. 642. *ἡ πόλις γὰρ ὠχριῶσα κἀν φόβῳ καθημένη.* Since, however, the word, in this sense, is almost always connected with terms importing *grief* or *calamity*, there may be an allusion to *sitting*, as being the posture of mourners. *Σκότος* and *φῶς* are, in Scripture, used to denote respectively the ignorance of *irreligion*, and the light of the *Gospel.* But here *φῶς*, (abstract for concrete,) signifies an *enlightener*, or *teacher*; of which sense Wets. adduces numerous examples, as Hom. Il. *π.* 39. *φόως Δαναοῖσι γίνωμαι.* Eurip. El. 449. *Ἑλλάδι φῶς.*

MK.
1. τει εἶδε φῶς μέγα· καὶ ‡ τοῖς ‡ καθημένοις ἐν
χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.
14 & 15 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, καὶ λέγειν· Με- 17
16 τανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. Περι- 18
πατῶν δὲ [ὁ Ἰησοῦς] παρὰ τὴν θάλασσαν τῆς Γαλιλαίας,
εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀν-
δρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν
17 θάλασσαν· ἦσαν γὰρ ἁλιεῖς. Καὶ λέγει αὐτοῖς· Δεῦτε ὀπί- 19
18 σω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. οἱ δὲ εὐθέως 20
19 ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν, 21
εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου
20 τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ
ἐκάλεσεν αὐτούς. Οἱ δὲ εὐθέως, ἀφέντες τὸ πλοῖον καὶ τὸν 22
πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.
a Mark 1. 23. Luke 4. 31, infr. 9. 35. [a] Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν 23

— *ἐν χώρᾳ καὶ σκιᾷ θανάτου.*] This is to be taken, like the Sept. *ἐν χώρᾳ σκιᾷ θανάτου* for *ἐν χώρᾳ σκοτεινῇ*, similar to which is the *mortis umbra* of Ovid and Virg. Expressions very applicable to Galilee, whose inhabitants were proverbially rude, ignorant, and brutish. [*Comp.* Isa. xlii. 7.]

— *ἀνέτειλεν.*] So the Classical writers speak of the coming of some public benefactor as *a light sprung up in the midst of darkness*, (see Æschyl. Pers. 239, and Agam. 505,) and *ἀνατέλλω* properly denotes the rising of the sun, and here is used fig., agreeably to the foregoing metaphor. *Αὐτοῖς* is redundant; not so much by Hebraism, as according to the *popular* use in almost all languages.

17. *ἀπὸ τότε.*] Sub. *χρόνου*, i. e. from the time that Jesus settled at Capernaum. *Ἤρξατο κηρύσσειν* is for *ἐκήρυξε*; by a redundancy, say the Commentators, common to both the Heb. and Latin. But it may be doubted whether there be any real pleonasm in the expression. The words *ὁ Ἰησοῦς* are not found in very many MSS., Versions, and Fathers; and it is cancelled by all the Critical Editors from Wets. to Scholz. Yet *internal* evidence seems in their favour; for no good reason can be imagined why they should have been introduced; but a sufficient one why they should have been thrown out (by the Alexandrian Critics), namely, to remove a tautological repetition of the word. As to the *Versions*, the framers of most of them followed the Alexandrian recension, (and therefore stand for nothing); and even when they did not, they occasionally took a liberty like this, to which they thought themselves entitled; and here especially, as they perceived *ὁ Ἰησοῦς* did not occur in the parallel passage of *Mark;* though considering that Mark systematically abridges Matthew, that may very well be accounted for. Repetitions of proper names, where they would not be admitted in *modern* style, are of perpetual occurrence in the Scriptural writings. Probably, however, this is not one of those, since a new Section is here commenced, and therefore *ὁ Ἰησοῦς* seems very properly repeated: though there was no such *necessity* for it as to cause it to be foisted in by the Critics. [*Comp.* supr. iii. 2. et infr. x. 7.]

18. *ἀμφίβληστρον.*] This is properly an adjective with *δίκτυον* understood. The word is used by Hesiod, Herodot., and other authors, and appears, from its use, (see Herodot. i. 141.) to have denoted a *large drag-net*; as *δίκτυον*, from *δίκω*, usually *a small casting net.* [*Comp.* Luke v. 2. John i. 42.]

19. *δεῦτε ὀπίσω μου.*] *Δεῦτε* is generally considered as a mere particle of exhortation, like *ἄγε* or *ἄγετε* and the Heb. לְךָ or לְכָן. But it is here and at xi. 28. xxii. 4. Mark i. 17. vi. 31. used in its proper sense, to denote *venite* or *adeste.* Buttm. rightly derives it from *δεῦρ' ἴτε.* The *ὀπίσω μου* has reference to the custom for disciples to follow their master; and the expression is equivalent to 'Be (or become) my disciple.' So, in Diog. Laert. ii. 48, Socrates is said to have *called* Xenophon with the words *ἕπου τοίνυν καὶ μάνθανε.*

— *ἁλιεῖς ἀνθρώπων*] i. e. 'able to draw men over to the Gospel.' So Plato, in his *Sophista*, compares the teacher of wisdom to a fisher. And in Stob. Serm. p. 313. (cited by Palairet) Solon says: *Ἐγὼ μὴ ἀνασχῶμαι ἵνα ἄνθρωπον ἁλιεύσω*; Indeed, terms of hunting and fishing are often used by the Classical writers of conciliating friends, or gaining disciples.

21. *ἐν τῷ πλοίῳ.*] This is wrongly rendered by some 'in the *boat.*' *Πλοῖον*, indeed, is a general term to denote a *vessel* of any size; but it must here denote *the ship*, i. e. their ship. About this time occurred the miraculous draught of fishes recorded by Luke, v. 1, 11.

23. *περιῆγεν*] *obiit, peragravit.* Act. for mid., by the ellip. of *ἑαυτόν.* The Accus. after *περιῆγεν* depends on the *περι* in composition. *Αὐτῶν*, used with reference to the plural *implied* in the preceding *Γαλιλαίαν*, is said by the figure *πρὸς τὸ σημαινόμενον*, meaning an agreement with what is *signified*, though not according

ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
24 ἐν τῷ λαῷ. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν·
καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις
νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ
σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς.

to grammatical form. Τὸ εὐαγγέλιον τῆς βασιλείας, scil. τοῦ Θεοῦ.

— νόσον καὶ πᾶσαν μαλακίαν] Kuinoel regards the terms as synonymous, which they sometimes are, but not here. Νόσος rather denotes *a thoroughly formed disorder*, whether acute or chronic; μαλακία, an *incipient indisposition*, or temporary malady. See Euthym. and Markland in Bowyer.

24. ἀκοή.] The word means 1. the *sense* of hearing; 2. the *instrument* of hearing; 3. the *thing heard*, or announced; also, as here, a *report*, or fame, like the Latin *auditio* for *fama*. Αὐτοῦ is Genitive of object for περὶ αὐτοῦ; as in Joseph. Ant. p. 786, 45, ἀφίκετο ἀγγελία περὶ αὐτοῦ.

— βασάνοις συνεχομένους.] Βάσανος signifies 1. a *touchstone*; 2. *examination*, or trial, *by torture*; 3. *torture* itself; 4. any *tormenting malady*; of which signification examples are adduced by Wets. Συνέχεσθαι is often used with a Dative of some disorder; and has reference to such as *confine* the sufferers to their bed.

— καὶ δαιμονιζομένους, καὶ σεληνιαζομένους.] Σεληυ. liter. *moon-struck*; but fig. denoting *epileptic* persons, so called from the common notion, that the disorder was aggravated by, and returned upon them with the increasing moon. Notwithstanding the learning and talent which have been so profusely expended in support of the hypothesis of Mede and Farmer, that these δαιμονιζόμενοι were merely *persons afflicted with lunacy*, it is utterly untenable. The disorders could *not* be the *same*: that of those possessed with dæmons being precisely *distinguished*, not only from natural diseases of the worst sort, but from lunacy in particular. It is true, that among both Heathens and Jews, lunacy and epilepsy were ascribed to the agency of *dæmons* (the spirits of dead men, or other evil beings); and it must be granted, that there are some passages of Scripture (as Matt. xvii. 11, 15. John vii. 20. viii. 48, 52. x. 2.) which prove that the terms σεληυ., ἐπιληπ., and δαιμ. were *sometimes* used synonymously. But that will not prove that they were not *properly* distinct from each other. And surely *when* distinguished, their being *sometimes* used synonymously ought not to affect their *proper acceptation*. The great preponderance, too, of the latter over the former seems to evince an intention, on the part of the sacred writers, to prevent the false conclusions which might be drawn from the diseases having many symptoms in common, by marking those cases of *possession* which Jesus relieved, by some circumstances *not* equivocal, and which could never accompany an imaginary disorder. And when it is urged, that the Evangelists merely adopted the popular phraseology of their countrymen, without any *belief* in the *superstitions* connected therewith (as with us the use of the term *bewitched* implies no belief in witchcraft), that is taking for granted the very thing to be proved, and confounds a distinction, important to be always kept *in view*, that between *popular phraseology* and *doctrine*. Mr. Mede was led into the view adopted by him, from having, he says, 'observed it to be God's gracious method, in the course of his revealed dispensations, to take advantage of men's habitual prejudices, to support his truth, and keep his people attached to his ordinances.' But the learned writer should have known how to distinguish between *rites* and *doctrines*. They were *rites* only, of which the Almighty availed himself, for the benefit of his servants: in matters of *doctrine*, the like compliance could not be indulged them without violating material truths; and therefore Scripture affords us no example of *such* a condescension.' And surely, to support a false and supposititious opinion concerning diabolic possessions would have been contaminating the purity of the Christian faith. Moreover, when it is urged, that no reason can be given why there should have been demoniacal possessions at the time of *our Lord*, and not at the *present day*, we reply that these *possessions* might then be permitted to be far more frequent than at any other period, in order that the power of Christ over the world of spirits might be more evidently shown, and that He who came to destroy the works of the Devil might obtain a manifest triumph over him. Mede, Farmer, and others, indeed, insist much on the highly figurative character of Oriental style, and compare those passages of Matt. viii. 26. Luke viii. 24. Mark iv. 39, where Jesus, it is said, 'rebuked the winds,' and 'rebuked the *fever*.' But as to the former expression, it is, in fact, only equivalent to the *motos componere fluctus* of Virgil: and the expression *rebuking the fever* is but a strongly figurative one, to denote *repressing its violence*. And when it is urged, that in the dæmoniacs no symptoms are recorded, which do not coincide with those of epilepsy or insanity at the present day, we may ask, if an evil spirit were permitted to disturb men's vital functions, have we any conception how this could be done *without* occasioning some or other of the symptoms which accompany natural disease?

It must, moreover, be borne in mind, that these dæmoniacal possessions have an intimate relation to the doctrine of *redemption*, and were, therefore, reasonably to be *expected* at the promulgation of the Gospel. The doctrines of *dæmoniacal possessions* and of a *future state* were equally supported by the acts and preaching of Jesus and his Disciples, and are equally woven into the substance of the Christian faith; the doctrines of the *Fall* and of the *Redemption* being the two cardinal hinges on which our holy Religion turns. To form a right judgment of the matter in question, it should be considered what part the Devil bore in the œconomy of grace. Now, in the history of the Fall, Satan is represented as instigating

Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ 25
Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ
Ἰορδάνου.
V. Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθί- 1

the first man to disobedience; for which his punishment by the *second* Adam (who restored man to his lost inheritance) is, at the time of the Fall, denounced in the terms of '*bruising his head* by the *seed of the woman*.' When, therefore, we find this restoration was procured by the death of Christ, we may reasonably *expect* to find *that punishment* on the tempter which was predicted in the history of the *Fall*, recorded in the history of the *Restoration*. And so, indeed, we find it. See Luke x. 18. Had the *first Adam* stood in the rectitude of his creation, he had been immortal, and beyond the reach of natural and moral evil. His fall to mortality brought *both* into the world. The office of the *second Adam* was to *restore* us to that happy state. But as the immortality purchased for us by the Son of God was not, like that forfeited by Adam, to commence in *this* world, but is reserved for the reward of the *next*, both *physical* and *moral* evil were to endure for a season. Yet to manifest that they were, indeed, to receive their final doom from the Redeemer, it was but fit that, in the course of his ministry, he should give a *specimen* of his power over them. One part, therefore, of his God-like labours was taken up in curing all kinds of *natural diseases*. But had he stopped there, in the midst of his victories over *physical* evil, the proof of his dominion over both worlds had remained defective. He was, therefore, to display his sovereignty over *moral evil* likewise. And this could not be clearly evinced, as it was over *natural* evil, but by a sensible victory over *Satan*, through whose temptation *moral evil* was brought into the world, and by whose wiles and malice it was sustained and increased. For evil is represented in Scripture as having been introduced by a Being of this description, who, in some manner, not intelligible to us, influenced the immaterial principle of man. The continuance of evil in the world is often ascribed to the continual agency of the same Being. Our ignorance of the *manner* in which the mind may be controlled by the agency in question ought not to induce us to reject the doctrine itself. 'There was also,' as Dr. Jortin, Eccl. Hist. I. 268, remarks, 'a peculiar propriety in our Lord casting out evil spirits. By this he showed that he came to destroy the empire of Satan, and seemed to foretell that wheresoever his doctrine should prevail, idolatry and vice should be put to flight. He foresaw that the great and popular objection to him would be, that he was a *magician*; and therefore he confuted it beforehand, and ejected evil spirits, to show that he was in no *confederacy* with them.'

In short, the hypothesis that the dæmoniacs were merely lunatic persons, with the semblance of *simplicity*, involves far greater *difficulties* than the common view. Nor can it be shown that Jesus Christ and the Apostles did, in any case, in compliance with the prejudices of their countrymen, teach or even seemingly affirm, any thing which they themselves accounted as false. How otherwise are we to account for the fact, that the *demoniacs* every where address Jesus as the Messiah? which was not the case with those who only laboured under *bodily* disorders. And when we find mention made of the *number* of dæmons in particular possessions, *actions* ascribed to them, and actions so expressly *distinguished* from those of the possessed—conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they *were actually disposed of*—when we find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe,—it is impossible for us to deny their existence. In acquiescing in which, where we cannot *understand*, we may and ought to bow our reason to the Giver of reason. On one side, we have the wonderful doctrine, that it pleased the Almighty to permit invisible and evil beings to possess themselves, in some incomprehensible manner, of the bodies and souls of men; and for purposes which we can partly see, and are partly left to conjecture. On the other, we have Christ, the *revealer of truth*, establishing *falsehood*, sanctioning error and deception, and consequently being answerable for future and gross impositions, such as have been practised in latter ages! We have the Evangelists inconsistent with themselves; and a narrative acknowledged to be inspired, and intended for the unlearned, unintelligible to the learned, and even involving falsehood! The hands, too, of Infidels are greatly strengthened by any such concession, inasmuch as the admission of such a principle involves the whole of Revelation in uncertainty; and various other awkward consequences arise, which are ably stated by Bp. Warburton, in L. ix. of his Divine Legation, and in his Sermon xxvii. on this text; to both of which I have been much indebted in forming the above article.

V. This and the two following chapters comprehend what is called the Sermon on the Mount (wherein are contained the great outlines of Christian practice); which some have supposed was not delivered all at one time, but is only a collection of sayings at different times delivered by our Lord. Yet (to use the words of Mr. Simeon, Hor. Hom.) 'as our Lord went through all the cities, towns, and villages, of Judæa, instructing the people, it is reasonable to suppose that he should have frequently delivered the same truths in nearly the same expressions, because the same instructions were necessary for all. The *repetition* of them, therefore, at different times, and at distant places, is no reason why they should not have been delivered *all at once*, when so great a multitude was attending his ministry, and he had gone up on a mountain for the purpose of addressing them with more advantage, since they could not be accommodated in any house.' Moreover, the words of Ch. vii. 28, 29. show that this was one *continued* discourse, or rather that these were the *chief* topics contained in it, together with the principal illustrations of them. The design of our Lord being to make known the *nature* of that kingdom he had announced as being about to be established,

2 σαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας
3 τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων· [a] Μακάριοι οἱ a Luke 6. 20.
πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν b Luke 6. 21. Isa. 61. 2.
4 οὐρανῶν. [b] μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθή- c Psal. 37. 11. 76. 9. 42, 2.
5 σονται. [c] μακάριοι οἱ πρᾳεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν d Luke 6. 21. Ps. 42. 2. Isa. 55. 1. & 65. 13.
6 γῆν. [d] μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· e Infra 6. 14. Mark 11. 25.
7 ὅτι αὐτοὶ χορτασθήσονται. [e] μακάριοι οἱ ἐλεήμονες· ὅτι Jam. 2. 13. f Psal. 24. 4.
8 αὐτοὶ ἐλεηθήσονται. [f] μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι Heb. 12. 14. 1 Cor. 13. 12. 1 John 3. 2.
9 αὐτοὶ τὸν Θεὸν ὄψονται. [g] μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ g 2 Cor. 13. 11.

and to rescue the moral law from the false glosses put upon it by the Pharisees.

— *ἰδὼν τοὺς ὄχλους.*] 'Seeing so great a concourse of people.'

— *τὸ ὄρος.*] As the Article does not allude to any before mentioned or definite mountain, it is by many Commentators regarded as indefinite, like the Heb. ה, or put for *τί.* The principle, however, is unsound, both as respects the Greek and the Hebrew. See Fritz. We must leave the Art. its definite force, and, with Bp. Middl., suppose *τὸ ὄρος* to denote *the mountain-district*, as distinguished from the *other two;* as Gen. xix. 17. and Josh. ii. 22. He is of opinion that our Lord would not lead the multitude to Mount *Tabor* (which has been commonly supposed the scene of the discourse) since part of the ridge lay much nearer to Capernaum.

— *καθίσαντος αὐτοῦ*] for *καθίσαντι αὐτῷ*, says Kuin. This, however, is unnecessary. The construction here adopted is found in Herodot. and other writers. *Καθ.* has reference to the *posture* in which the Jewish doctors taught; the master *sitting*, while the disciples stood.

2. *ἀνοίξας τὸ στόμα αὐτοῦ.*] This is usually esteemed a Hebrew periphrasis for *speaking;* but Wets. has adduced similar expressions from the Greek Classics; and the expression may rather be considered as a vestige of the redundancy of primitive phraseology; afterwards retained with verbs of speaking, and employed on occasions of more than ordinary importance. Sometimes it is used *instead* of a verb of speaking, as in Ps. lxxviii. 2. *ἀνοίξω τὸ στόμα μου ἐν παραβολαῖς.*

3. *μακάριοι οἱ πτωχοὶ τῷ πνεύματι.*] The sense here partly depends upon the *construction*, on which Commentators are not agreed. Many of the moderns join *τῷ πνεύματι* with *μακ.*; while the greater number, and nearly all the ancient, construe it with *πτωχοί.* And this seems preferable; for the former method, though it yields a tolerable sense, is too harsh, and breaks that uniformity of expression which runs through the several *μακαρισμοί.* Besides, the latter is confirmed by Is. lvi. 2, which Christ seems to have had in mind. *Πτωχοὶ τῷ πν.* is well explained by Euthym. *οἱ ταπεινοὶ τῇ προαιρέσει*, 'those of a humble disposition.' [*Comp.* Ps. cxxxi. 1, 2.]

4. *οἱ πενθοῦντες.*] This is by some explained, 'those who bear afflictions with resignation.' But it is better, with Chrys. and some *moderns*, as Kuin. and others, to interpret, 'those who mourn [for their sins by a repentance not to be repented of.]' See Isa. lvii. 18. and James iv. 9.

— *παρακληθήσονται*] 'they shall be comforted;' namely, with the hope of final acceptance and salvation.

5. *οἱ πραεῖς*] 'the meek and forgiving.' It is not *apathy* which is enjoined, but a regulation of passion. See Ephes. iv. 26. The blessing here promised (taken from Ps. xxxvii. 11.) is primarily an earthly, but terminates in a heavenly one; conferring not a temporal, but an eternal inheritance.

6. *οἱ πεινῶντες—δικαιοσύνην*] i. e. those who ardently pursue, and as naturally seek after it, as men do to satisfy hunger and thirst. By *δικαιοσύνην* is denoted the knowledge and practice of all the duties we owe to God and man.

— *χορτασθήσονται.*] The Interpreters variously supply what is wanting to complete the sense. The best method seems to be that of Chrys. and Euthym. who simply supply *παντὸς ἀγαθοῦ*, 'with every good,' both in this world, and in the next. *Χορτάζ.* is properly used of *animals*, but is, in the later writers, applied to *men.* Here the sense is, '[so] satisfied as to desire nothing more.'

7. *ἐλεηθήσονται*] 'shall experience mercy and compassion;' namely, always from God, in pardon and acceptance; and (as seems to be also implied) usually from man. See Chrys. and comp. Prov. xi. 25.

8. *οἱ καθαροὶ τῇ καρδίᾳ*] i. e. 'the pure in heart,' as contradistinguished from those who, like the Pharisees, only aimed at an outward and ceremonial purity. So the Heb. בר לבב and תם לבב, at Ps. xxiv. 4. and Gen. xx. 5. Many parallel sentiments are adduced by Wets. from the Classical writers. To which I add Aristoph. Ran. *γνώμη καθαρεύειν.*

— *τὸν Θεὸν ὄψονται.*] A phrase occurring also at Heb. xii. 14, which is best explained as indicating the *favour of God* here, and his *final acceptance*, by salvation, hereafter. In the East, where monarchs were seldom seen, and seldomer approached by their subjects, it is no wonder that *introduction to them* should have been an image of high honour and supreme felicity.

9. *εἰρηνοποιοί*] i. e. 'peaceably inclined,'—those who study to preserve peace among others. So Joseph. Bell. ii. 8, 6. calls the Essenes *εἰρήνης ὑπουργοί.* The Jews were remarkable for the qualities *opposite* to this and the other beatitudes.

— *υἱοὶ Θεοῦ*] namely, as imitating and bearing resemblance to God, who is styled the God of peace. See Rom. xv. 33. and 2 Cor. xiii. 11. So Philo de Sacr. 2. 26. *οἱ τὸ ἀρεστὸν τῇ φύσει καὶ τὸ καλὸν δρῶντες υἱοί εἰσι τοῦ Θεοῦ.* Similar expressions, too, occur in the Pagan Philoso-

h 1 Pet. 3. 14. 2 Tim. 2. 12. υἱοὶ Θεοῦ κληθήσονται. [h] μακάριοι οἱ δεδιωγμένοι ἕνεκεν 10
i Luke 6. 22. 1 Pet. 4. 14. δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν· [i] μα- 11
κάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι
πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ.
k Luke 6. 23. Jam. 1. 2. Acts 7. 52. infr. 23. 34, &c. [k] Χαίρετε καὶ ἀγαλλιᾶσθε! ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς 12
οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.
l Mark 9. 50. Luke 14. 34, 35. [l] Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, 13
ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι
m Philip. 2. 15. ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. [m] Ὑμεῖς ἐστε τὸ 14
n Mark 4. 21. φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους
Luke 8. 16. & 11. 33. κειμένη· [n] οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν 15

phers, who are supposed to have borrowed them from the Scriptures. It is here *implied* that they will be loved and blessed with a truly paternal affection.

10. δεδιωγμένοι ἕνεκεν δικαιοσύνης.] Διώκειν signifies 1. *to follow after*; 2. *to pursue for apprehension*; 3. fig. *to pursue with acts of enmity, to persecute*, as in the present passage, of which the sentiment is similar to 1 Pet. iii. 14. ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.

11. ὅταν ὀνειδίσωσιν.] ὀν. for ὀνειδίσουσι. Sub. ἄνθρωποι. On this use of ὅταν with Subj. Aor. see Wahl, in voc. A. Καὶ διώξ. Some of the best Commentators are of opinion, that, having in the former verse touched on persecution *generally*, our Lord here descends to *particulars*; and notices one special act of it, namely, prosecution before human tribunals, on account of religion. Διώκειν is a well known forensic term to denote *prosecute*; and the other expressions in this sentence may have reference to *judicial* insult and abuse, as well as injustice.

— ψευδόμενοι.] Particip. for adv., as in Joseph. Ant. vii. 11. 1. τοὺς πλουσιωτάτους τῶν Ἰουδαίων ἔλεγε, καταψευδόμενος, διδασκάλους εἶναι αὐτῷ τοῦ βουλεύματος.

— ἕνεκεν ἐμοῦ] 'in my cause.'

12. χαίρετε καὶ ἀγαλλιᾶσθε.] The words are *not* synonymous; but the latter is a stronger term than the former. The sense of μισθὸς need not be pressed on, but may signify a reward assigned of mere grace. See Rom. iv. 4.

13. ἐστε] 'are, or are [to be]' 'should consider yourselves as.' Τῆς γῆς is for τῶν ἀνθρώπων.

— τὸ ἅλας τ. γ.] So Livy, cited by Grot. calls Greece the *sal gentium*; salt being a common symbol of wisdom. The meaning is, 'What salt is to food, by seasoning and preserving it from corruption, so should ye be to the rest of men. Others are to learn from you, and ye are to be examples to others.'

—ἐὰν δὲ—ἁλισθήσεται.] Our Lord has here supported a *particular truth* on a *general principle*. The particular truth is, that the loss of the salt, or genuine spirit of Christianity, cannot be supplied by any expedient whatsoever; and it is supported on this general principle, that every thing has its salt, or essential quality, which makes it to be what it is, and without which it is no longer the same; having degenerated into another thing. (Bp. Warburton.)

— μωρανθῇ] 'become insipid,' ἄναλον γένηται, lose its saline property, as Mark ix. 50. This sense is derived from that signification of μωρὸς, whereby (like the Latin *fatuus*, and the Heb. תפל, as applied to objects of taste) it denotes *insipid*. The word is properly cognate with μαυρὸς, *debilis*. Thus we use *faint* in the sense *insipid*. *Rock salt* may lose its savour; though not sea salt. But as the allusion is somewhat remote, most recent Commentators have (with Schoettg.) supposed that a *bituminous* salt is here meant, procured from the lake Asphaltites, and which, having a fragrant odour, was strewn over the sacrifices in the temple, to counteract the smell of the burning flesh. Now as large quantities were laid up in the Temple for this use, it would often spoil by exposure to the sun and atmosphere, and was then, we learn, scattered over the pavement, to prevent the priests from slipping in wet weather. This, then, is thought to be an allusion to the Temple service; there being here only a case *supposed* which does sometimes, though rarely, occur. But this method is not *necessary* to be adopted, and seems at variance with the parallel passage at Luke xiv. 35.

— ἐν τίνι ἁλισθήσεται;] q. d. who shall teach the teacher? Εἰ μὴ βληθῆναι ἔξω. A sort of rustic proverb, signifying '*to be good for nothing*.'

14. τὸ φῶς τοῦ κόσμου] i. e. 'the means by which God is pleased to enlighten the minds of men with true religion,' as the globe is enlightened by the rays of the sun; which is, in the *proper* sense, τὸ φῶς τοῦ κόσμου. The term was applied by the Jews to their Rabbins, as among the Greeks and Romans celebrated persons were called *lights of the world*.

— οὐ δύναται πόλις κρυβῆναι, &c.] It is commonly supposed that as this is connected with ver. 16, which contains the *application* of the similitude (namely, οὕτω λαμψάτω, &c.) there is an ellipse of καθώς; as in Is. lv. 9. Jer. iii. 20. But it is better to suppose that in these words is *implied* the corresponding clause, 'So neither can *you* remain in secret; the eyes of all being turned upon you.' Then ver. 16. will supply an *admonition* founded on what is said in the two preceding verses.

— πόλις—ἐπάνω ὄρους.] This part of the simile *may*, as some suppose, have been suggested to Jesus by the city Bethulia, a little N. of Mount Tabor; and clearly visible from the place where the discourse was pronounced. But the thing is uncertain.

15. καίουσι] for the more Classical ἅπτουσι,

μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λάμπει πᾶσι τοῖς ἐν τῇ
16 οἰκίᾳ. [o] Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀν- o 1 Pet. 2. 12.
θρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
17 [p] Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς p Rom. 3. 31. & 8. 4.
18 προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. [q] Ἀμὴν & 10. 4. q Luke 16. 17.
γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ
μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.
19 [r] Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, r Jam. 2. 10. supr. ver. 3.

which is used by Lu. viii. 16. xi. 33. Yet examples of it have been adduced, though chiefly from the later writers, and in the *passive*. The sentence contains a proverbial saying, to express depriving any thing of its utility, by putting it to a purpose the farthest from what it was intended for. The words λύχνον and μόδιον have Articles, because they are *monadic* nouns, as denoting things of which there is usually *one* only in a house.

16. τὸ φῶς ὑ.] i. e. 'the light of your *example*.'

— ἴδωσιν—καὶ δοξάσωσι.] For ἰδόντες δοξ. Δοξάζειν in the sense to *praise*, *glorify*, is Hellenistic. In Classical Greek it signifies to *suppose*.

17. καταλῦσαι] 'to abrogate, to annul.' A sense, as applied to laws or institutions of any kind, of frequent occurrence. Our Lord here anticipates an objection; namely, that his doctrines differed, in many respects, from the Mosaic; and that therefore his system could not but *destroy* that promulgated by God to Moses, and borne testimony to by the Prophets. And yet it was not to be imagined, that the all-wise Being would lay down a law, as a *rule* of life, under *one* dispensation, which should be at variance with what he had promulgated under *another*. By τὸν νόμον must, however, be meant, in some sense, the law of Moses; that being the invariable sense of the word in the Gospels and Acts: though some understand the *ceremonial*, others the *moral* law. Each may be said to be meant. For the *ceremonial* law was completed by our Lord, in his answering the types and fulfilling the prophecies,—after which it was to cease, the *shadow* being supplied by the *substance*; the *moral*, by his exalting its precepts to a spirituality before unknown, and purifying it from the corruptions of the Jewish teachers: for it is plain from the whole of Scripture, that the ceremonial law alone was abrogated, while the moral law was left, as being of perpetual obligation. And thus, in either case, the law was meant to be, as St. Paul terms it, our παιδαγωγὸς, or usher unto, and preparer for, the Gospel, and to cease when it had answered the purpose for which it was originally designed, as a *part* of the great plan of Divine wisdom and mercy, for the salvation of man. This assurance of our Lord was made to correct the false opinion of the Jews,—that the Messiah would raise the Mosaic law to the greatest perfection, and *literally* fulfil the happy predictions of the Prophets.

18. ἀμὴν.] A word derived from the Heb. אמן, and used either at the beginning, or the end of a sentence. In the former case it has the affirmative sense, *verily*, and is equivalent to ναὶ, or ἀληθῶς; in the latter, it is put for γένοιτο, '*so be it!*' Ὁ οὐρανὸς καὶ ἡ γῆ form a periphrasis for the *universe*, which the Jews supposed would never utterly perish, but be constantly renewed. See Baruch iii. 32. i. 11. Ἕως ἂν παρέλθῃ ὁ οὐρ. is a proverbial phrase, often occurring in Scripture, and sometimes in the Classics, to denote that a thing can *never* happen. (Compare Ps. cii. 26. Luke xvi. 17. Matt. xxiv. 35. Is. li. 6. Jer. xxxiii. 20, 21. Job xiv. 12.) So Dionys. Hal. vi. 95, where it is agreed in a treaty, that there shall be peace μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι. and Philo Jud. 656, says, that the laws of Moses may be expected to remain ἕως ἂν ἥλιος καὶ σελήνη, καὶ ὁ σύμπας οὐρανός τε καὶ κόσμος ᾖ.

— ἰῶτα—κεραία.] Ἰῶτα denoted *properly* the letter *Jod* [י] (the smallest of the letters in the Hebrew alphabet,) and hence, *figuratively*, any thing very small; κεραία, the points, or corners, which distinguished similar letters of the Hebrew alphabet, but were used figuratively to denote the minutest parts of any thing. Similar sentiments are cited from the Rabbinical writers. Thus our Lord means to express, in addition to the *eternal obligation*, the *boundless extent* of the moral law, as demanding the utmost purity of *thought*, as well as innocence of action.

— ἕως ἂν πάντα γένηται.] 'Until all shall come to pass,' i. e. be accomplished, namely, by the fulfilment of the legal types and prophecies, and the complete establishment of the moral law.

19. ὃς ἐὰν οὖν λύσῃ.] 'Shall neglect, or transgress.' A sense common in the Classical writers, and here required by the antithetical term ποιεῖν. The οὖν seems to have reference not to the verse immediately preceding, but to v. 17.

— μίαν τῶν ἐλαχίστων.] Render 'One even of the least of these commandments.' Here there is an allusion to the practice of the Pharisees, who, agreeably to their own lax notions of morality, divided the injunctions of the law into the *weightier* and the *lighter*. Any transgression of the latter they held to be very venial. And by their own arbitrary classification of the former, they evaded the *spirit*, while they pretended to fulfil the *letter* of the law. See Bp. Bull's Harm. p. 105.

— ἐλάχιστος κληθήσεται.] Said *per meiosin* for, 'he shall be the farthest from attaining heaven,' i. e. 'he shall not attain it at all.' By the antithesis, μέγας must as often be taken for μέγιστος, of which the Commentators adduce examples. *Here* only a high degree of the positive can be meant. Μέγας κληθήσεται, 'he

καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν
τῇ βασιλείᾳ τῶν οὐρανῶν. ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος
μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [s] Λέγω γὰρ 20
ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν
γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασι-
λείαν τῶν οὐρανῶν. [t] Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις· 21
"Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει."
[u] Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ 22
αὐτοῦ εἰκῆ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ
ἀδελφῷ αὐτοῦ· ῥακὰ, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν
εἴπῃ· μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. Ἐὰν 23

s Luke 11. 39. infr. 23. 25, 26, 27.

t Exod. 20. 13. Deut. 5. 17.

u 1 John 3. 15.

shall *be great*,' i. e. in high favour; on which sense see my note on Thucyd. i. 138. By τῇ βασ. τ. οὐρ. is meant the kingdom of Christ on earth, the Gospel dispensation.

20. περισσεύσῃ, &c.] 'shall excel,' lit. shall abound beyond. Here our Lord fully declares his meaning; openly *naming* those whom he had before only *hinted* at. The sentence is, as it were, an answer to a question; q. d. 'What, will not the righteousness of the law, as exhibited in the lives of such holy persons as the Pharisees, save us? No such thing—for I plainly tell you, that unless,' &c. Δικαιοσύνη must here denote like the Heb. צדקה, *piety* and *virtue*, as evinced in a life spent agreeably to the Divine commands.

— οὐ μὴ εἰσέλθ.] 'Ye shall by no means enter.' On this syntax see Robins. Lex. in οὐ μή.

21. τοῖς ἀρχαίοις.] It is matter of dispute whether this should be rendered '*by*, or *to* them of old time.' The former is adopted by most of the Commentators from Beza downward; the latter, by the Fathers and the ancient translators, and a few modern Commentators, as Doddr. Campb., Bp. Jebb, and Rosenm. So Josephus, Antiq. viii. 2. 4. 'God gave to Solomon wisdom, ὥστε τοὺς ἀρχαίους ὑπερβάλλειν ἀνθρώπους.' Upon the whole, the former seems to deserve the preference; as being most suitable to the context, and confirmed by the usage of the later writers, especially the Sept., Jos., and the N. T. The words will thus be akin to a Talmudic saying, which may be rendered εἰρήκασιν οἱ ἀρχαῖοι ἡμῶν, meaning the Jewish legislators from the age of Moses downwards. See Joseph. Bell. iii. 8. 5. Whichever interpretation be adopted, certain it is that in that age the moral law had been utterly perverted; and that our Lord meant to *allude* to that corruption, is plain from what follows.

— ἔνοχος ἔσται τῇ κρίσει] 'will be liable to the judgment.' So Plato, cited by Wets., ἔνοχος ἔστω νόμοις ὁ τοῦτο δράσας. By τῇ κρίσει is meant an inferior Court of Judicature, consisting, as the Rabbins say, of 23, or according to Josephus, of 7 judges.

22. τῷ ἀδελφῷ] for ἑτέρῳ, *any one*. An idiom arising from the Jews being accustomed to regard all Israelites as brethren.

— εἰκῆ] 'without sufficient cause;' implying also *above measure*. For such a person (to use the words of Aristot. cited by Wets.) is angry, οἷς οὐ δεῖ, καὶ ἐφ' οἷς οὐ δεῖ, καὶ μᾶλλον ἢ δεῖ. Critics, however, are divided in opinion as to the genuineness of the word; which is rejected by Erasm., Bengel, Mill, and Fritz., but received by Grot., Wets., Griesb., Matthæi, Tittm., Vater, and Scholz. The authority of MSS. for its omission is next to nothing; and that of *versions* slender. And although that of the Fathers be considerable, yet far inferior to that *for* the word —Not to say that the *universal consent of Fathers* would not counterbalance such strong external evidence as that in favour of the word. Internal evidence, too, *for* the word far preponderates.

— ἔνοχος ἔσται τῇ κρίσει] i. e. is liable to such a punishment in the other world as may be paralleled with that which the Court of Seven inflicts. Ῥακά. A term of strong reproach, equivalent to '*a vile, worthless fellow*.' Μωρέ. A term expressive of the greatest abhorrence, equivalent to '*thou impious wretch*,' for, in the language of the Hebrews, *folly* is equivalent to '*impiety*.'

— ἔνοχος ἔσται εἰς τ. γ. τ. π.] for ἔνοχος βάλλεσθαι, &c. as Num. xxxv. 31. ἔνοχος ἀναιρεθῆναι. Γέεννα is formed from the Hebr. גיא הנם (the valley of Hinnom) a place S. E. of Jerusalem, called Γαίεννα at Josh. xviii. 16. (and probably a deep dell; φάραγξ as it is rendered at Josh. xv. 8.) where formerly children had been sacrificed by fire to Moloch; and which long afterwards was held in such abomination, that the carcasses of animals, and dead bodies of malefactors, were thrown into it; which, in so hot a climate, needing to be consumed by fire, (which was constantly kept up,) it obtained the name γέεννα τοῦ πυρός. Both from its former and its present use, it was no unfit emblem of the place of torment reserved for the wicked, and might well supply the *term* to denote it. Of course, the sense is, that 'the latter offence would incur as much greater a punishment than the former, as burning alive was more dreadful than stoning,' &c.

23. As the former verse forbids *ill timed* and *excessive anger and hatred*, so this and the following enjoin *love to our neighbour*, and a *placable spirit*. And since the Pharisees reckoned anger, hatred, and reviling among the slighter offences; and thought that they would not incur the wrath of God, if sacrifices and other external rites were accurately observed; so here we are taught, that external worship is not pleasing in the sight of God, unless it be accompanied by a meek and charitable spirit.

— δῶρον] i. e. 'what was brought to the altar.'

οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ
24 μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ· ἄφες ἐκεῖ τὸ
δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον
διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ
25 δῶρόν σου. [v] Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου v Luke 12. 58.
εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ
κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
26 βληθήσῃ. [x] Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν x Luke 12. 59.
27 ἀποδῷς τὸν ἔσχατον κοδράντην. [y] Ἠκούσατε ὅτι ἐῤῥέθη y Exod. 20. 14.
28 [τοῖς ἀρχαίοις]· Οὐ μοιχεύσεις. [z] Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς Deut. 5. 18. z Job 31. 1.
ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι * αὐτὴν, ἤδη ἐμοίχευσεν
29 αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. [a] Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς a Infr. 18. 8.
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ Mark 9. 43, 45, 47. Col. 3. 5.

23. ἔχει τὶ κατὰ σοῦ.] Scil. ἔγκλημα, cause of complaint; which is implied by the context. The same expression occurs at Mark xi. 25. Rev. ii. 4.

24. ὕπαγε.] So Arrian Epict. 3. 21. 6. ὕπαγε ζήτει, &c.

— διαλλάγηθι] i. e. '[do thy endeavour to] be reconciled with;' namely, by offering every satisfaction in your power for the injury done. Thus Philo de sacrificiis, p. 841, says, that 'when a man has injured his brother, and, repenting of his fault, *voluntarily acknowledged it*, he must first make restitution, and then come into the temple, presenting his sacrifice, and asking pardon.' Thus we are taught that vain is all external worship of the Deity, if the duties towards our fellow-creatures be neglected. Προσφ. is a sacrificial term.

25. Our Lord having explained the 6th commandment, inculcates the *duties* contained in it, particularly that of seeking reconciliation with an offended brother. This he does 1. (in the preceding verses) from the consideration of the *offence* which a want of a conciliatory spirit gives to *God;* and 2., in this and the next verse, from a prudential consideration of the *danger* to which it exposes *ourselves.* (Simeon.) The rule of the preceding verses naturally introduced the case of those who were exposed to lawsuits, as having injured their neighbours. (Scott.)

Here, then, is inculcated the general maxim of speedy reconciliation with an adversary. And this is *illustrated* by an example derived *è re pecuniariâ.* Ἴσθι εὐνοῶν, 'be friends with.' So Luke xix. 17. ἴσθι ἐξουσίαν ἔχων. It is not a periphrasis, but a stronger expression.

— τῷ ἀντιδίκῳ.] The word signifies properly an *opponent in a suit at law;* but here a *creditor*, who is about to become a plaintiff, by suing his debtor in a court of justice.

— ἐν τῇ ὁδῷ] 'in the way,' namely to the Judge. For from Heinecc. Antiq. Rom. iv. 16, 18, we find that sometimes the plaintiff and defendant used to settle their affair *by the way;* and then the latter, who had been summoned to trial, was dismissed.

— ὑπηρέτῃ] 'the person who carried into execution the sentence of the Judge,' whether corporal punishment or fine, and called by Luke xii. 58. πράκτωρ, probably the more exact term.

27. τοῖς ἀρχαίοις.] These words have been rejected by all the later Editors, and rightly; since they are found in few of the MSS., and are sanctioned by scarcely any Versions or Fathers; and we can far better account for their insertion than their omission.

28. γυναῖκα] i. e. a *married woman;* which sense is required by the context and the almost general use of μοιχεύω and μοιχεία in the Scriptures. Βλέπων is for ἐπιβλέπων, passionately '*gazing upon*,' for ἐποφθαλμιῶν. Our Lord means to say, that it is not the *act* only, but the *unchaste desire* also (what is called at 2 Pet. ii. 14. the 'adulterous eye') which is included in the commandment. Ἐπιθυμία may (with Whitby) be defined 'such a desire as gains the full consent of the will, and would certainly terminate in action, did not impediments from other causes arise;' thus making the essence of the vice to be in the *intention.* So also thought many of the sages of Greece and Rome; ex. gr. Juven. Sat. xiii. 208, 'Scelus intra se tacitum qui cogitat ullum *Facti crimen habet*.' Indeed, the antient philosophers admitted that there was a *moral defilement* adhering to lascivious *thoughts.* So Eurip. Hippol. 317, makes Phædra exclaim, χεῖρες μὲν ἁγναί, φρὴν δ' ἔχει μίασμά τι.

— αὐτὴν] So for vulg. αὐτῆς. Very many MSS. with the Edit. Pr. and Steph. the Const. Apost. and several Fathers have αὐτὴν, which was approved by Mill, Wetst, and Griesb., and received by Matthæi, Vat. and Scholz,—rightly; since the reading is as strong in internal as in external evidence, it being the more difficult reading, and quite Hellenistic in character; the construction, with the Accus., being not unfrequently found in the Sept.

29. εἰ δὲ ὁ ὀφθαλμός—σκανδαλίζει σε.] 'If thy right eye prove a stumbling block to thee,' 'occasion thee to stumble,' 'lead thee into sin.' The Hebrews were accustomed to compare lusts and evil passions with members of the body; for example, an evil eye denoted envy. Thus to pluck out the eye, and cut off the hand, is equivalent to '*crucify the flesh* with its affections and lusts,' Gal. v. 24, and *mortify your members*, Col. iii. 5. The sense therefore is: 'deny thyself what is even the most necessary or desirable, what is as dear to thee as thy right eye, or as

σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά
σου βληθῇ εἰς γέενναν. Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει 30
σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα
ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ
εἰς γέενναν.

b Deut. 24. 1. infr. 19. 7. Mark 10. 4. Luke 16. 18. 1 Cor. 7. 10.

[b] Ἐῤῥέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω 31
αὐτῇ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ 32
τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν

necessary as thy right hand, when the sacrifice is demanded by the good of thy soul.' Why the *right* eye is mentioned, may be that *that* was essentially necessary to the purposes of *war*, as it was then carried on. The sentiments contained in this passage are illustrated by Wets. from various passages of the Classical writers; ex. gr. Phil. Jud. vol. i. 241, 19. *Διόπερ ἑλέσθαι ἂν μὲν δοκοῦσιν οἱ μὴ τελείως εὐπαίδευτοι πεπηρῶσθαι μᾶλλον ἢ τὰ μὴ προσήκονθ' ὁρᾷν· κεκωφῶσθαι μᾶλλον ἢ βλαβερῶν ἀκούειν λόγων· καὶ ἐκτετμῆσθαι γλῶτταν ὑπὲρ τοῦ μηδὲν τῶν ἀῤῥήτων ἐκλαλῆσαι.* Seneca Ep. 51. 'Projice quæcunque cor tuum laniant; quæ si aliter extrahi nequirent, *cor cum illis evellendum erat.*' In this, and numerous other such like passages, scattered up and down in the Philosophers who lived *after* the promulgation of the Gospel, we may see a far higher tone of morals than had been before maintained; and which can be ascribed to nothing but the silent effect of the Gospel (as is the case in every age), even on those who refused to receive it.

30. *καὶ εἰ ἡ δεξιὰ*, &c.] E visu res abit ad actum. (Bengel.)

31. Having before adverted to the 7th commandment, our Lord takes occasion to allude to that abuse of the Judicial law, which, though intended to regulate and repress divorces, had rendered them more frequent, and become almost as pestilent to good morals as adultery itself.

— *ὃς ἂν ἀπολύσῃ*, &c.] We are to bear in mind, 1. that the Jews were permitted to divorce their wives without assigning any cause; 2. that our Lord, neither here nor at Matt. xix. 3. meant to give *political* directions; 3. that he, moreover, did not contradict Moses, who even himself never approved of the arbitrary divorces of his times (see xix. 8.); and, 4. that the Jewish Doctors in the age of Christ were not agreed on the sense of the passage of Deut. xxiv. 1, which treats of divorce. Those of the school of *Hillel* maintained that the wife might not only be divorced for some great offence, but על כל דבר *κατὰ πᾶσαν αἰτίαν*, for any cause, however slight, so that a writing of divorcement, in due form, was given to her. On the other hand, that of *Shammai* contended that ערות דבר, the term in Deut. xxiv. 1, which was the subject of the dispute, and which the school of *Hillel* understood of any defect of person, or of disposition, could only mean *something criminal*, as adultery. See Selden de Ux. Heb. iii. 18. Lightf. Hor. Heb. in loc. infra. From the words of Christ, xix. 3, compared with x. 2. seq. it is clear that Moses meant the words to be taken as those of the school of *Hillel* interpreted them; and yet it is plain from Matt. xix. 8. and Gen. ii. 24. that Moses did not approve of arbitrary divorce. The Jewish Doctors, however, had presumed to change a *moral precept* into a *civil institution.* [To speak in plainer terms, many things which Moses had *tolerated* in civil life, in order to avoid a greater evil (see Matt. xix. 8. and note), the Pharisees determined to be *morally right;* as in the case of retaliation. Ed.] Jesus, therefore, who did not intend to give political directions, here teaches in what case, *salvâ religione et conscientiâ*, a wife might be divorced. (Kuin.) The word *ἀποστάσιον* (equivalent to *βιβλίον ἀποστασίου* at xix. 7.) is very rare in the Classical writers. It is of the same form as *διστάσιον*.

32. *πορνείας*.] Commentators and Jurists are much divided in opinion as to the exact sense of this term. It is generally interpreted *adultery*. That, however, would seem to require *μοιχείας*; and as adultery was a *capital* offence, it would appear unnecessary to denounce *divorce* against such as were guilty of it. Some understand by it *fornication before marriage:* others, *incest*, or vice generally; and Mr. Morgan, in his work on Marriage, Adultery, and Divorce, *religious apostasy*, or *idolatry*. It is strange that so diligent an inquirer should have profited so little by his deep research and laborious examination of 'all the passages in which the word occurs in the Scriptures, the Sept., and Josephus,' as to assert, that 'it is derived from *πόῤῥω νεύειν*, and that its *primitive* signification is *religious apostasy!*' The truth is, *πόρνη* is from *πέπορνα*, pret. mid. of *περνάω*, which is derived from *περάω*, which signifies primarily to transfer or *give up*. And although *πορνεία* sometimes signifies idolatry, or religious apostasy, both in the Sept. and the N. T., yet it is only in the Prophets and the Apocalypse. Indeed, to suppose so highly figurative a signification to be employed in a passage intended to give a most important regulation for all future ages, is like supposing a law to be couched in a riddle. The very same objection lies equally against all the *other* new interpretations. On such an occasion as the present (and that when the words of Matt. xix. 9. were pronounced), the term must be taken in its ordinary signification. Πόρνη (like the corresponding term in our own language), denotes one who yields up the person, whether for hire, or for the purposes of sensuality; and, by implication, *unlawfully*. And consequently, the term *πορνεία*, as applied to females, denotes unlawful commerce with the other sex. But *that*, in a *married* woman, will involve *adultery;* and therefore the term may well be used in that sense. Thus, at Rom. i. 29, *πορνεία* must include adultery; as also at Amos vii. 17, *ἡ γύνη σου ἐν τῇ πόλει πορνεύσῃ*. The corresponding term in our own language is used in this very

μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.
33 [c] Πάλιν ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκήσεις, c Lev. 19. 12. Exod. 20. 7.
34 ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. [d] Ἐγὼ δὲ λέγω Deut. 5. 11. & 23. 23.
ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ Num. 30. 3. d Jas. 5. 12. Ecclus. 23. 9.
35 τοῦ Θεοῦ· [e] μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν Isa. 66. 1. e Ps. 48. 2.
αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου
36 βασιλέως. μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι
37 μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. Ἔστω δὲ ὁ λόγος
ὑμῶν· ναὶ ναὶ, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ

sense. See Todd's Johnson. In short, the very use of the word to denote apostasy or idolatry could only have arisen from *this* sense of πορν. And as to the objection which has to many seemed so formidable as to set them upon devising new interpretations, namely, that adultery was punished by the Jewish law with *death*,—that involves no real difficulty at all; for our Lord, in pronouncing on this deeply important matter, was legislating for all future ages, and therefore could have no reference to the Mosaic law, especially as it was now on the point of being abolished. It was sufficient for us to be informed, that adultery may authorize the *divorcement* of the offending party. *Whether* and *how far* the offence should be punishable by the *Magistrate*, was a question of *policy*, with which our Lord did not interfere, and with which Religion has nothing to do.

33. The Pharisees distributed oaths into the *weightier* and the *lighter*; and forbade perjury only when the *name of God* was contained in the oath; but if that was omitted, they held it none, or a very slight offence; as also mental prevarication, by swearing with the lips, and disavowing the oath with the heart. A standard of morality even below that of the heathens. See Hom. Il. i. 312. Now it is this use of *vain* oaths, which directly led to *perjury*, that Jesus here means to prohibit. He is, therefore, not to be understood as forbidding *judicial* oaths; but (as appears from the examples he subjoins) such oaths as are introduced in common conversation, and on ordinary occasions. See Joseph. B. J. v. 12.

— οὐκ ἐπιορκήσεις.] Ἐπιορκεῖν may mean either to *swear falsely*, and not *ex animo*; or, *to violate one's oath*. Both however are here to be understood. The words ἀποδώσεις δὲ...σου are to be taken (like ὃς δ' ἂν φονεύσῃ, &c. at ver. 19.) as an *interpretation* of the Jewish Doctors. Thus there will be an easier connexion between the doctrine of the Pharisees, expressed in these words, and the opposite one of Christ. (Kuin.)

34. seq.] Here are *instanced* the oaths most frequently used by the Jews. From the examples adduced by Wets. it appears that the heathens used oaths very similar to those of the Hebrews.

— ἐν.] Heb. ב per, by. The difference between the Classical and the Hellenistic construction of ὄμνυμι is, that in the former it takes an Accus. or Genit. with κατά; the latter, a Dat. with ἐν, and sometimes, though very rarely, εἰς with an Accus., as at ver. 35. where it literally means *looking towards*; the posture usual in swearing by any thing.

35. τοῦ μεγάλου βασιλέως] i. e. *Dei Optimi Maximi*; as Ps. xlvii. 2. xlviii. 2, 3. xcv. 3. 'The ancient Arabs (says Schulz.), called God simply THE KING.'

36. ἐν τῇ κεφ. σου.] This was a practice common to both Greeks and Romans. The hand, it should seem, was placed on the head during swearing; implying imprecation in case of perjury, since the *head* was peculiarly spoken of in such imprecations. See Herodot. ii. 30.

— οὐ δύνασαι—ποιῆσαι.] There is something here at which many Interpreters have stumbled; and some would *read*, from conjecture, *μίαν* τρίχα λευκὴν ποιῆσαι μέλαιναν, 'even one single,' the μίαν being *emphatic*. Others attempt to remove the difficulty by *interpretation*, thus: 'thou canst not produce, or bring forth, one hair, white or black.' This, however, is doing violence to the position of the words, and yields somewhat a *jejune* sense. I see no reason to abandon the interpretation of the ancient, and most of the modern Interpreters, who understand it of *change of colour*. There is an ellipsis of εἶναι, and the sense is, 'thou hast no power even over the colour of thy hair; to make one hair, whether white or black, otherwise than what it is.'

37. ὁ λόγος ὑμῶν] 'your ordinary manner of speaking.'

— ναὶ ναὶ, οὒ οὔ.] Most Commentators regard this passage as a kindred one to that in James v. 12, and take the first ναὶ and οὐ to signify the *promise*, or assertion, the second ναὶ and οὐ its *fulfilment*; construing: ὁ λόγος ὑμῶν ὁ ναί, ἔστω ναί· ὁ λόγος δ' οὔ, ἔστω οὔ, comparing Rev. i. 7. and 2 Cor. i. 18, 19. and Maimonid. Thus the adverb will be converted into a noun; which is frequent both in the Scriptural and Classical writers. This method, however, does violence to the construction; and the passages cited are of another kind. It is therefore better (with Chrysostom, Kuin. and Fritz.) to suppose that the ναὶ and οὒ are *repeated*, by way of expressing seriousness and gravity; q. d. 'be content with a solemn and serious affirmation or negation.'

— τὸ περισσὸν τούτων] lit. 'what exceeds or goes beyond these.' Τοῦ πονηροῦ. It is debated whether the sense be, 'the Evil one,' or 'evil.' The Article will here (as Bp. Middlet. observes) determine nothing, because the neuter adject. may be used as a substantive; and so τὸ πονηρὸν at Rom. xii. 9. The former sense is thought to be supported by the words of Christ himself at John viii. 44, and in the Lord's Prayer; and there is every reason to think it was adopted by the ancients. Thus we may render 'springs from the temptation of the Evil one.' See, however, my Note on vi. 13.

f Exod. 21. 24. Deut. 19. 21. Lev. 24. 20. g Prov. 20. 22. & 24. 29. Luke 6. 29. Rom. 12. 17, 19. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Pet. 3. 9. h Deut. 15. 8, 10. Luke 6. 35. i Lev. 19. 18. Exod. 34. 12. Deut. 7. 2.

ἐστιν. [f] Ἠκούσατε ὅτι ἐῤῥέθη· "Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, 38
καὶ ὀδόντα ἀντὶ ὀδόντος." [g] Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντι- 39
στῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου
σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι 40
κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ
ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ 41
δύο. [h] Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανεί- 42
σασθαι μὴ ἀποστραφῇς. [i] Ἠκούσατε ὅτι ἐῤῥέθη· Ἀγαπή- 43
σεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.

38. There is here a reference to the practice of the Jews as to *retaliation in kind* for an injury done to any one. Now the Law (Exod. xxi. 24. Lev. xxiv. 20.) had sanctioned this principle; but only, we may imagine, as exercised by the *civil magistrate* for the satisfaction of the injured party. The Scribes, however, extended it to authorise *private avengement*; against which our Lord protests, as being mere *revenge*.

39. *μὴ ἀντιστῆναι τῷ πονηρῷ.*] As *ἀντίστασθαι*, like the Syr. and Arab. חלף, not only signifies to *withstand*, but (from the adjunct) to *retaliate upon*; we may, with Kuin. and Schleus. adopt that sense here. But I prefer, with others, to explain *ἀντιστῆναι* 'to set oneself in a posture of hostile opposition,' [in order to retaliate.] *Τῷ πονηρῷ* means the *injurious person*, the *injurer*, as the Sept. render רשע by *ἀδικῶν* as well as *πονηρός*. Moral maxims similar to the above are adduced from the Heathen Philosophers. That the commands in this and the following verses are not to be taken literally, as enjoining the particular *actions* here specified, but the *disposition* of forgiveness,—is apparent, not only from its being usual in the East to put the action for the disposition, but from the manner in which the precepts are introduced. See Horne's Introd. II. 452, seq.

— *ῥαπίσει.*] The word corresponds to our *rap* or *slap*; and was chiefly, as here, used of striking on the *face*; which was regarded as an affront of the worst sort; and was severely punished both by the Jewish and Roman laws. The expression here used was, no doubt, a proverbial one; and, like most such, must be understood *cum grano salis*; as a similar expression which occurs in the Latin writers, *ora præbere contumeliis*.

40. *ϑέλοντί σοι κριθῆναι.*] Kuin. and others think that *κρίν.* is here to be taken in a figurative sense, of quarrelling, disputing, &c. And they cite Hesych. *κρινώμεθα· ἀντὶ τοῦ μαχώμεθα καὶ διαλεγώμεϑα*, where I would read *μαχώμεϑα· καὶ διαλυώμεϑα.* So Thucyd. I. 145. *δίκῃ ἕτοιμοι εἶναι διαλύεσϑαι περὶ τῶν ἐγκλημάτων.* But this amounts to no positive *proof*. And the use of *κρίνεσϑαι* in the Sept. for ריב and דין is but a weak one. It is better, with almost all Interpreters, ancient and modern, to take *κριϑῆναι* in its proper sense, as a *forensic* term signifying '*to be impleaded at law*;' as in a similar expression of Thucyd. i. 39, *δίκῃ ἐϑελῆσαι κρίνεσϑαι* (where see my note), and probably Hesych. ubi supra. *Θέλοντι* is said by the Commentators to be redundant; but the word is scarcely ever such, and here means 'should wish.' By *χιτῶνα* is denoted the *under* garment; and by *ἱμάτιον* the *upper*: usually of greater value than the former. Indeed from the circumstances of its being used as a blanket, to wrap the person in by night, it was not allowed by the Law to be taken by the creditor, though the *χιτὼν* might. See Exod. xxii. 26. sq. *Λαβεῖν* is said to be for *αἵρειν*. But if *κριϑῆναι* be taken in a forensic sense, that will be unnecessary.

41. *ἀγγαρεύσει*, &c.] Meaning, 'Rather than resist any public authority requiring such service for a certain distance, go with the *ἄγγαρος* (or King's Courier) voluntarily twice the distance.' The King's Courier had authority to press horses and carriages, either for the post, or for the public service generally; and, when necessary, could compel the personal attendance of the owners. See Herodot. viii. 98. Xen. Cyr. viii. 6, 17. Joseph. Antiq. xiii. 3. The term was derived from the Persians, who first introduced the use of regular Couriers, to transmit intelligence, a custom which was adopted among the Romans (who exacted this service from the provincials), and is yet retained by the Turks.

42. Not a few Commentators, closely connecting this injunction with the directions that precede it, suppose the meaning to be, that 'we must not be content with a patient submission to injuries; but must exert ourselves to repay good for evil, and render our enemies any service in our power.' But as this is expressed in the words *following*, it is better to take the verse as an independent sentence, expressing in *general* terms the duty of liberality, without confining it to any particular persons. (Simeon Hor. Hom.) Here, indeed, we have an injunction engrafted on the foregoing, by the association of ideas; a *yielding spirit* extending to both. *Τῷ αἰτοῦντι*, &c. So Joseph. Bell. ii. 8, 4, says of the Essenes. *τῷ χρῄζοντι διδοὺς ἕκαστος τὰ παρ' αὐτοῦ*, The word *δανείσασϑαι* generally signifies to borrow, with or without usury. Here the latter must be meant, because usury was forbidden by the Jewish law. It does not, however (as Kuin. supposes), imply the non-payment of the sum borrowed; for, in that case, it would have been said, not *lend*, but *give*.

43. *τὸν πλησίον.*] This use of *ὁ πλησίον* (scil. *ὤν*) is founded on that of the Hebr. רע, and denotes, in a general way, *alterum*, 'any one with whom we have to do,' in any way; but especially relations or friends, and neighbours, and sometimes merely those of the same nation or even religion; as in Gen. xxvi. 31. Joel ii. 8.; in which sense the Jewish doctors generally interpreted the word. See Joseph. Ant. ii. 6, 5.

44 [k]Ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε k Luke 6. 27, &c.
τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε * τοῖς * μισοῦσιν Rom. 12. 14, 20.
ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διω- 1 Pet. 3. 9. Luke 23. 34. Acts 7. 60.
45 κόντων ὑμᾶς· [l]ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν 1 Cor. 4. 13. l Luke 6. 35.
οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ
46 ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. [m]Ἐὰν γὰρ m Luke 6. 32.
ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ
47 καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; [n]Καὶ ἐὰν ἀσπάσησθε τοὺς n Luke 6. 33.
‡ ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ o Lev. 11. 44
48 ‡ τελῶναι οὕτω ποιοῦσιν; [o]Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ & 19. 2. & 20. 7, 26. 1 Pet. 1. 15, 16.
ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι. Luke 6. 36.

Although, in the passage of Scripture here alluded to, (Levit. xix. 18.) it is not expressly added, 'thou shalt hate thine enemy,' yet the Jews thought it *deducible* from the words ἀγαπήσεις τὸν πλησίον, and countenanced by various precepts in Scripture concerning the idolatrous nations around them; which precepts they extended to *all* heathens; whom, it seems, they emphatically termed *their enemies.*

44. ἀγαπᾶτε τοὺς ἐχϑροὺς ὑμῶν.] Implying such a sincere disposition to do them good as shall *show* itself in *actions;* done to them not indeed as *enemies*, but as *fellow creatures.* See Chrys. and Tittm. de Syn. N. T. III. p. 5. The words following are meant to explain and exemplify what is meant by ἀγαπᾶτε.

— εὐλογεῖτε.] This is generally interpreted 'wish them all manner of good.' But that sense cannot well be extracted from the word. It is *better* explained by others 'bene precamini iis.' But the simplest interpretation is that of Kuin., 'bene iis dicite,' 'give them good words.' Καταρᾶσϑαι may very well be understood of reviling in general, equivalent to λοιδορία, 1 Pet. iii. 9. So at 1 Cor. iv. 12. λοιδορεῖν and εὐλογεῖν are similarly opposed. There seems, indeed, to be a *climax* in the clauses of this verse.

— τοῖς μισοῦσιν.] This, for the vulg. τοὺς μισοῦντας, all the Editors from Mill downwards are agreed is the true reading. It is found in almost all the MSS., and has been received into the text by Griesb., Matth., Fritz., Vater, and Scholz.; and rightly. It is one of the Hellenistic idioms to use the dative after καλῶς ποιεῖν for the *accus.*, which is the Classical usage. See Robins. Lex. The same difference subsists with respect to ἐπηρεάζειν.

— ἐπηρεαζόντων.] The old Commentators say, that ἐπηρεάζειν here signifies to *injure* any one, either by words or deeds; while the recent expositors are almost universally of opinion, that it denotes injury by *deeds*, as *passing* from injury by words. It should seem to denote *ill treatment* generally, whether by words or deeds.

45. υἱοὶ τοῦ πατρὸς] i. e. 'assimilated to him by conformity of disposition,' as children usually are to their parents. See John viii. 44. 1 John iii. 10.

— ἀνατέλλει] '*causeth to rise.*' An idiom not unfrequent in the Classical writers. Many parallel sentiments are adduced by Wets. and others from the Classical writers.

— βρέχει.] It is agreeable to the Classical usage to join ὁ Θεὸς or Ζεὺς to ὕει, and sometimes other words of similar signification, as those denoting to *thunder* or *lighten*, rain or freeze.

46. ἀγαπήσητε τοὺς ἀγ.] Here there is the very frequent ellipsis of μόνον.

— ἔχετε.] This is not put for ἕξετε, as Kuin. and others say; but the sense is, 'have ye [laid up] in the word of God?' See v. 12. vi. 1. And so Thucyd. i. 129. κεῖταί σοι εὐεργεσία.

47. ἀσπάσησϑε.] This includes (species for genus) the exercise of all the offices of kindness and affection.

— ἀδελφοὺς] i. e. your countrymen. Almost all the MSS., with the Edit. Princ. and other early Edd. together with many ancient Versions and Fathers, have φίλους, which was preferred by Wets., and received into the text by Matth. The vulg. was adopted, from the Erasmian Edd., by Steph., on slender MS. authority. Yet it is so strongly supported by Critical probability, that it *requires* little; φίλους being, as Grot. and others have seen, evidently a gloss. However, ἀδ. has since been found in many ancient and good MSS., and all the best Versions, and is adopted by Griesb., Vat., and Scholz.

— τί περισσὸν] literally 'what that is superior,' or excellent. Comp. ver. 20. So Diod. Sic. xii. 15. ὁ νόμος οὐδὲν ὁρᾶται περιέχων σοφὸν ἢ περιττόν. And Æschin. Socr. Dial. iii. 6, opposes τὰ περιττὰ to τὰ κοινά; and Thucyd. iii. 55. οὐδὲν ἐκπρεπέστερον ὑπὸ ἡμῶν —ἐπάϑετε, and ἔξω τοῦ πρέποντος.

For τελῶναι some MSS., Versions, and Fathers have ἐϑνικοὶ, which is edited by Knapp, Griesb., Fritz., and Tittm. And indeed the *antithesis* favours it; and that this was a maxim among the publicans appears from Wetstein's citations, to which I have in Rec. Syn. added an interesting passage from Themist.; which shows that Socrates *almost* anticipated the doctrine of Christ, on bearing goodwill to our enemies. However, ἐϑνικοὶ *might* arise from a wish to strengthen the antithesis; and probably *did;* as the few MSS. which have it are full of such *emendations.* I have, therefore, with Wets., Matth., and Scholz. retained the common reading.

48. ἔσεσϑε.] Fut. for Imperat., according to the Commentators. Nay, Abresch. affirms that ἔσεσϑε is equally imperative with ἔστε. But it is more correct to say, that it *bears an affinity* to the Imperat., and (as Fritz. has suggested) is a delicate way of signifying what is directed to be done. Nor is this a Hebraism; but it is found

VI. Προσέχετε τὴν ‡ ἐλεημοσύνην ὑμῶν μὴ ποιεῖν 1
ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ
μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς
a Rom. 12. 8 οὐρανοῖς. [a] Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς 2
ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγω-
γαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων.
ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. Σοῦ δὲ 3
ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ
b Luke 14. 14 δεξιά σου· [b] ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ 4
πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν

both in Greek, Latin, and English. See Win. Gr. § 44. 3. The sense is, 'you are required to be *τέλειοι*;' 'fully and completely righteous.' So Ecclus. xliv. 17. Isocr. p. 239. *τελείους ἄνδρας εἶναι, καὶ πάσας ἔχειν ἀρετάς.* Comp. also 1 Pet. i. 15. It is obvious that the precept must be taken with limitation, as at Job i. 1.; the meaning being, that 'we are to *aim* at that perfection, especially in acts of benevolence to our fellow creatures, (here especially had in view, as appears from the parallel passage at Luke vi. 36.) which pre-eminently characterizes the Deity.' Nor is this limitation arbitrary; but is suggested by *ὥσπερ*; which, like some other adverbs of comparison, does not denote *equality* in the things compared; (so Matth. xix. 19. *ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.*) but *consimilarity*; q. d. 'in the same *manner*, though not in the same degree.'

VI. The religion of the Pharisees was distinguished from that of Christ as much by its *motives* as by its *rule*. Our Lord, therefore, next proceeds to warn his disciples against *hypocrisy* and *ostentation* in external duties, as he had done against their *neglect*. This he does by reference to the three principal *modes* of evincing regard to religion—*almsgiving* (1—4.), *prayer* (4—9.), and *fasting* (5. seqq.) He warns them that those who were influenced by so unworthy a motive as ostentation, must expect no other reward for such performances than the applause of the world, which has actuated them thereto.

1. *προσέχετε.*] Suppl. *τὸν νοῦν*; as we say, '*mind that*,' &c. At *μὴ ποιεῖν* supply *ὥστε*. On the force of the *μὴ* see Robinson's Lex. in v. I. f. *β*.

— *ἐλεημοσύνην.*] All the critical Editors, except Wets., Matth., and Scholz, are agreed in reading *δικαιοσύνην*, instead of *ἐλεημ.*, which has indeed the appearance of a gloss. Our Lord, it is urged, first lays down a *general precept*; and then specifies the *particulars*. But strong reasons are urged by Wets. and Matth. why this reading cannot be admitted; and it is very deficient in authority, being found in only three or four MSS. It were strange that a *gloss* should creep into almost every MS. Besides, the quarter from whence we receive this reading is one fruitful in corruption under the guise of emendation. May we not, then, suspect that an alteration was made to *introduce* the very regularity above adverted to? though it is little agreeable to the unstudied style which so generally prevails in the N. T. The phrase *ἐλεημοσύνην ποιεῖν* occurs in Sirach vii. 10. Tob. xii. 8. and Sapient. xxxv. 2. The Classical use is *ἐλ. διδόναι.*

— *εἰ δὲ μήγε.*] Scil. *προσέξετε μὴ ποιεῖν.* See Matth. ix. 17. 2 Cor. xi. 16. Though there can scarcely be said to be an *ellipsis*, since, in use, writers seem to have had in mind *otherwise*. *Ἔχετε* is *not* put for the Fut., but is to be taken as at v. 46, where see Note.

2. *μὴ σαλπίσῃς*, &c.] The common notion, that this has reference to the Pharisees having a trumpet sounded before them, when they distributed their alms, is now justly exploded; since there is no vestige of such a custom in the Rabbinical writings. We may (with Chrys., Euthym., and Theophyl.), simply take the verb in a metaphorical sense, and, by a proverbial manner of speaking, of *ostentation* in giving (so Cicero says *buccinator existimationis*); with allusion to the custom, common to all the ancient nations, of making proclamations, &c. by sound of trumpet. q. d. Be not as the *hypocrites*, who, devoid of all benevolence, and actuated either by superstition, self-interest, or vain-glory, seek only the praise of men, and therefore, as it were, sound a trumpet before them, to *proclaim* their alms-giving.

— *οἱ ὑποκριταί.*] The word denotes, 1. an *actor*; and, 2. *one who uses* (as actors did) *a mask*; 3. a *dissembler*.

— *συναγωγαῖς.*] Grot., Wolf, Elsn., Kuin., and others take the word of places of public concourse, to the exclusion of synagogues. But those must surely be included, as being the places where alms were especially distributed.

— *ἀπέχουσι.*] This is by many explained as put for *ἀφέξουσι*. But the expression is rather used of what is *customary*, for *ἀπολαβοῦσι*; the *ἀπὸ* being very significant, to denote, 'they receive *out*' (or, *in full*) 'their reward,' i. e. have already received it, have had all that they will have. So Luke vi. 24. *ἀπέχετε τὴν παράκλησιν ὑμῶν.* Joseph. Bell. i. 30, 6. *ἀπέχω τῆς εὐσεβείας τὸ ἐπιτίμιον.* Barnab. Ep. xiii. *ἀπείχομεν τὸ τέλειον τῆς γνώσεως ἡμῶν.* Arrian. Epict. iii. 2, where, stigmatizing one who does nothing but out of regard to the public view, he adds *ἀπέχεις ἅπαντα.*

3. *μὴ γνώτω—σου.*] A proverbial saying frequent in the Classics and Rabbins, importing such secrecy, as to escape, if possible, the observation even of ourselves.

4. *ὁ πατήρ σου—φανερῷ.*] Meaning, that however secret, it will be fully known to the Searcher of hearts, will be well pleasing to Him and be openly rewarded by Him. *Ἀποδώσει*,

5 τῷ φανερῷ. Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑπο-
κριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις
τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς
ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.
6 Σὺ δὲ, ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας
τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ·
καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν c Ecclus. 7. 14.
7 τῷ φανερῷ. [c] Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ Eccles. 5. 2, 3, 7
οἱ ἐθνικοί· δοκοῦσι γὰρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακου-
8 σθήσονται. μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν,
9 ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. [d] Οὕτως οὖν d Luke 11. 2, 3, 4.
προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγια-

scil. μισθὸν, the reward of God's favour and blessing here, and life everlasting hereafter. Ἐν τῷ φανερῷ. Supply τόπῳ, for φανερῶς, namely, in the presence of saints and angels, at the resurrection of the just. The words are not found in a few MSS., Versions, and Fathers, here and at verse 6. And they are, in one or other of the passages, cancelled by some Critics, but defended by others. There is, I conceive, far too little external evidence to authorize *cancelling* them in either of the *first two* passages: and internal evidence is very strong for them in the *former*. And, as to the latter, it is surely less probable that they were *inserted* by those who wished to complete the antithesis, than that they were *cancelled* by those who stumbled at the *repetition*. In removing which, some cancelled the words at v. 4, others at v. 6, and others at v. 18; and as the point was a doubtful one, and the marks of doubt probably left in all the passages, some bold or blundering scribes omitted them in all three; which was better than to cancel, as Griesb. has done, the first and third, and leave the *second*. However, as *external* evidence (both in MSS., Versions, and Fathers) is decidedly against the words at v. 18, and as *internal* evidence is unfavourable to them, I have, for critical consistency, felt bound, while I defend them here and at v. 6. to *bracket* them at v. 18; though I am far from being certain that they are not genuine even *there*. May not the repetition have been *purposely* adopted (as often) by our Lord, in order that what he had to say might be impressed more deeply on the minds of his hearers? I need only refer to Mark ix. 44, 46, 48, where the words ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, occurring in all three verses, are omitted in the first and second by certain MSS. (mostly those which omit the words at v. 4. and 6. here.) And yet no Critic has been bold enough to cancel them *there*.

5. οὐκ ἔσῃ] 'must not be.' On the prohibitory force of the Future, see Robinson's Lex. in οὐ a. β. Φιλοῦσι, *solent*; according to the usage of the best Greek writers. See Robinson's Lex. in v.

— ἑστῶτες.] Many take this for ὄντες: but it appears from Scripture and the Rabbinical writers, that the Jews used to pray standing. See Horne, iii. 327. There is, however, no stress to be laid upon the word. Γωνίαις τῶν πλατειῶν, i. e. the place where several streets meet at angles; where there is a broader space, and greater concourse of passengers. So the Jerusalem Talmud: 'I observed Rabbi Jannai standing and praying in the street of Trippor; and repeating an additional prayer at each of the *four corners*.'

6. ταμιεῖον.] This is explained by Kuin. 'an upper chamber,' sometimes called ὑπερῷον, corresponding to Hebr. עליה, appropriated to retirement and prayer. Fritz., however, with reason, thinks the two should not be confounded, and that by ταμιεῖον is denoted a yet more retired and secret place, well expressed by our word *closet*. See Vitringa de Synag. Jud. p. 150 sq.

7. βαττολογήσητε.] The word does not occur in the Classical writers; but from what follows, and from the cognate term βαττολογία, (occurring in Suid., Hesych., Eustath., and explained by them πολυλογία,) we ascertain it to be the using of prolix useless speech, a dealing in vain repetition. The term is said to be derived from one *Battus*, a poet, whose writings abounded in vain repetitions.

— ἐν τῇ πολυλογίᾳ.] We have very few examples of the Heathen *prayers*. But if we may judge by their *hymns* (as we find those of Homer, Orpheus, and Callimachus), we may suppose they were so stuffed up with synonymes, epithets, amplifications, and prerogatives of the Deity, as to justify our Lord's expressions. Ἐν. for διὰ or ἕνεκα, ב; a use not confined to the Hellenistic style, but sometimes occurring in the Classical writers.

9. οὕτως] 'in this manner, after this model.' This prayer being, as Euthym. says, the *fountain* of prayer, whence we may draw precatory thoughts. Surely due reverence for a prayer, which contains in brief all things that can be asked of God, together with an acknowledgment of his Divine majesty and power and our subjection, requires that we should always *include* it in our prayers; especially as the words of Luke xi. 2. seem to contain an express command. Comp. also Numb. vi. 23. (Sept.) and v. 16. Indeed there is every reason to think it always formed a part of the devotions of the first Christians. See Acts i. 24. ii. 42. iv. 24. It consists of a *preface*, six *petitions*, and a *doxology*. The whole of it, with the exception of the clause 'as we forgive our debtors,' is, in substance, found in the nineteen prayers of the Jewish Liturgy. See Church Quart. Rev. No. 2. On the whole prayer itself, see Horne's Introd. II. 563.

— πάτερ—οὐρανοῖς.] This prefatory address

σθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· [e] γενηθήτω τὸ 10
θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. [f] τὸν ἄρτον ἡμῶν 11
τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. [g] καὶ ἄφες ἡμῖν τὰ ὀφειλήματα 12
ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. [h] καὶ μὴ 13
εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ
πονηροῦ. [ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα

e Heb. 13. 21. Ps. 103. 20, 21.
f Luke 11. 3.
g Luke 11. 4. Eph. 4. 32.
h Infra 26. 41. John 17. 15.

(frequent in the Jewish forms of prayer), is expressive of the deepest reverence; and by ἐν τοῖς οὐρανοῖς are *implied* all the attributes of that glorious Being who inhabiteth heaven, but whom the Heaven of Heavens cannot contain; namely, his omnipresence, omniscience, omnipotence, and infinite holiness. He is styled 'our Father,' as being such by right of creation and preservation, adoption and grace. Next follow the six *petitions*.

PET. 1. ἁγιασθήτω—σου] for δοξασθήτω, as Chrys. explains. Imperat. for Optat. to strengthen the sense. Τὸ ὄνομά σου. Namely, 'all that the name of God includes'—God himself in all his attributes and relatives. Hence, then, it is prayed that 'the existence of God may be believed, His attributes and perfections adored and imitated, His supremacy acknowledged, and his Providence owned and trusted in.'

10. PET. 2. ἐλθέτω ἡ βασιλεία σου.] Here we pray that the kingdom of God, meaning the Gospel, may be diffused over the whole earth, by the conversion of both Jews and Gentiles; so that all, being members of God's kingdom of grace on earth, may finally be partakers of his kingdom of glory in Heaven. See more in Whitby and note on Matt. iii. 2.

PET. 3. γενηθήτω τὸ θέλημα—γῆς] i. e. 'May the dispensations of thy Providence be acquiesced in by us on earth with the same ready submission and willing alacrity, as they are obeyed in heaven.' At ἐπὶ τῆς γῆς there is an ellipsis of οὕτως, which is frequent both in the Scriptural and Classical writers; e. gr. Thucyd. viii. 1. καὶ ὡς ἔδοξεν αὐτοῖς, καὶ (for οὕτω καὶ) ἐποίουν αὐτά. Fritz., however, and Winer deny the ellipsis, the οὕτω being, they say, suggested by the καὶ, *etiam*.

11. As the three first Petitions respect the glory of God, so do the three last the bodily necessities and spiritual infirmities of man.

—ἄρτον.] This word, like the Hebr. לחם, denotes, by an oriental figure, all the necessaries of life (τὰ ἐπιτήδεια τοῦ σώματος, James ii. 16.), including clothing.

—ἐπιούσιον.] On the sense of this term, Commentators are by no means agreed; the difficulty being increased by the word being not found in the Classical writers, and occurring nowhere else in the Scriptural ones, except in the parallel passage of Luke xi. 3. Hence we are compelled to seek its sense from its *etymology*, as best we may. Of the interpretations propounded, only two have any semblance of truth. 1. That of Salmas., Grot., Kuster, Fischer, Valck., Michaelis, and Fritzsch.; who take it for τῆς ἐπιούσης ἡμέρας, and as equivalent to εἰς αὔριον. And this view is confirmed by the word corresponding to ἐπιούσιος in the Nazarene Gospel, namely, מחר. The derivation, however, on which it is founded is irregular, and the word contrary to analogy; not to say that this view seems at variance with our Lord's command at v. 25 and 34, 'to take no thought for the morrow;' and the sense arising is somewhat jejune. Greatly preferable is that of the ancient Fathers and Commentators in general, and the Syriac Version; and, of the moderns, Beza, Mede, Toup, Kuin., Schleus., Wahl, Rosenm., and Matthæi, who, deriving the term from οὐσία, assign as the sense, 'sufficient for our support;' the ἐπι denoting *belonging to*, *fit*, or *needful for*.

12. ἄφες ἡμῖν τὰ ὀφειλήματα.] Answering to ἁ. ἁμαρτίας in the parallel passage of Luke. This usage of the word (with which the Commentators compare the Chald. and Syr. חוב, which means *to owe*, and *to sin*, as the Greeks say ὀφείλειν δίκην, *pœnas debere*) arises from this; that obedience being a debt we owe to God, any one who commits sin, thereby contracts a kind of *obligation*, to be *paid* by suffering the punishment awarded to delinquency. And ἀφιέναι signifies to remit the penalty, i. e. to forgive. Τοῖς ὀφειλ. ἡμῶν, i. e. 'those who sin against us,' those who fail in their duties and obligations to us. So Luke in the parallel passage, παντὶ ὀφείλοντι ἡμῖν, and Luke xiii. 4.

—ὡς ἀφίεμεν.] The best modern Commentators are of opinion, that ὡς here signifies *for*, or *since*; a signification frequent in the Classical writers, and confirmed, they think, by the parallel passage in Luke. But that is not decisive; since the prayer is supposed to have been delivered on *two* occasions, and with a slight variation. Neither, I apprehend, is the ὡς to be regarded, with most Interpreters, as *conditional*. It usually, as Grot. observes, 'marks *similitude*,' which seems here preferable. Comp. Eph. iv. 32. So Tyndale well renders 'even as,' and Beng. *sicut*.

13. PET. 6. μὴ εἰσενέγκῃς—πειρασμόν.] q. d. 'Suffer us not to be led into, abandon us not unto, temptation,' i. e. (by *implication*) so as to be *overcome* by it.

—τοῦ πονηροῦ.] It is debated whether the sense here be *evil*, or the *Evil one*, SATAN, q. d. 'from [the temptation of] Satan.' The evidence for the latter sense is thought to preponderate; particularly as it is found in the Jewish formularies, from whence this clause was taken. And the sense in question was adopted generally by the ancient Interpreters. Though, indeed, neither of those reasons is decisive. And here the *neuter* sense, as Lampe has shown, recommends itself as the more simple and emphatic one, and more required by the opposition in *temptation*; and finally, as denoting that which the truly pious far more earnestly desire and pray for. That τὸ πονηρὸν is agreeable to the usus loquendi, I have shown at John xvii. 15.

—ὅτι σοῦ &c.] The genuineness of this doxology has, to most Critics, appeared doubtful: and, with the exception of Matthæi, all the more eminent Editors from Erasm. and Grot. down to

14 εἰς τοὺς αἰῶνας. ἀμήν.] [i] Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις [i Mark 11. 25. Ecclus. 28. 2.]
τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ
15 οὐράνιος· [k] ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα [k Infr. 18. 35.]
αὐτῶν, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
16 [l] Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ, σκυθρω- [l Is. 58. 5. Joel 2. 12, 13.]
ποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς

Scholz, have rejected it. It is, indeed, supported by almost all the MSS., by both the Syriac, and some other Oriental Versions, and by some Greek Fathers. But, on the other hand, it is not found in at least 8 MSS., all of very high antiquity, and in others is marked as doubtful; nor has it any place in the Italic, Vulgate, and some other Versions, in many of the Greek and all the Latin Fathers. And as doxologies of this kind were much in use among the Jews (see 1 Chron. xxix. 11.) and early Christians, there is great reason to suppose that it was interpolated from the antient liturgies, in which we know it formed the response of the people, the *prayer* alone being pronounced by the priest. It is surely far more likely to have been *introduced from the Liturgies*, than to have been *removed from* the passage because of its not being contained in the parallel one of St. Luke. It is, indeed, argued, that the Greek Church would never have presumed to add, from their liturgies, to a form of prayer by Christ himself. But it may be replied, that they never *did* formally, or at once, add it; the doxology being probably introduced *gradually*, and, no doubt, at first written in a different character, or in red ink, and in the margin, as found in several MSS. And when it is alleged, that the Latin Fathers *purposely* omitted the clauses, to remove a discrepancy between Matthew and Luke; that is taking for granted what cannot be proved; and what should not be credited except on the strongest proof, as impeaching the credit of those venerable persons. Besides, there was a far more serious discrepancy involved in the clause immediately preceding; that too not being found in the Vulgate and Italic Versions, nor in the Fathers in question. But they did not attempt to remove *that* discrepancy. Why then *this*? Moreover, this doxology materially interrupts the connexion between the ὡς καὶ ἡμεῖς ἀφίεμεν and the admonition founded on it at v. 14, and therefore was likely to be thrown out. And although the omission of the clause does not entirely remove, yet it greatly *lessens* the harshness of the interruption. As to the argument founded on the sublimity, beauty, and appropriateness of the clause in question, it is very inconclusive; for the antient Liturgies, both Greek and Latin, being chiefly founded on Scripture, abound in passages of great sublimity and beauty. And as to the *appropriateness*, that is quite consistent with the clause being insititious: for such alone could *cause* it to be introduced here. And a *spurious* passage may be fitted to any context, as well as a genuine one. Its being found, too, in the Peschito-Syriac Version will not absolutely prove its genuineness. And especially it will not prove that it was not introduced from the liturgies above mentioned; for those liturgies, ascending to the time of Barnabas and Clemens, were far more ancient than the highest antiquity ever claimed for the Peschito-Syriac Version. Not to say that there are passages where that Version is admitted to be interpolated, probably from the later Syriac Versions. And where should we sooner expect it than in a passage like the present, of which the interpolation (if such there be) was confined to the East? for the MSS. which support it are almost wholly of the Constantinopolitan or Eastern class. And as to what Matthæi says, that 'if we *reject* this clause, then we must *receive* that at 1 John v. 5. with both hands,' since 'utriusque loci eadem est crisis,' that by no means follows. For although it be true, as he says, that 'the *external* evidence for the latter passage is almost entirely of the Latin Church, and that it is supported chiefly by *internal* evidence,' yet the two cases are by no means the same; internal evidence here being *more against* the clause than it is there *in its favour*. And surely it does not follow that we *must receive* the passage of 1 John, if we *reject* this; since there may be equal consistency in rejecting *both*. At all events, if we reject this, we must reject it on the ground that, as Bp. Marsh observes (Lect. part vi. p. 27), 'internal evidence may show that a passage is *spurious*, though external evidence is in its favour. And if we *reject that*, we must reject it on the ground that (in the words of the same learned Prelate), 'no external evidence can prove a passage to be spurious, when internal evidence is decidedly against it.'

14, 15. ἐὰν γὰρ ἀφῆτε, &c.] In order to more impressively recommend the virtue mentioned in v. 12, our Lord, in the Hebrew manner, (see Is. iii. 9. xxxviii. 1. Jer. xxix. 11. Deut. ix. 7.) propounds the same sentiment, both affirmatively and negatively. And this and the verse following are illustrative of the preceding. (Kuin.) We are not, however, to understand hereby, that the practice of this, or of any other single duty, can obtain God's favour, where other Christian virtues are neglected; for, Bp. Taylor says, 'though negative precepts are absolute, yet affirmative promises admit of this limitation, if no other condition of salvation be wanting.'

16. ὅταν δὲ νηστεύητε.] This is meant, not of public and enjoined, but of private and voluntary fasting. On which see Horne's Introd.

—μὴ γίνεσθε—σκυθρωποὶ] 'do not put on a morose countenance.' Σκυθρωπὸς properly signifies *scowling*, as opposed to ἱλαρὸς, and here denotes the *grim-visagedness* of hypocrisy. So the words ὑποκριταὶ and σκυθρωποὶ are conjoined in some passages cited by Wets. and others.

—ἀφανίζουσι] 'they disfigure.' Ἀφανίζειν signifies 1. to *cause to disappear*; 2. to *change the appearance of*, *to deform*, or *disfigure*. The term has reference, partly, to the squalid appearance which the Pharisees affected, by the sprinkling of ashes or earth on their heads, and letting their beards and hair grow; and partly to the sour countenance into which their faces were screwed up by a semblance of penitence.

ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν
μισθὸν αὐτῶν. Σὺ δὲ, νηστεύων, ἄλειψαί σου τὴν κεφαλὴν, 17
καὶ τὸ πρόσωπόν σου νίψαι· ὅπως μὴ φανῇς τοῖς ἀνθρώποις 18
νηστεύων, ἀλλὰ τῷ Πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ
Πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι [ἐν τῷ
φανερῷ.]
m Infr. 19. 21. [m] Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς 19
Luke 12. 33. 1 Tim. 6. 6, 9, 18, 19. καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέ-
Heb. 13. 5. πτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε 20
σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν
οὐδὲ κλέπτουσιν. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται 21
n Luke 11. 34. καὶ ἡ καρδία ὑμῶν. [n] Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλ- 22
μός. ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου
o Luke 16. 13. φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ 23
Rom. 6. 16—22. σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος
1 John 2. 15, 16. ἐστὶ, τὸ σκότος πόσον! [o] Οὐδεὶς δύναται δυσὶ κυρίοις δου- 24

— ὅπως φανῶσι—νηστ.] for φανῶνται, 'that they may appear unto men to fast.' Similarly Aristoph. Ran. 1063, cited by Wets., ῥάκι' ἀμπισχὼν, ἵν' ἐλεεινοὶ τοῖς ἀνθρώποις φαίνωντ' εἶναι.

17. ἄλειψαι—νίψαι] i.e. appear as usual; for the Jews, like the Greeks, regularly washed and anointed, except at times of mourning and public humiliation. See Dan. x. 3.

18. ἐν τῷ φανερῷ.] See note supra, v. 4. From *hypocrisy* our Lord proceeds to *avarice*, as being the motive that prompted the practice thereof.

19. μὴ θησαυρίζετε, &c.] Θησαυρὸς properly signifies a *repository for valuables*; but sometimes, as here, the *treasure itself* so deposited, i. e. such precious *moveables* as are usually treasured up; e. gr. gold, silver, &c. (either in the mass, or worked up into plate), and *costly apparel*, in which the riches of the ancients chiefly consisted. So Thucyd. ii. 98. χωρὶς δὲ ὅσα ὑφαντά τε καὶ λεῖα, καὶ ἡ ἄλλη κατασκευὴ, where see my note. To these two last the words following chiefly allude; for βρῶσις (commonly understood of rust and canker, but by Rosenm. and Kuin. of the *curculio* or cornworm, thus making it refer to *grain* stored up) may be best taken in its most extensive sense (with Chrys., Euthym., and Fritz.), to denote that *corruption* to which moveables of *every* kind are subject. With the sentiment I would compare Philostr. Vit. Apoll. v. 36. πλοῦτον ἡγοῦ μὴ τὸν ἀπόθετον· τί γὰρ ἂν βελτίων οὗτος τῆς ὁπόθεν συναχθείσης ψάμμου; See also Philo, p. 116, cited by me in Rec. Syn. Ἀφανίζει is for διαφθείρει.

— διορύσσουσι] scil. τὸν τοῖχον, which word, or οἰκίαν, is generally *supplied*. The walls in the East being chiefly of hardened clay, the houses are very liable to be thus broken into.

22. The preceding truths are now *illustrated* by an apt similitude.

— ὁ λύχνος τοῦ σώματος, &c.] Some interpret ὀφθαλμὸς ἁπλοῦς, a *liberal* mind; and ὀφθαλμὸς πονηρὸς, a *covetous* one; which sense has been thought to be required by the preceding and following words. And several phrases in the Sept., the N. T., and the Rabbinical writers are adduced, to countenance this mode of interpretation. Yet it involves some confusion; and the words ἐὰν οὖν—φῶς may be better taken (with Chrysost., Theophyl., Euthym., and others among the antients, and most of the recent Commentators) in their *proper* sense; so that ἁπλοῦς be interpreted *sanus*, *integer*, *clear*, and πονηρὸς, *depraved*, *sickly*, *dim*; of which signification many examples are adduced by Kypke and Elsner.—By τὸ φῶς τὸ ἐν σοὶ is meant the light of conscience. So, among the passages cited by the Commentators, Philo, borrowing from Aristot. Top. i. 14., says, ὅπερ νοῦς ἐν ψυχῇ, τοῦτο ὀφθαλμὸς ἐν σώματι. Here, then, is an apt comparison, in which the duty of fixing the attention on heavenly things is illustrated by reference to the case of the *eye* in the body, by regulating its motions; q. d. 'As the natural eye, when healthy, regulates the motions of the body, so does the mental eye direct the soul.' It has been well observed by Olearius, that the whole passage is *adagial*; of which the *first* part forms the *adage* itself: 'The eye is the light of the body.' The 2d supplies the *deduction*, by consequence; 'If then thine eye be healthy and clear,' &c. The 3d the *application*: 'If therefore the light (or what *should* be so) within thee be darkness, how great must be that darkness.'

24. οὐδεὶς—δουλεύειν.] It may be *implied* by the context, that the two masters are of contrary dispositions, and give contrary orders; though in point of fact it is impossible to be *devoted* to two masters; though a man may render some service to both. The words μισεῖν and ἀγαπᾶν are to be taken in a qualified sense, as denoting to *love less*, or *love more*; of which there are many examples both in the Sept. and the N. T. Ἀντέχεσθαι is a stronger term than ἀγαπᾶν, as denoting close connection and strong attachment. The difference here between the Classical and Scriptural use is, that in the former ἀντέχεσθαι is used with a Genit. of *thing*, not as here of *per*

λεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ
ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε
25 Θεῷ δουλεύειν καὶ * μαμωνᾷ. [p] Διὰ τοῦτο λέγω ὑμῖν· μὴ p Luke 12. 22.
μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ Phil. 4. 6. 1 Tim. 6. 8.
σώματι ὑμῶν, τί ἐνδύσησθε. [q] Οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς 1 Pet. 5. 7. Ps. 55. 22. q Luke 12.
26 τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; [r] Ἐμβλέψατε εἰς τὰ 23. r Job 38. 41.
πετεινὰ τοῦ οὐρανοῦ· ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ Ps. 147. 9. Luke 12. 24.
συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει
27 αὐτά. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; [s] Τίς δὲ ἐξ ὑμῶν, s Luke 12. 25.
μεριμνῶν, δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;
28 [t] Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ t Luke 12. 27.
29 ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, ὅτι
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τού-
30 των. [u] Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον u Luke 12. 28.

son. The reason assigned by Bp. Middleton for the omission of the Article at *ἑνὸς* is inadmissible. It seems to have been omitted simply because, having been employed in the *other* clause of the antithesis, it might be omitted without occasioning mistake. This could not have been done at *τοῦ ἑτέρου*, for a reason which will apply to the English as well as the Greek.

— *οὐ δύνασθε Θεῷ δουλεύειν*, &c.] So it is finely remarked by Pausanias, iii. 23, 2, *ἀνθρώπῳ γὰρ ἀφορῶντι ἐς κέρδος τὰ θεῖα ὕστερα λημμάτων*.

— *μαμωνᾷ*.] This reading, for vulg. *μαμμ.*, is found in most of the MSS. and many Greek Fathers; the Edit. Prin. and several early Editions; and is confirmed by the parallel passage of Luke, and by its derivation from the Chaldee and Syriac ממונא. It has been received by Wets., Griesb., Matthæi, Vater, Fritz., and Scholz. The word in Chaldee and Syriac signifies *riches*; but like the Greek *πλοῦτος*, it is here *personified*. As to its being a god of the Chaldees, corresponding to the Greek Plutus, that has been rather *asserted* than *proved*.

25—34. In this portion our Lord warns them against covetousness, and excessive anxiety about the supply of their bodily wants, by *four* arguments for trusting in God's Providence.

25. *μὴ μεριμνᾶτε*] 'take no anxious thought,' 'be not anxiously solicitous;' as Phil. iv. 6. *μηδὲν μεριμνᾶτε*. And so in the parallel passage of Luke, *μὴ μετεωρίζεσθε*, 'be not tossed with anxious cares.' *Ψυχῇ* and *σώματι* are datives *of cause*. This *first* argument is: 'If God has given us life and bodies fitted for enjoyment, surely he will not deny us the lesser blessings of food and clothing.'

26. Here we have the *second* argument. *Ἐμβλέψατε*, 'survey, contemplate.'

— *τὰ πετεινὰ τοῦ οὐρανοῦ*,] עוף השמים. This is supposed to be a Hebraism; since to the names of animals the Hebrews were accustomed to subjoin the places in which they usually lived. It was not, however, *confined* to the Hebrew, but occurs in the earliest Greek phraseology. So Hom. Il. P. 675. *ὑπουρανίων πετεηνῶν*. and Eurip. Elect. 897. *ἢ σκῦλον οἰωνοῖσιν αἰθέρος τέκνοις*.

— *καὶ*, *and yet*, is called a Hebraism; but is also a Grecism. *Μᾶλλον* is not redundant, but an emphatic addition, meaning *beyond*. So Thucyd. iv. 3. *χωρίον διάφορον (excellent) μᾶλλον ἑτέρου*.

27. *ἡλικίαν*.] The ancient Commentators, and most modern ones, assign to this term the sense *stature*; others, however, more properly (I think) interpret it *ætatis mensuram*; a sense surely far more suitable; the admonition being directed against excessive anxiety as to food and clothing; which, while they have a necessary connection with the *preservation of life*, can have nothing in common with *stature*. According to the *latter* interpretation, then, the argument is most forcible and conclusive, to show the uselessness of man's care, by the helplessness of his condition; because no care of man, however anxious, can materially add to the *age* of man. See Calvin. *πῆχυς*, like other measures of extent, is not unfrequently applied to duration of *time*. See Ps. xxxix. 4, 5. Those, however, who support this interpretation are not agreed as to the *nature of the metaphor*. Most think there is an allusion to the allegorical fable of the Parcæ; while Wets. imagines it alludes to a *stadium* or race-course, of which, as consisting of several hundred cubits, *one* cubit might not unaptly be termed *ἐλάχιστον*.

28. *καταμάθετε*] 'attentively consider.' The *κατὰ* is intensive, as in *κατανοήσατε*, Luke xii. 27. *Κοπιᾷ* and *νήθει* refers to the occupations of males and of females respectively.

29. *δόξῃ*] 'splendour.' A sense frequent in the Sept. and New Testament; but very rare in the Classical writers.

30. *εἰ δὲ*] 'if then,' for since then, *εἰ* for *ἐπεί*. See Robinson's Lex. in *εἰ* I. 1. g. *β*.

— *χόρτον*.] The Hebrews divided all vegetables into two sorts, עץ and עשב, *trees*, and *plants* or herbs; the former of which were by the Hellenists called *ξύλον*; the latter, *χόρτος*; comprehending both grass and corn, and likewise *flowers*, including the lilies just mentioned, supposed to be the plant called the Crown Imperial. From scarcity of fuel, all the withered stalks, even of the herbage, are in the East employed for that purpose. (Grot. and A. Clarke.)

x Luke 12. 29—30.
y Luke 12. 31. Ps. 34. 10. 1 Tim. 4. 8. 1 Kings 3. 11—13.

εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ
μᾶλλον ὑμᾶς, ὀλιγόπιστοι; [x] Μὴ οὖν μεριμνήσητε λέγοντες· 31
τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; πάντα γὰρ 32
ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος
ὅτι χρῄζετε τούτων ἁπάντων. [y] Ζητεῖτε δὲ πρῶτον τὴν 33
βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα
πάντα προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν 34
αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ
ἡ κακία αὐτῆς.

a Luke 6. 37, 38. Ps. 41. 2. Rom. 2. 1. & 14. 3, 4, 10, 13. 1 Cor. 4. 3, 4, 5. James 4. 11, 12. Mark 4. 24. b Luke 6. 41, 42.

VII. [a] ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. ἐν ᾧ γὰρ κρίματι 1, 2
κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, [ἀντι]μετρηθή-
σεται ὑμῖν. [b] Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ 3
τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατα-
νοεῖς; Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος 4
ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

31. τὰ ἔθνη ἐπιζητεῖ.] A kind of argument often made use of in the O. T., in order, as it were, to *shame* the Israelites into virtue, by showing them that they lived no better than the unenlightened heathens. That *they* should have eagerly sought after such things, was not wonderful; since they had no belief in, or dependance on the Providence of God; and in their labours, or their prayers to the gods, solely regarded *temporal* blessings; as we find from Juvenal, Sat. x.

— οἶδε γὰρ—ἁπάντων.] 'Your heavenly Father *knoweth*, and therefore will graciously bestow them;' i. e. on the supposition that ye *ask* for them, and are not otherwise *unfit* to receive them. (Markland.)

33. πρῶτον.] In a superlative sense, '*first* of all, in the first place,' and as the first object.

— τὴν βασιλείαν τοῦ Θεοῦ] i. e. the religion promulgated by God, its promises and blessedness. See Greswell on the Parables, i. 120. seqq. and Robinson's Lex. in βασιλεία.

— τὴν δικαιοσύνην α.] i. e. 'that mode of justification which he hath revealed, and the righteousness and holiness which it requires;' (see James i. 20.) not that righteousness, or system of morality which the Jews had devised, consisting chiefly of ceremonies and mere externals. Προστεθήσεται, 'shall be superadded' to more estimable blessings.

34. εἰς τὴν αὔριον.] Sub. ἡμέραν. Most Commentators take εἰς τὴν αὔριον for τὰ εἰς τὴν αὔριον. But that is unnecessary. The εἰς may very well denote *object*. Αὔριον is used for time to come in general.

— ἀρκετὸν—αὐτῆς.] These, like the words immediately preceding, have the air of an adage, similar to some adduced by the Commentators; e. gr. Eurip. Hel. 333. μὴ πρόμαντις ἀλγέων Προλάμβαν', ὦ φίλα, γόους. The neuter in ἀρκετὸν is put, with a subst. fem., by an idiom common both to the Greek and Latin. And χρῆμα or πρᾶγμα is understood. See Matth. Gr. Gr. § 439. Render: 'The morrow will take (i. e. let it take) thought for its own matters.'

— τῇ ἡμέρᾳ.] Some Commentators supply ἑκάστῃ. But it is better to suppose the Article used with reference to παρούσῃ, '*the* (present) day.' Κακία is well explained by Chrys. κάκωσις, ταλαιπωρία; a sense found in the Sept., (see Eccles. vii. 15. Ecclus. xix. 6. 1 Macc. x. 46.) but not in the Classical writers.

VII. 1. μὴ κρίνετε—κριθῆτε.] q. d. As every man is not qualified, nor authorized to be a reprover, so every offender is not the proper subject of reproof. (Scott.) Almost all Commentators take κρίνετε for κατακρίνετε, chiefly because in the parallel passage of Luke vi. 37. μὴ καταδικάζετε καὶ οὐ μὴ καταδικασθῆτε is added. But Fritz. (perhaps with reason) prefers the interpretation of Chrysost., by which κρίνετε is taken of sitting in judgment over others, acting as severe censors of their faults. And καταδικάζω may be understood in the same way, but only in a stronger sense. One thing is certain, that *forensic* judgment cannot here be included.

2. ἐν ᾧ γὰρ κρίματι.] The ἐν is thought to be redundant. But it rather answers to the Heb. ב, or, as Fritz. thinks, is to be taken in the sense *per*. See Matth. Gr. Gr. p. 842. Instead of ἀντιμετρηθήσεται, μετρηθ. is received by the unanimous consent of all Editors from Mill to Fritz. and Scholz. The other was doubtless derived from the parallel passage of Luke.

3. τί δὲ βλέπεις.] Render '*how* beholdest thou,' i. e. 'how is it that thou,' &c. See supra, v. 25, and a Rabbinical writer cited by Wets. on Luke vi. 19. Τί here is nearly the same with πῶς in the next verse. Κάρφος (from κάρφω, to *dry*,) *splinter*; (so the Latin tuberæ and verrucæ, as we say *straws*) as opposed to δοκὸν, *beam*. There is reference to a proverb of frequent use with the Jews, against those who, severe upon the *slight offences* of others, were insensible of their own *crimes*. Many similar sayings are adduced both from the Rabbinical and Classical writers. See Horat. Sat. 1. 3. 25.

4. ἄφες, ἐκβάλω.] The Commentators usually supply ἵνα. To this, however, Fritz. with reason objects, as unnecessary; and compares the Latin *permitte, eximam*. The article in ἡ δοκὸς refers to the beam, as just mentioned. Compare Æschyl. Eum. 78, and Agam. 243.

5 Ὑποκριτά! ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,
καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ
6 ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε
τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μήποτε κατα-
πατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες
7 ῥήξωσιν ὑμᾶς. [c] Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ c Infr. 21. 22.
8 εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν Mark 11. 24. Luke 11 9.
λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. John 14. 13. & 15. 7. & 16. 23.
9 [d] Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ James 1. 5, 6 1 John 3. 22.
10 ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ d Luke 11. 11.
11 ὄφιν ἐπιδώσει αὐτῷ; [e] Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε e Luke 11. 13.
δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ f Luke 6. 31. Tob. 4. 16.
πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν Matt. 22. 40. Rom. 13. 8, 10.
12 αὐτόν! [f] Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ Gal. 5. 14. 1 Tim. 1. 5.

6. *μὴ δῶτε—χοίρων.*] Lest any one should suppose *all* liberty taken away of judging, even concerning matters the most manifest, Christ subjoins a precept fraught with that prudence, which he elsewhere directs to be joined with simplicity. (Grot.) The precept is couched in two adagial sayings. Similar ones are adduced from the Rabbinical, and even the Classical writers, to which may be added the following from Aristot. ap. Themist. p. 234. *μήτε ῥίψαι σοφίαν εἰς τοὺς τριόδους.* By *dogs* and *swine* are meant respectively (as Greswell suggests) the *brutal* and *ferocious*, and the *gross* and *licentious*; those brutal and sensual persons, who were so refractory, and given up to the lusts of the flesh, that far from receiving the truth, when proposed to them, they resisted and blasphemed it, and impeded its growth. By *τὸ ἅγιον* ('consecrated meat') is meant the *doctrine of the Gospel.* (Comp. Prov. ix. 7.) As illustrative of *τοὺς μαργαρίτας*, &c., it appears from the Rabbinical writers that the Jews called the precepts of wisdom *pearls.* And our Lord more than once compares the truths (especially the more recondite ones) of the Gospel to precious gems. See Matt. xiii. 46. The general sense, then, is, 'Do not proffer holy admonitions to those who will scorn and abuse them.'

— *μήποτε καταπατήσωσιν—ὑμᾶς.*] Many Commentators take *καταπ.* of the *swine*, and *στραφέντες ῥήξωσιν* of the *dogs*, per chiasmum. This, however, is so harsh, that it is better (with Erasm., Pric., Wets., and Fritz.) to refer *both* to the swine; *στραφέντες* having reference to the *oblique* direction in which swine make their attack. Ἐν *τοῖς ποσὶν αὐτῶν* 'suis pedibus,' equiv. to inter pedes, under foot.

7. *αἰτεῖτε—ὑμῖν.*] The same thing is expressed in three seemingly proverbial forms. At *κρούετε* sub. *τὴν θύραν*, in which term, as well as *ἀνοίγειν* the ellipsis was common.

8. *ὁ αἰτῶν.*] Namely *aright.* Ὁ *ζητῶν*, i. e. what is expedient and proper. Τῷ *κρούοντι*, i. e. who earnestly, and with faith addresses himself in prayer. Ἀνοιγήσεται, 'it will be opened.' The sense here is nearly that of the *present*, used to mark *custom.*

9. *ἢ τίς—ἄνθρωπος.*] The ἢ is thought by Fritz. to denote *contrariety* but it has rather the *illustrative* force, when what follows is meant to illustrate the foregoing by *another* view of the subject. As to the *τίς*, Elsn. and Fritz. rightly suppose an *anacoluthon*, by which two interrogations are blended; thus, 'an quis est e vobis homo, quem, si filius panem poposcerit, num forte lapidem ei porrigat?' Ἄνθρωπος is *emphatical* 'making (as Campb. says) the illustration of the goodness of the celestial Father, from the conduct of even human fathers, with all their imperfections, much more energetic.' The examples taken from a *stone* and a *fish* are derived from two *adagia* found also in all the Classical writers (*ἀντὶ πέρκης σκορπίον*) representing, by a familiar illustration, those who disappoint the just expectations of others, by giving them not the thing they ask for and need, but something else; which, though similar to it, as a serpent is to some sorts of fish (eel and perch) or a stone to a cake or biscuit, yet it is not only *not* the thing, but wholly useless, or even noxious.

11. *πονηροί.*] The ancients, and, of the moderns, Grot., Elsn., and Schoetg., explain this *evil, corrupt;* most recent Commentators, *avaricious.* But for the latter sense there is little or no authority, nor indeed propriety. The term seems simply used by way of *comparison* with the all-perfect and beneficent FATHER, *ὁ ἀγαθὸς*, Ps. 73. 1. the good Being,—GOD; in contrast with frail and erring man, easily warped by passion.

— *οἴδατε διδόναι.*] Almost all the recent Commentators take this as said, *per periphrasin*, for *δίδοτε*; and they adduce several passages of the Classical writers, which, however, are not quite to the purpose. It seems better to regard it as a Hebraism, and more significant expression.

12. The example of the truth and mercy of God, the encouragement afforded, and his readiness to pardon, assist, and accept us, constitute the primary argument with which this rule is enforced, and form its connection with the preceding verses.

— *πάντα οὖν ὅσα*, &c.] A golden rule of equity, familiar to the Jews, and not unknown to the Gentiles. Though, as Scott observes, 'moral precepts, thus enforced, are very different from the same rules of action, when prescribed by human moralists, without *authority*, *sanction*, *efficacious motive*, or *promise.*'

ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· ‡ οὗτος γάρ ἐστιν
ὁ νόμος καὶ οἱ προφῆται.
[g] Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, 13
καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν· καὶ
πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. *Τί στενὴ ἡ πύλη, 14
καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν! καὶ ὀλίγοι
εἰσὶν οἱ εὑρίσκοντες αὐτήν. [h] Προσέχετε δὲ ἀπὸ τῶν ψευδο- 15
προφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβά-
των, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες. [i] Ἀπὸ τῶν καρπῶν αὐτῶν 16
ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν στα-
φυλὴν, ἢ ἀπὸ τριβόλων σῦκα; [i] οὕτω πᾶν δένδρον ἀγαθὸν 17
καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονη-
ροὺς ποιεῖ. [k] Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς 18
ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. [l] (Πᾶν 19

g Luke 13. 24.
h Micah 3. 5. inf. 24. 4, 5. 2 Tim. 3. 5. Acts 20. 29.
i Luke 6. 44. 2 Tim. 3. 1, seqq.
k Luke 6. 43.
l Supr. 3. 10. John 15. 2, 6 Luke 3. 9.

The οὖν introducing this precept is by some supposed *transitive*; by others, *resumptive*. But it is rather *illative*. Οὕτως, is edited by Fritz., with Matth. (from the Edit. Princ., and some MSS. and Versions) for οὗτος, just after. Yet the canon of preferring the *more difficult* reading must induce us to retain οὗτος. The sense is, 'This is the sum and substance of what is contained in the law and the prophets on the relative duties of men.' It is all one, in the meaning and result, with that νόμος βασιλικὸς, James ii. 8, which comprehends the whole of the Second Table of the Law, with all the several offices reducible to each commandment therein.

13. Here there is no connection with the preceding. The words (as we find from Luke xiii. 24) being spoken at another time, and in answer to the inquiry of the disciples, 'Lord, are there few that shall be saved?'

— εἰσέλθετε, &c.] i. e. *strive* to enter (as in the parallel passage, Luke xiii. 24.) namely εἰς τὴν ζωήν. The course of human action is often in Scripture called דרך ὁδός; and, from the restraints and difficulties of virtue, its road is termed *strait*; as that of vice, *broad*. Here, however, the comparison is to a gate opening into a road leading up to a citadel. The τῆς implies that there is *another* gate, leading to the *broad* road, which we are *not* to enter. Similar comparisons and parallel sentiments are found in the Heathen writers.

14. τί στενή.] It is scarcely possible to imagine stronger evidence than what exists for this reading; which has been received by all the most eminent Editors. The common reading ὅτι may, indeed, be tolerated, in the sense *sed*; but Erasmus, from whom Stephens derived it, had little or no authority for it. Whereas τί is supported by the great body of the MSS., all the best Versions, Chrys., Theophyl., and Euthym., and the Ed. Princ. The sense, then, is, 'How narrow is the gate!'

— ὀλίγοι οἱ εὑρίσκοντες.] This seems meant to suggest the difficulty and exertion necessary to attain it.

15. προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν.] The connexion is well laid down by Abp. Newc. thus: 'I have exhorted you to enter in by the strait gate. But beware of false guides.' Προσέχειν, when followed by ἀπό τινος (with which Kuin. compares the Heb. (שמר מן) is equivalent to φοβεῖσθαι ἀπό τινος. It occurs several times in the Sept., but never, I believe, in the Classical writers. Ἑαυτοῖς seems to be understood, which is *expressed* at Luke xvii. 3.

— ψευδοπροφ.] This is variously explained; but usually for ψευδοδιδάσκαλοι. See 2 Pet. ii. 1. Προφήτης and προφητεύειν, in the sense *teacher* and *teach*, being common. The expression may be taken to denote, in a general way, one who falsely pretends to have a Divine commission.

— ἐν ἐνδύμασι προβάτων.] Ἐν, like the Heb. ב and the Latin *in*, and our in, is often used with verbs of clothing, to denote the *material* of which the clothing is formed. Ἐνδύμασι προβάτων has an allusion to the μηλωτὴ (sheepskin, or sometimes a cloak made of the fleece roughly worked up) with which the false prophets clothed themselves, in imitation of the true ones; and also, as it seems, the false teachers among the Pharisees.

16. καρπῶν.] Meaning 'manners and actions.' A frequent figure. See Matt. iii. 8. I would compare Thucyd. v. 26. τοῖς γὰρ ἔργοις ἀθρήσει καὶ εὑρήσει. In μήτε συλλέγουσιν, &c. there is a sort of adagial illustration, found also in Theogn. Admon. 537.

— τριβόλων.] A low thorny shrub (the *tribulus terrestris* of Linnæus), so called from its resemblance to the *tribulus militaris*, or *caltrop*, composed of three or more radiating spikes on prongs, thrown upon the ground to annoy cavalry. See Polyb. L. 392. Veget. 3. 24.

17. τὸ δὲ σαπρὸν, &c.] The word denotes *primarily* what is *decayed* and *rotten*; but 2dly, by metonymy, what is *refuse* and *worthless* (as old vessels, and small fishes), also, when applied to trees or fruit, what is of a *bad quality*. The passages adduced by Wets. will illustrate all these senses. Καρπὸν ποιεῖν is not a mere Hellenistic phrase, but is found in the Classical writers, especially Aristotle.

19. Some Critics are of opinion that this verse

δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλ-
20 λεται.) ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
21 [m] Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς m Hos. 8. 2. Jer. 7. 4.
τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ Luke 6. 46. Rom. 2. 13. James 1. 22.
22 πατρός μου τοῦ ἐν οὐρανοῖς. [n] Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ n Luke 13. 24, 25.
τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν,
καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι
23 δυνάμεις πολλὰς ἐποιήσαμεν; [o] καὶ τότε ὁμολογήσω αὐτοῖς· o Luke 13. 27.
ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι infr. 25. 12, 41. 2 Tim. 2. 19.
24 τὴν ἀνομίαν. [p] Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τού- p Luke 6. 47, 48.
τους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις
25 ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ
βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ
26 ἐπὶ τὴν πέτραν. [q] Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τού- q Luke 6. 49.

is introduced, by interpolation, from Matt. iii. 10. The objection, however, that it impedes the course of reasoning, will be lessened, if we consider it as an awful admonition incidentally thrown in, quasi hypoparenthetica.

20. ἄραγε.] *Itaque, ergo.* The Particle is here *conclusive*, as in Matt. xvii. 26. xi. 18. The ἄρα is *illative*, and the γε *limitative*. See Herm. on Viger, p. 821, 825.

21. οὐ πᾶς.] Many Commentators, closely connect the οὐ with πᾶς, and interpret *no one.* But there seems no sufficient reason to abandon the construction and sense usually adopted, by which the οὐ is connected with the *verb*, as a negative marking *distinction*; q. d. 'Not all who with the lips acknowledge me as their Lord, will be admitted to the blessings which I come to bestow; but those [only] who *likewise* perform what my Father enjoins.' This too is confirmed by a similar passage, Rom. ix. 6. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰ.

— Κύριε, Κύριε.] The repetition here is emphatic; since the ancients were accustomed to use this repetition on occasions when they especially sought Divine aid. See Hesych. on the Article Θεὸς, Θεός. [Comp. Luke 6. 46.]

22. ἐν ἐκείνῃ τῇ ἡμέρᾳ] i. e. the day *implied* in the foregoing words; namely, at the period when there will be a final admission or rejection of all persons. Comp. Mark xiii. 32. 2 Thess. i. 10. In some other passages, however, as Luke x. 12, and especially 2 Tim. i. 12. iv. 8, the pronoun may be understood as referring to some day *well known*; that expression being, as appears from the Rabbinical writers, used emphatically of *the day of judgment.*

— τῷ σῷ ὀνόματι] 'by thy power and authority.' See Luke ix. 49.

— προεφητεύσαμεν] 'have taught and preached the Gospel;' not, however, excluding the ordinary sense *prophesied*; for there is reason to think, that miracles were permitted by God to be worked by men whose lives were at variance with the precepts of the Gospel.

23. ὁμολογήσω αὐτοῖς.] 'I will tell them openly and plainly.' A signification of which examples are adduced from Ælian, Var. Hist. ii. 4. Herodot. iii. 6. and other writers.

— οὐδέποτε ἔγνων ὑμᾶς] i. e. 'I never recognized you as my servants, or approved you.' So 2 Tim. ii. 19, ἔγνω Κύριος τοὺς ὄντας αὐτοῦ. This is considered a Hebraism; ידע having the sense *approve.* But some examples are adduced by Wets. from Greek writers; not, however, quite to the point. Far more apposite is one from Isæus adduced by me in Recens. Synop. Σὺ δὲ τίς εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ γινώσκω σε (I do not recognise you), οὐ μὴ εἰσίῃς τὴν οἰκίαν.

— ἐργαζόμενοι τὴν ἀνομίαν.] The purity of the Greek is established by a passage of Themist. adduced in Recens. Synop. i. e. οἱ ἐργαζόμενοι ἀρετήν. Ἐργ. is a far stronger term than ποιεῖν, and signifies to do any thing studiously and habitually, to *make a trade of it.* The Art. here has an intensive force; q. d. all kinds of iniquity. See Middleton, Gr. A. v. § 2.

24. Our Lord now closes his discourse, which contains the great outlines of human duty, by a most apt and forcible comparison.

— πᾶς οὖν, &c.] This is regarded as a Hebrew construction for πάντα οὖν ἀκούσοντα— ὁμοιώσω ἀνδρί. But it may be better called a *popular* construction, and a relique of primitive simplicity of diction. Thus it is found in Herodotus, and all unstudied writers and speakers, in every language. The same may be said of ποιεῖ αὐτοὺς, scil. λόγους, which is a *popular* phrase, to denote 'performeth my precepts.' Ὁμοιώσω is for ὁμοιωθήσεται; i. e. 'I will, or may, compare him.' Φρονίμῳ, prudent, provident; as in Xen. Œcon. xi. 8. cited by Wets.

— ἐπὶ τὴν πέτραν.] On the force of the Art. here and at ἐπὶ τὴν ἄμμον, see Bp. Middleton in loc.

25. ἡ βροχή.] This denotes, like the Heb. גשם, a heavy *gush of rain*, and the Art. is used, as commonly with the great objects of nature, both in Greek and English. Ποταμοί, floods, or torrents. So χείμαρροι ποταμοὶ in Homer.

26, 27. Many similar sentiments (especially

Does prophesy mean to work

τους, καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις
ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ 27
βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς
r Mark 1. 22, 27. Luke 4. 32. μεγάλη. [r] Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς 28
λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·
ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ 29
Γραμματεῖς.

VIII. Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν 1
a Mark 1. 40. Luke 5. 12. αὐτῷ ὄχλοι πολλοί· [a] καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνει 2
b Luke 5. 13. Mark 1. 41, 42. αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. [b] Καὶ 3
ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω·
c Mark 1. 41. Luke 5. 14. Lev. 14. 3, 4, 10. infra 9. 30. 12. 16. καθαρίσθητι! καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. [c] Καὶ 4
λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἴπῃς· ἀλλ' ὕπαγε, σεαυ-
τὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε
Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
d Luke 7. 1. [d] Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ προσῆλθεν * αὐτῷ 5

one of Rabbi Elisha), are adduced by Wets. from the Rabbinical writers.

28. καὶ ἐγένετο ὅτε.] Like the Hebr. ויהי.

— τῇ διδαχῇ.] The word may denote either the *doctrine taught*, or the *manner of teaching*. The latter is probably meant. See Greswell on the Parables, vol. i. Introd.

29. ἦν διδάσκων.] Not for ἐδίδασκε, as the Commentators say. Rather, 'he had been teaching.'

— ὡς ἐξουσίαν ἔχων] scil. τοῦ διδάσκειν, 'as one having authority to teach,' i. e. self-derived power; not as the Scribes, who rested only on that of their Doctors; as one not the *interpreter*, but the *maker* of the law; and accordingly using the authoritative expression ἐγὼ δὲ λέγω. Luke iv. 36, has ἐν ἐξουσίᾳ, as applied to his λόγος, or manner of speaking; an expression standing for ἐξουσιαστικός. Several illustrations of the phrases have been adduced by Wets. and others.

VIII. 1. δέ.] The particle has here the *transitive* sense, and αὐτῷ is redundant, *populariter*.

2. προσεκύνει.] 'Not,' says Whitby, 'as denoting an acknowledgment of the Divinity of our Lord; for the term was one expressive of *civil* adoration, and only paid to him as the Messiah, or a prophet sent from God.'

— ἐὰν θέλῃς, δύνασαι.] This appears from the examples in Wets. to have been a form of earnest and respectful address, much used by those who sought for relief, especially from physicians. Thus both expressions may be considered highly emphatical.

— καθαρίσαι.] A word used peculiarly of healing leprosy, and which has reference to the *legal impurity* supposed to be incurred by the disease, which could only be removed by the cure of the disorder.

3. ἐκτείνας τὴν χεῖρα.] There is here neither pleonasm nor Hebraism, as is commonly supposed. Nor is the expression, as others think, devoid of force; though it may be regarded as a relique of the circumstantiality of ancient diction.

— ἥψατο αὐτοῦ.] This was done, Wets. says, *more medicorum*. And he adduces many examples of a similar use of the word. But our Lord seems to have touched the leper, both to inspire him with confidence (as conceiving that unless with the *power* as well as will to heal him, he would have incurred pollution, and possibly infection), and also to make the *bystanders* see plainly that the cure was effected by his touch. Our Lord, too, in most cases, condescended to accompany his words by corresponding actions, as the *Prophets* had done before him. See 2 Kings v. 11. and Note on Matt. ix. 18. As to the violation of the law hereby involved, it must be remembered that works performed by Divine virtue were exempted from the ritual precepts.

4. μηδενὶ εἴπῃς.] An injunction doubtless only meant to extend to the period when he had presented himself to the Priests, for examination. Considering the great multitude of bystanders, it was impossible to prevent the transaction from being made public; so that the object of the injunction must have been, to keep the officiating priest ignorant of the transaction, that he might not maliciously deny the leper to be perfectly clean; which would disappoint the benevolent object of the miracle. It has been supposed (not without reason), that this transaction is placed here by the Evangelist (for certain reasons) out of its proper chronological order.

— εἰς μαρτύριον αὐτοῖς.] It has been debated whether αὐτοῖς has reference to the *priest*, i. e. the priests (ἱερεῖ being taken distributively), or to the *people*. Though there is some harshness in the latter mode (since the antecedent does not exist in the preceding context); yet propriety requires it; for the offering could be no testimony to the *priests*. It may, however, be understood of *both*.

5. προσῆλθεν αὐτῷ ἑκατόνταρχος.] The best

6 ἑκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων· Κύριε, ὁ παῖς
μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.
7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.
8 [e] Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανὸς [e Luke 7. 6, 7.]
ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ * λόγῳ,
9 καὶ ἰαθήσεται ὁ παῖς μου. [f] Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ [f Luke 7. 8.]
ἐξουσίαν, ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ·
Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται·
10 καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ. [g] Ἀκούσας δὲ [g Luke 7. 9.]
ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω
11 ὑμῖν· οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. [h] Λέγω δὲ [h Luke 13. 29. & 12. 37.]
ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ
ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ

Commentators are agreed that, from the striking similarity of circumstances between this transaction and that recorded at Luke vii. 1—10, they must be the same. The points of difference are very reconcileable; παῖς being, both in the Classical and Hellenistic Greek, often used for δοῦλος, servant; like *puer* in Latin, and used because such services as are performed by our *footmen*, or *valets*, was originally rendered by *boys*. Hence the *name* was afterwards retained, when a change was made in the *person*. And as to the Centurion here being said to solicit for *himself* what in Luke he intreats through the medium of his *friends*,—it may be observed, that the Jews, and in some measure the Greeks and Romans, were accustomed to represent what was done by any one *for another*, as done by the person *himself*. See Mark x. 3, compared with Matt. xx. 20. And though Matthew does not (as does Luke) tell us that he was a proselyte, yet he says nothing to the contrary. See Grot., Lightf., Kuin., and Fritz.

6. βέβληται.] A term appropriate to sick persons confined to their couch. Whether it be rendered *decubuit*, with Kuin., or *lecto affixus est*, with Fritz, the sense is the same.

— βασανιζόμενος.] It is debated whether this should be rendered *tortured*, or *afflicted*. For palsies, whether attended with contraction, or remission of the nerves, do not, medical writers say, occasion any great pain. Yet it has been proved that, in *one* stage of the disorder, the patient suffers great agony; as also when it passes into apoplexy. The word is rarely found beyond the Scriptural writers, except in Josephus and Philo.

8. ἱκανὸς] for ἄξιος, used at John i. 27. Luke xv. 19. Comp. Matt. iii. 11. The full force of the expression will depend upon whether the Centurion was a *proselyte*, or a *heathen*. It is not, however, necessary to *refine* so much as many have here done. We may regard the words as constituting a formula expressive of profound humility. Μου ὑπὸ τὴν στέγην, for ὑπὸ τὴν στέγην μου, as in the parallel passage of Luke.

— λόγῳ.] On this reading and αὐτῷ, at v. 5, for τῷ Ἰησοῦ, all the Editors from Mill are, with reason, agreed. The two readings are found in the best and greater part of the MSS., Versions, Fathers, and the earliest Editions. As to the vulg. τὸν λόγον and τῷ Ἰησοῦ, they were introduced on slender authority by Erasm. The τῷ Ἰ. is evidently from the margin; and τὸν λόγον arose partly from a confusion of the ν and ι adscript; and partly from an ignorance of the phrase εἰπεῖν λόγῳ, which is like the Latin *verbo dicere*, and our *say at a word; here, give order by a word.* Finally εἰπεῖν λόγῳ occurs in the parallel passage of Luke.

9. ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν.] Sub. τασσόμενος, which is *expressed* at Luke vii. 8, and Diod. Sic. cited by Munthe. So οἱ ὑποτασσόμενοι for *soldiers*, Pol. iii. 13, 8. The sense is *not* what some Commentators maintain, 'I am a man *holding* authority;' (for that would require ἐπ᾽ ἐξουσίαν τασσόμενος) but (as the parall. passage of Luke requires) 'I am a man placed under authority,' viz. the authority of my superior officer: there being an argument *à minori ad majus*; q. d. 'If I, who hold but a subordinate office, yet have others subject to me, so that I can order my soldiers and servants, who *obey at a word*; much *more* canst *thou*, who art under no control, and hast supernatural power, cure disorders at thy simple *fiat*.'

10. ἐν τῷ Ἰσραὴλ] i. e. 'the people of Israel.' There is no ellipsis of λαῷ or οἴκῳ.

— πίστιν.] The word here denotes faith in its general sense; namely, a firm reliance on the *power* of Jesus to work the miracle in question; a persuasion supposed to have originated in the cure of the nobleman's son, at Cana, only a day's journey distant.

11. πολλοί.] Namely the Gentiles; for they were such, as compared with the υἱοὶ τῆς βασιλείας, the Jews. It is meant that the centurion's faith would not be a solitary case; but that very many heathens, would, in like manner, have faith, and be converted.

— ἀπὸ ἀνατολῶν καὶ δυσμῶν.] Luke adds ἀπὸ Βοῤῥᾶ καὶ Νότου. The expression (denoting 'from all parts of the world') is frequent both in the Scriptural and Classical writers.

— ἀνακλιθήσονται.] A convivial term (like ἀνακεῖσθαι, κατακεῖσθαι, and others), adapted to the Oriental custom of *reclining*, not *sitting*, at table; on which see Horne's Introd. Both the Scriptural, Rabbinical, and Classical writers (adapting their language to the ordinary conceptions of men) represent the joys and glories of

i Luke 13. 28. infra 21. 43. βασιλείᾳ τῶν οὐρανῶν· [i]οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβλη- 12
θήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
k John 4. 52. Luke 7. 10. καὶ ὁ βρυγμὸς τῶν ὀδόντων. [k]Καὶ εἶπεν ὁ Ἰησοῦς τῷ *ἑκα- 13
τοντάρχῃ· Ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη
MK. 1. LU. 4. ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.
29 38 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν 14
30 39 πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· καὶ ἥψατο 15
31 τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη
32 40 καὶ διηκόνει *αὐτῷ. Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ 16
34 41 δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ
πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρωθῇ τὸ 17
ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· Αὐτὸς τὰς
ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

heaven under the image of a *banquet*; and consequently with imagery suited thereto. [*Comp.* Luke xiii. 28, 29. Mal. i. 11.]

12. υἱοὶ τῆς βασιλείας.] Scil. τοῦ Θεοῦ, i. e. the Israelites, for whom the happiness of that kingdom was especially destined; and who had arrogated to themselves a place there, to the exclusion of other nations. Kuin. remarks that υἱὸς like the Heb. בֵּן is used to denote a person holding some kind of property in the thing signified by the noun following in the Genit., with which it is joined; as Luke x. 6. υἱὸς τῆς εἰρήνης. See also John xvii. 12. ὁ υἱὸς τῆς ἀπωλείας.

— σκότος τὸ ἐξώτερον.] Compar. for superl. The expression denotes darkness the most remote from the light, and is employed in opposition to the brilliant lights, which are figuratively supposed to be burning in the banqueting room. Some, however, think that there is an allusion to the dark and squalid subterranean dungeons, into which the worst malefactors were thrust. This I can confirm from Joseph. Bell. iii. 8, 5, where, speaking of suicides, he says, τούτων μὲν ᾅδης δέχεται τὰς ψυχὰς σκοτιώτερος. See also Dion. Hal. Antiq. viii. p. 522, sub fin. But thus we should have rather had μυχιαίτερον.

— ἐκεῖ ἔσται—ὀδόντων.] The force of the Art. is expressed by Middleton thus: '*there shall* they *weep and gnash* their *teeth*;' the Art. having reference to the persons just mentioned; or it may, as Robinson says, express 'common notoriety, well known as belonging to the place.' Ὀδόντων is *not*, as some say, pleonastic; though the word is sometimes omitted in this phrase. Wets. compares Juv. Sat. v. 157. To which add Soph. Trach. 1074. βέβρυχα κλαίων. [*Comp.* infr. xxi. 43. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28.]

13. ἑκατοντάρχῃ.] In this reading, Wets., Matth., Griesb., Vater, and Fritz. agree, for the common ἑκατοντάρχῳ; and with reason, since it is supported by the greater number of MSS., and is more agreeable to *later* Grecism.

— ἐν τῇ ὥρᾳ ἐκείνῃ] 'at that very instant;' for ὥρα sometimes signifies, as the Chaldee and Syr. שָׁעָה and Hebr. רֶגַע, not *hour*, but time, and sometimes, like καιρὸς, a *point* of time.

14. ἐλθὼν] i. e. as we learn from Matthew and Luke, immediately after leaving the synagogue at Capernaum, where he began his public teaching. [*Comp.* Mark i. 29, 30; Luke iv. 38.]

— βεβλημένην καὶ πυρέσσουσαν.] Per hendiad. q. d. 'laid up of a fever.' Luke: συνεχομένη πυρετῷ μεγάλῳ.

15. ἥψατο.] This was done, Wets. says, *more medicorum*; and he adduces examples from the Classical writers. But see note supra, v. 3. Ἀφίημι is a usual term to denote the departure of a disorder. See Fœsii Œcon. Hippocr. The miracle here recorded did not, as in some other cases, consist in the cure of an incurable disorder, but in the *mode* of cure, instantly and by a touch.

— διηκόνει] *waited*, or attended upon him. Camp. 'entertained him.' Others, 'waited upon him at table.' It seems, better, however, to preserve the *general sense*; which is required by the context. This διακονία is evidently recorded as a proof of the *completeness* of the cure. See note supra, iv. 11.

— αὐτῷ.] On this reading, for the common one αὐτοῖς, almost all the Editors are agreed. It has every support from MSS., Versions, and Fathers, and early Edd., and is received by Scholz.—Griesb. and Fritz, indeed, retain, and the latter defends αὐτοῖς, but not satisfactorily.

16. ὀψίας.] The Hebrews reckoned two ὀψίαι, the *early*, from the ninth hour to our six o'clock, or sunset, and the *late*, from sunset to nightfall. From Mark i. 32, it appears that the *later* one is here meant; namely, after sunset. Thus the sabbath (for we find from Mark i. 21, that it was a sabbath day) had ended when the sick were brought; and hence they brought them without scruple. [Comp. Luke iv. 40.]

— λόγῳ,] 'by a word.' Fritz. renders 'solâ imperii vi.' So the Latin *verbo*.

17. αὐτὸς—ἐβάστασεν.] The words are from Isa. liii. 4, where are described the sufferings of Christ for the sins of the world. And they are supposed, by some Commentators, to be applied by way of *accommodation*. Yet, since the Jews considered dangerous diseases as the temporal punishment of sin, and as our Lord often addressed those whom he healed, with '*thy sins be forgiven thee*,' it may be granted that the prophecy had a *double fulfilment*; first, in the removal of corporeal maladies, and secondly in the remission

MK. LU.
18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν 4. 8.
19 ἀπελθεῖν εἰς τὸ πέραν. Καὶ προσελθὼν εἷς, γραμματεὺς, εἶπεν 35 22 9.
20 αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. Καὶ 57
λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ 58
πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ Υἱὸς τοῦ ἀνθρώπου
21 οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. Ἕτερος δὲ τῶν μαθητῶν 59
αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ
22 θάψαι τὸν πατέρα μου. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκο- 60

of our sins, by the sacrifice on the cross. See 1 Pet. ii. 24. The verbal variation here between St. Matthew and the Sept. is ably reconciled by Abp. Magee on the Atonement, vol. i. p. 415. seqq., who refers ἀσθενείας and the corresponding Hebrew word חליים to *bodily* maladies (a signification not unfrequent in the Classics, ex. gr. Thucyd. ii. 49.); νόσους and מכאבים to diseases of the *mind*; the former clause signifying Christ's removing the sicknesses of men by miraculous cures, the latter, his bearing their sins on the cross. The Unitarian perversion of the passage, whereby it is made to relate to the removal of diseases only, without any reference to a propitiatory sacrifice, is completely refuted by the learned Prelate above mentioned. 'It is not surprising (he observes) that so distinguishing a character of the Messiah, as that of his *healing all manner of diseases with a word* (a character, too, which Isaiah himself has depicted so strongly at ch. xxxv. 5, that our Lord (Matt. xi. 5.) quotes the words in proof of his Messiahship), should be introduced by the Prophet in a passage, where his main object was to represent the plan of our redemption by means of Christ's sufferings; especially as the Jews so connected the ideas of sin and disease, that an allusion to one must suggest the other.'

At ἔλαβε (נשא) sub. ἐφ' ἑαυτῷ; or take ἔλαβε for ἀνέλαβε. This use of the word is frequent in the Sept. As to ἐβάστ., it *cannot* (as corresponding to the Heb. סבל) denote *cured*, without great harshness. And moreover, the interpretation in question passes over the important word αὐτὸς, *himself*. I would not, indeed, deny that βαστάζειν *might* signify to remove or cure [a disorder] (for a passage of Galen cited by Wets., and another of Diog. Laert. iv. 59., seem to prove this); but I see not how it can, in the passage of the *Prophet*, be so taken: while the language of the *Evangelist* may be taken in the manner above mentioned.

18. ἰδὼν—ἐκέλευσεν κ. τ. λ.] Not so much as being incommoded by the number of applicants for cure; but rather because our Lord systematically avoided keeping a multitude long together, to prevent any suspicion of encouraging sedition. On εἰς τὸ πέραν see my Note on Thucyd. i. 111.

19. εἷς for τίς.] A use thought by some to be Hebraistic; but it occurs in several of the *later* Greek writers. [Comp. Luke ix. 57.]

20. αἱ ἀλώπεκες—κλίνῃ.] This was meant to warn him of the difficulties he would have to encounter in following so destitute a master; and may lead us to suppose that the scribe was desirous of becoming Christ's disciple, from interested motives only. Φωλεοὺς denotes *dens*, or *lairs*, and κατασκηνώσεις, not *nests*, (which would be νοσσιαὶ) but simply places of shelter, *roosts*, such as those where birds settle and perch. So σκηνέω or σκηνόω is sometimes used of a place for soldiers to *quarter* in; as Thucyd. i. 90. ἐν αἷς (scil. οἰκίαις) ἐσκήνησαν οἱ δυνατοί.

— ὁ Υἱὸς τοῦ ἀνθρώπου.] This title, taken from Dan. vii. 13, where everlasting dominion is ascribed to the *Messiah* under that designation, and now first assumed by Christ, occurs 61 times in the Gospels, and is always used by Christ himself, never by any other person. See John v. 27. iii. 13. vi. 62. It occurs once in The Acts, (vii. 56.) (employed by the martyr Stephen); and occurs in the Revelations. On the origin and nature of the appellation there are various opinions, which see detailed in Recens. Synop. One thing is clear, that from the corresponding term ὁ Υἱὸς τοῦ Θεοῦ, this title belongs to Christ κατ' ἐξοχήν; and that *both* taken together decidedly prove that Christ, in some manner unknown to us, united in his person both the human and the divine nature, 'was very man and very God;' thus negativing the opposite tenets of Socinians and of Gnostics. On this title it is well remarked by Bp. Middl. (on John v. 27.) that in a variety of places in which our Saviour calls himself the Son of man, the allusion is either to his present humiliation, or to his future glory. 'Now if (continues he) this remark be true, we have, though an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own; consequently we may consider this simple phrase so employed, as an irrefragable proof of the Pre-existence and Divinity of Christ.' 'If, indeed,' as Mr. Coleridge observes, 'Christ had been a *mere man*, why should he have called himself "the Son of Man?" But being *God and man*, it then became, in his own assertation of it, a peculiar and mysterious title.'

— οὐκ ἔχει—κλίνῃ.] A proverbial expression, to denote being destitute of any fixed place of residence, of which sense see examples adduced in Horne's Introd. p. 409, sqq. and Wetstein in loc.

21. ἕτερος] for ἄλλος, i. e. either one of the twelve, or of the disciples in general; said by tradition to be Philip. His father was, if not dead, probably at the point of death.

— ἐπίτρεψόν κ. τ. λ.] A request (implying that he had been *called* by our Lord) in itself reasonable. Thus Elijah permitted Elisha to go and bid adieu to his parents: and it was regarded as the bounden duty of children to take care of the funerals of their parents; Christ, however, was pleased to refuse the request, for reasons unknown to us, and which doubtless arose from

MK. LU.
4. 8. λούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.
36 22 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μα- 23
37 23 θηταὶ αὐτοῦ. Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, 24
ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ
38 24 ἐκάθευδε. Καὶ προσελθόντες οἱ μαθηταὶ [αὐτοῦ] ἤγειραν 25
αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς· ἀπολλύμεθα! Καὶ 26
39 λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς
ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη
41 25 μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπός ἐστιν 27
5 οὗτος! ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ.
1 26 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν 28
2 27 * Γαδαρηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν

circumstances peculiar to the case. Ἀκολούθει μοι. Equivalent to 'become my disciple.'

22. ἄφες—νεκρούς.] Probably a *proverbial* sentence, turning on the double sense of νεκρούς; which may mean not only the *naturally*, but the *spiritually dead*; i. e. insensible to the concerns of the soul or eternity, dead in trespasses and sins. A metaphor familiar to the Jews, and not unknown to the Greeks. Τοὺς ἑαυτῶν νεκροὺς is well explained by Euthym. τοὺς προσήκοντας αὐτοῖς νεκρούς. So Thucyd. ii. 34. καὶ ἐπιφέρει τῷ ἑαυτοῦ νεκρῷ (sub. σώματι) ἕκαστος ἤν τι βούλεται. Thus the words may be paraphrased: 'Let no lesser duty stand in the way of this *great* and principal one, which is to *follow me*.'

23. τὸ πλοῖον.] Not 'a ship,' but 'the vessel' or skiff, provided to cross to the other side. See v. 18. [Comp. Mark iv. 35; Luke viii. 52.]

24. σεισμός.] The word properly denotes *terræ* motus; but sometimes, as here, stands for *maris* commotio, λαίλαψ, (a *hurricane*,) the term used by Mark and Luke, and one highly suitable; the lake being (as travellers testify) very subject to these sudden hurricanes; as, indeed, are all lakes bounded by high mountain ranges.

— καλύπτεσθαι] '*fere submergi*.' Mark, γεμίζεσθαι. Both terms to be taken with due qualification. Luke expresses it by συνεπληροῦντο.

25. αὐτοῦ.] This is not found in most of the best MSS., some Versions and early Edit., and Theophylact, and is cancelled by Mill, Wets., Griesb., Vat., and Scholz,—rightly, for, besides the preponderance of *external* testimony, *internal* evidence is against it; since we can far better account for its addition than omission. It is not *needed*, because the *article* carries with it the sense of the pronoun possessive.

— ἀπολλύμεθα.] Mark, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

26. ὀλιγόπιστοι.] viz. by not confiding in Christ's power to save, as well asleep as awake.

— ἐπετίμησε—θαλάσσῃ.] A highly figurative expression, signifying 'he restrained its fury,' as Luke iv. 39. ἐπ. τῷ πυρετῷ. So Ps. cvi. 9. ἐπετίμησε τῇ ἐρυθρᾷ θαλάσσῃ. lxxxix. 9. civ. 7. 2 Macc. ix. 8. ὁ δὲ ἄρτι δοκῶν τοῖς τῆς θαλάσσης κύμασιν ἐπιτάσσειν. The *suddenness* of the perfect calm is a proof of the reality of the miracle; for after a storm, the sea is never perfectly smooth, until some time has elapsed.

27. ποταπός.] 'Qualis quantusque sit.' The men might well regard our Lord as super-human; since to 'still the raging of the sea,' was always reckoned among the operations of God, insomuch that in Ps. lxv. 7, it forms as it were a designation of the Deity.

28. We are now arrived at the wonderful transaction of the Gadarene demoniac (or demoniacs). On the nature and design of which illustrious miracle, see Horne's Introd. vol. i. 227; and on the moral application of the whole, see Jones of Nayland's Sermon on the Gadarene Demoniac, or a brief summary of its contents in Townsend, i. 232.

Instead of *two* demoniacs, Mark and Luke only mention *one*. Yet that by no means denies the existence of *two*. They probably mention but *one*, because of his superior fierceness.

— Γαδαρηνῶν.] The reading has here been thought doubtful; the MSS. fluctuating between Γεργεσηνῶν, Γαδαρηνῶν, and Γερασηνῶν. The weight of authority, as far as regards *number* of MSS., is in favour of the first-mentioned, which is the *common* reading: but those MSS. are chiefly of an inferior kind, and of *one class*; while Γαδαρηνῶν is supported by a not inconsiderable number of MSS., of great antiquity and *different recensions*, by the Pesch., Syr., and Persic Versions, and some Fathers; as Euseb., Epiphan., and Chrysostom. As to Γερασηνῶν, it is supported almost solely by the Vulg. and a few inferior Versions. Now if *external* evidence were alone to be considered, we must prefer Γεργ. But *internal* evidence is also to be taken into the account; and that, as we shall see, is strongly in favour of Γαδ. And when some seek to reconcile the discrepancy between St. Matthew and the other Evangelists, who have Γαδαρ., by maintaining that Gergesa was in the immediate vicinity of Gadara, so that the limits belonging to one city were so included within the limits of the other, that one Evangelist might say 'the country of the Gadarenes,' and another, 'the country of the Gergesenes,' with equal truth; that is but *taking for granted* what ought to be *proved*. Upon the whole, there is reason to think that the reading Γεργ. originated merely in the *conjecture of Origen* (as is plain from his own words, T. iv.

MK. LU.
μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ 5. 8.
29 παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. Καὶ ἰδού, ἔκραξαν λέγοντες· 3 7 28
Τί ἡμῖν καὶ σοί, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ

p. 140.) He rejected the reading Γαδαρ. because, he says, 'there were no cliffs nor sea at Gadara.' But he forgot that the Evangelists are speaking not of the *city*, but of the *territory*, which, as we shall see, extended down to the sea of Galilee. But the site is *not*, as the maps place it, at *Oomkeis;* and that for *two* reasons. 1. Because that is contrary to what Pliny affirms, who says (L. v. 16.) that it was situated 'præfluente Hieromace.' And 2. Because it runs counter to the testimony of the *coins of the city*, which bear the representation of a *trireme with rowers;* which shows, that it must have been in the immediate vicinity of the sea of Galilee, and that its territory must have reached to it. Besides, the *hot-baths* which Origen and others attest were in the vicinity of Gadara, are found, not on the *left*, but on the *right* bank of the Hieromax: for the baths in question undoubtedly correspond to those now called *Hammet el Sheik*, plainly the ancient חמת, Ἄμμαθα, or *Amathia*. In fact, the true situation of Gadara is very nearly pointed out in a passage of Eusebius, in his Onomasticum, v. Γάδαρα. His words are: Πόλις ὑπὲρ τὸν Ἰορδάνην, ἀντικρὺ Σκυθοπόλεως καὶ Τιβεριάδος πρὸς ἀνατολαῖς, ἐν τῷ ὄρει, οὗ πρὸς ὑπουργίαις (I would read ὑπωρείαις, for the common reading makes nonsense) τὰ τῶν θερμῶν ὑδάτων παράκειται. Now *the* mountain at whose foot are the hot-baths, is *Hippos*. And as the situation of Amathia must correspond to *Hammet el Sheik*, we may approximate to that of Gadara. It was, I conceive, near the termination of Hippos, where it runs out into a sort of promontory. The exact situation, however, may pretty exactly be determined from a passage of the Itinerary of Antoninus the Martyr, cited in Reland's Palestine.

It appears that the true situation of Gadara is at about two miles from the Hot-baths, from whence to the Lake of Genesaret are three miles; which agrees with what Josephus says of the distance.

But to return, it seems quite clear that the reading Γεργ. either arose from the conjecture of Jerome, or, if he adopted it from others, was derived from those who saw that Γερασηνῶν was inadmissible, (because Gerasa was situated in quite another part of the country,) and therefore might, with no slight probability, conjecture Γεργ. For I mean not to deny (as does Fritz.) that there ever was such a city as *Gergesa;* or that it was situated on the E. coast of the lake. There is no proof that Origen speaks from *report* only (as Fritz. *takes for granted*); nay, his words seem to show that he speaks from his own knowledge. Yet, though he mentions it as πόλις ἀρχαία, we are not, I think, authorised to conclude that it was *then in being;* but only to understand by it the *ruins* of that city. The question, however, is, *at what part* of the E. coast was Gergesa situated? I apprehend, we may nearly fix its site. Epiphanius adv. Hær. lib. i. p. 131, relates, that in the neighbourhood of Gadara there were 'caves cut out of the rocks, burying-grounds, and tombs.' Now it is plain that these were the reliques of some ancient and very considerable city; and what could it be but *Gergesa*, which I suspect was a little to the N. N. E. of Gadara, and itself situated on the brow of the mountain? Thus, though Gadara and Gergesa were near to each other, yet the cliff over which the swine rushed was, it seems, nearer to the latter than the former. This is plain from the words of Origen, which show that it was probably opposite to Old Gergesa: and from what he says, it appears that the site of the miracle was then pointed out by the people of the country. That, however, was no reason why St. Matthew should have written Γεργ.; for the Gergashites had long ceased to exist. And, therefore, that could not, as some Commentators have imagined, be the general name of the country in which Gadara was situated. In short, the city of Gergesa had been destroyed as long ago as the war of the Israelites with the inhabitants, (so Josephus, i. 6, 2, says: 'the cities of the Gergashites *were destroyed*,' &c.,) who, the Rabbins tell us, went in a body to Africa; permission, by proclamation, being made by Joshua that they should go whither they would. From that time we hear no more of the Gergashites. And, as the *inhabitants* were removed from the country, it must have soon ceased to bear their name; and at the time of Christ, (as we learn from Josephus in Vita, 69,) Gadara, which was the capital of Peræa, and, I suspect, had arisen out of the ruins of Gergesa, had a pretty considerable district, including several towns or villages, (doubtless amongst these, the ruined Gergesa and its vicinity); and, consequently, its inhabitants would not be called *Gergesenes*, but *Gadarenes*. I have, therefore, with Fritz. and Scholz, edited Γαδαρηνῶν. See Note on Mark v. 3.

— χαλεποί.] The word signifies primarily *hard*, harsh, or rough, as applied to *things;* and thence is used figuratively to mean *harsh* and *cruel*, as said of *men*, and *savage* or *fierce*, as said of brutes or brutish men.

— διὰ τῆς ὁδοῦ ἐκείνης.] Namely, the road which passed by the tombs; for, as the burial-yards were always outside of the cities, so it sometimes happened that the roads leading to the city passed by the side of, and sometimes through them.

29. τί ἡμῖν καὶ σοί.] An idiom frequent both in Hellenistic and Classical Greek, (of which see examples in Wets. and Matth. Gr. Gr. § 385. 10.) in which there is an ellipsis either of κοινὸν (*expressed* by Ach. Tat. and Leon. Tar. ap. Wets.) or πρᾶγμα, *supplied* in passages of Demosth. and Nichomachus cited in Recens. Syn. The sense of the phrase varies with the context; but it usually implies *troublesome* or *unauthorised interference*. Here it seems to be, 'what hast thou to do with us, what authority hast thou over us?' Ἰησοῦ before Υἱὲ τοῦ Θεοῦ is omitted in some MSS., and cancelled by Griesb.; but rashly: for, as Matth. suggests, 'sigla Ἰησοῦ ante Υἱὲ facile negligebatur.' See note on John ii. 4.

— πρὸ καιροῦ] 'before the appointed time,' i. e. the day of judgment, against which evil spirits 'are reserved to be chained in torments in the pit of destruction.' See 2 Pet. ii. 4. Jude 6.

MK. LU.
5. 8. βασανίσαι ἡμᾶς; Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων 30
11 32 πολλῶν βοσκομένη. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέ- 31
12 γοντες· Εἰ ἐκβάλλεις ἡμᾶς, ‡ ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς
13 33 τὴν ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ 32
ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ,
ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν
14 34 θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. Οἱ δὲ βόσκοντες 33
ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα,
35 καὶ τὰ τῶν δαιμονιζομένων. Καὶ ἰδοὺ, πᾶσα ἡ πόλις 34
15 ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρ-
εκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
2. 5. IX. Καὶ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς 1
3 18 τὴν ἰδίαν πόλιν. Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν 2
5 20 ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει, τέκνον, ἀφέωνταί σοι
6 21 αἱ ἁμαρτίαι σου. Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν 3
7
8 22 ἑαυτοῖς· Οὗτος βλασφημεῖ. Καὶ ἰδὼν ὁ Ἰησοῦς τὰς 4
ἐνθυμήσεις αὐτῶν, εἶπεν· Ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ
9 23 ἐν ταῖς καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· 5
Ἀφέωνταί * σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἔγειραι, καὶ περι-

30. μακράν] 'at some distance;' for μακρὸς, like all such words, is only a *comparative* term. Or we may here and at Luke xviii. 13. μακρόθεν, and some other passages (including examples of the Latin *procul*, adduced by Wets., Munthe, &c.), suppose the word to mean *off*, *opposite to*, implying a short distance. See Rose on Parkh. in v. μακρός. And though Luke here has ἐκεῖ, yet that must be understood to mean, as Mark expresses it, ἐκεῖ πρὸς τὰ ὄρη; or rather ἐν τῷ ὄρει, which follows in Luke, must be construed with ἐκεῖ. Now the mountain in question (Hermon) was some distance off; and thus in fact there is no discrepancy.

31. ἐπίτρεψον ἡμῖν.] Griesb. edits, from *four* MSS. and some Versions, ἀπόστειλον ἡμᾶς. But his reasons are, though specious, not to be balanced against the overpowering *external* evidence for the common reading.

32. κατὰ τοῦ κρημνοῦ] 'down the precipice.' This sense of κατὰ is frequent in the best Classical writers, examples from whom are adduced by Wets., Munthe, &c. The readings, ἀπόστειλον ἡμᾶς ἀπελθεῖν for ἐπίτρεψον ἡ. ἀπ. and τοὺς χοίρους for τὴν ἀγέλην are received into the text by Griesb., but wrongly; for *external* evidence is almost entirely against them, and *internal* by no means in their favour. See Fritz.

34. ἐξῆλθεν εἰς συνάντ. τῷ 'I.] An expression formed on several that occur in the Sept.; as Gen. xiv. 17. Num. xxxi. 13. Deut. i. 44, from the Hebr. phrase צאת לקראת.

IX. 1. τὸ πλοῖον] i. e. either the vessel which had brought them over, or the ferry boat.

— ἰδίαν πόλιν.] So εἰς τὴν πόλιν αὐτοῦ in 1 Sam. viii. 22. This expression denoted not only the place of any one's *birth*, but *residence*; and, according to the Jewish laws, a year's residence gave citizenship.

2. καὶ ἰδοὺ, &c.] The *place* of this transaction, and its remarkable *publicity* is learned from Mark ii. 1, 2. and Luke v. 17.

— ἰδὼν τὴν πίστιν] as appeared from the trouble which (as we find by Mark ii. 4. and Luke v. 19.) they had taken to bring the man.

— ἀφέωνται] i. e. 'Thy sins are [hereby] forgiven thee;' suitably to the language of the O. T., to regard diseases as the effects of sin.

3. εἶπον ἐν ἑαυτοῖς.] A popular form of expression, like one in our own language, answering to διαλογιζόμενοι ἐν ταῖς καρδίαις in Mark and Luke.

— βλασφημεῖ.] Though in the Classical writers the word almost always denotes, in its proper sense, to *calumniate*; yet in Scripture it almost invariably has the religious sense, *to speak impiously respecting God*. The persons in question *took for granted* (and hence are reproached as ἐνθυμούμενοι πονηρὰ, evilly and unjustly) that Jesus was *not* sent from God; and hence falsely concluded, that by professing to be a Divine Legate, he was blasphemous and injurious towards God.

4. ἰδὼν] for εἰδὼς, as in Luke vi. 8. and xi. 17. and Philo and Josephus. Luke expresses this by ἐπιγνοὺς τοὺς διαλογισμοὺς αὐτῶν, and Mark: ἐπιγνοὺς ἐν πνεύματι ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς.

— ἱνατί.] 'The origin of the expression (says Fritz.) is to be explained by *ellipsis*.' The complete phrase, after the *Present* tense, is ἵνα τί γένηται, 'ut quid fiat,' to what end? after the *Preterite*, ἵνα τί γένοιτο, 'ut quid fieret?'

5 & 6. There is in these vv. an irregularity of

MK. LU.
6 πάτει; Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου 2. 5.
ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας—τότε λέγει τῷ παραλυτικῷ·— 10 24
Ἐγερθεὶς ἆρόν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν 11
7, 8 σου. Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες 12 25
δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα 26
ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθή- 14 27
μενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· 28
10 Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγέ-
νετο, αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι 15 29
καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
11 μαθηταῖς αὐτοῦ. Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μα- 16 30
θηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
12 ἐσθίει ὁ διδάσκαλος ὑμῶν; Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν 17 31
αὐτοῖς· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ
13 κακῶς ἔχοντες. Πορευθέντες δὲ μάθετε τί ἐστιν· Ἔλεον 32

construction, which has perplexed the Commentators; most of whom are of opinion, that the words τότε λέγει τῷ παραλυτικῷ are *parenthetical*. It should seem best, however, to consider the words ἵνα εἰδῆτε—ἁμαρτίας as said *per aposiopesin*. Thus the sense of the whole passage may be expressed, in paraphrase, as follows. 'It were as easy for me to pronounce, Thy sins are forgiven thee, as to say [i. e. with *effect*], Rise and walk. But, that ye may know that the Son of man hath power on earth to forgive sins, [I have done as I have.] Then, addressing the paralytic, he said, Arise,' &c. If, however, the parenthesis be admitted, still the brachylogia must be supposed. It is well observed by Campb. that, 'although both, and *with effect*, were equally easy to our Lord, yet in the *former* case the effect was invisible, and might be questioned by the multitude; whereas the immediate consequence of the *latter* was an ocular demonstration of the power with which it was accompanied; and to say the one with effect, which effect was *visible*, was a manifest proof that the other was said also with effect, though the effect was invisible.' Σου for σοι is in most of the best MSS., and the Ed. Princ., and is adopted by almost all the Editors.

— ἆρόν σου τὴν κλίνην.] Namely, as a proof of his cure. So Lucian Philop. cited by Elsner, says of a slave called Midas, that after he had been cured of a serpent's bite, he took up his σκίμποδα, and went into the country.

7. καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον α.] Mark adds δοξάζων τὸν Θεόν.

8. ἐθαύμασαν.] Mark and Luke use the strong terms ἐξίστασθαι and ἔκστασις ἔλαβεν ἅπαντας.

— τοῖς ἀνθρώποις.] This is usually considered as Plur. for Sing.; but, as Grot. and Fritz. remark, the Plural has place *in sententia generali*. It falls, indeed, under the same head as a passage of Matt. ii. 20.

9. παράγων.] Παράγειν properly signifies to *pass by*, or *away*; and here, to *go away*, *withdraw*.

— τὸ τελώνιον] 'the toll-office;' a sort of booth, in which the collector sat. The word is sometimes written τελωνεῖον, and seems to be properly an adjective, with the ellipse of οἴκημα.

— ἠκολούθησεν αὐτῷ.] He had no hesitation in doing this, as being, doubtless, well acquainted with the character of Jesus. It is generally agreed, from the great similarity of the narrations, that the *Matthew* here and the *Levi* of Mark ii. 14. and Luke v. 29. are names of the same individual, especially as it was usual with the Jews to bear two names. The Evangelist follows the custom of the ancient historians in general; who, on having occasion to speak of themselves, use the third person, to avoid egotism.

10. ἐν τῇ οἰκίᾳ] 'in *his* house,' i. e. of Matthew, as appears from Mark ii. 15, and Luke v. 29, if indeed the feast was the same; which, however, Mr. Greswell denies. It is better to suppose the mention of the feast *anticipated*; for Abp. Newc. has shown, that a period of nearly six months intervened between the call of Matt. and this feast. The καὶ before ἰδοὺ seems harsh; but may be best considered, with Fritz., as used (like the Heb. ו in 1 Sam. xxvii. 1, and 2 Sam. xiii. 1.) in the sense *nempe*.

— ἁμαρτωλοί.] The word here, and generally elsewhere in the Gospels, denotes *heathens*, or such Jews as associated with them, and were considered on a footing with them. [See infra ii. 19. Luke v. 30. Gal. ii. 15.]

11. διατί—ἐσθίει.] From the passages cited by Wets. and others, it appears that the *Heathens* as well as the Jews, accounted it a pollution to eat with the impious.

12. οὐ χρείαν—ἔχοντες.] This appears, from the Classical citations adduced by Wets., Fritz., and myself in Rec. Syn., to have been a proverbial expression, employed to rebut such like reproaches as the present.

13. πορευθ. δὲ μάθετε, &c.] The connection

MK. LU.
2. 5. θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους,
ἀλλ' ἁμαρτωλοὺς, [εἰς μετάνοιαν.]
18 33 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· 14
Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ
19 34 μαθηταί σου οὐ νηστεύουσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· 15
Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ'
20 35 αὐτῶν ἐστιν ὁ νυμφίος; Ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ
21 36 ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. Οὐδεὶς δὲ 16
ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ·
αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον
22 37 σχίσμα γίνεται. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς 17

is thus traced by Kuin. 'You Pharisees severely censure *me* for associating with persons such as tax-gatherers, whom you call sinners. I therefore remind *you* of the word of God, as found in the Prophet, &c.'

—πορευθέντες.] This need not be considered as redundant, but as put for the *verb* with καί; q. d. 'Go and apply yourselves to learn.' So the phrase cited by Schoetg. צא ולמד *go and learn*, as used by Rabbis when they wished to refer their disciples to the Scriptures. Τί ἐστιν, i. e. 'what this means.' See Robinson's Lex. in εἰμι 11. C. med. The *indefinite* mode of citation here employed was, as Surenhus. says, usual with the Rabbis, and, in some measure, with all the ancient writers. See Valckn. on Herodot. iv. 131.

— ἔλεον.] The word here denotes φιλανθρωπία, universal benevolence. The ולא of the Heb., and the καὶ οὐ here, denote, not a simple and absolute, but *comparative* negation, and may be rendered *non tam—quam*; an idiom common to both Hebrew and Greek. Passages similar in sentiment are adduced from the Rabbinical writers by Wets. and Scheid., and from the Classical writers by Kypke and Munthe. Θυσία is taken, by synecdoche, for the whole of the ceremonial law. [See infra xii.7. Hos.vi.6. Mic.vi.6,8. Prov.xxi.3.]

—οὐ γὰρ ἦλθ. δικαίους.] In other words, 'Not you who, like the Pharisees, *fancy* yourselves *righteous*, but you who acknowledge yourselves *sinners*, and seek a method of expiation.' 'The sick are they who need my aid, and therefore my proper place is with *them*. If you be so holy as you pretend, you want not my aid. I came to save sinners; my business is with *them*.' See infra xviii. 11. Luke xix. 10. 1 Tim. i. 1. 15. The words εἰς μετάνοιαν are not found in several MSS., Versions, and Latin Fathers (both here and at Mark ii. 17), are disapproved by Mill, Bengel, and Vater, and are cancelled by Griesb. They are, however, defended by Whitby, Wets., Matth., Fritz., and Scholz.; and the MS. authority for them is so strong, that they must be retained. Indeed, as Fritz. observes, they seem quite necessary to the course of argument, and yet cannot well be thought left to be *understood*.

14. νηστεύομεν.] We are not to understand this of *public*, but *private* fasts, upon various extraordinary occasions.

15. Our Lord, in reply, simply adduces *three illustrations*, all tending to establish the position, that 'we should study fitness and propriety in every thing.' The *first* derived from a *marriage feast*.

— μὴ δύνανται—νυμφίος.] A most delicate form of expressing, by *conjecture* and interrogation, strong negation. Δύνανται is not redundant (as Kuin. and others say), but, by the ellipse of some words (such as here, 'consistently with the nature of a marriage feast,' which Fritz. supplies), may be rendered *debent*, or *decent*. [See John iii. 29.]

— οἱ υἱοὶ τοῦ νυμφῶνος] i. e. (by a Hebraism whereby בן prefixed denotes *distinction* or *participation*) those who were admitted into the bride chamber; namely (the friends of the bridegroom, the παράνυμφοι, *pronubi*), who formed the marriage procession, and were invited to a participation of the seven days' matrimonial feasting.

— πενθεῖν.] Mark and Luke have the more definite term νηστεύειν. In ὁ νυμφίος there is a reference to the title given by the ancient Hebrews to Christ. Νηστεύσουσι, they will, or may fast.

16. Here we have the 2nd illustration. Οὐδεὶς ἐπιβάλλει, &c. 'no one clappeth a patch of undressed cloth,' &c., i. e. rough from the weaver, and which has not yet passed through the hands of the fuller. Thus the expression answers to the καινὸν of Luke. Ἐπίβλημα is Hellenistic for ἐπίῤῥαμμα.

— αἴρει γὰρ—γίνεται.] Mark, more fully: αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ. Luke gives the general sense more plainly. By this it is meant that the two substances being dissimilar (one rigid and the other supple) will never wear well together, but the rigid will tear away part of the supple. The comparison is *popular*; and the *application* suggested by this and the metaphor in the next verse is, the inexpediency of imposing too grievous burthens on them, during their weakness and imperfection, as new converts;—that all things should be suited to *circumstances*;—and that, as use forms the taste, so men's long accustomed modes are not speedily to be changed, nor can they be suddenly initiated into unwonted austerities.

17. Here we have the 3d illustration. Βάλλουσιν, scil. ἄνθρωποι. Βάλλειν, for ἐμβ. is used to signify *infundere*, both in the Scriptural and Classical writers.

— ἀσκοὺς] flasks made of goat or sheep skins, used in all the ancient nations, and still employed in the Southern parts of Europe. Now these, as

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παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκ- 5.
χεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον 38
εἰς ἀσκοὺς καινοὺς, καὶ * ἀμφότεροι συντηροῦνται. 5. 8.
18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων εἷς ἐλθὼν 22 41
προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτε- 23 42
λεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ .
19 ζήσεται. Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ 24
μαθηταὶ αὐτοῦ.
20 Καὶ ἰδοὺ, γυνὴ αἱμοῤῥοοῦσα δώδεκα ἔτη, προσελθοῦσα 25 43
21 ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ 28
ἐν ἑαυτῇ· ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.
22 Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν, εἶπε· Θάρσει, 34 48
θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ
23 τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ 38
ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβού-
24 μενον, λέγει αὐτοῖς· Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ 39 52

they are not so easily distended when they grow old and stiff, so they are more liable to burst by the fermentation of new liquor.

— ἀμφότεροι.] On this reading for the vulg. ἀμφότερα all the Editors are agreed, from Mill to Scholz. It is found in almost all the MSS. and early Edd., as also in the parallel passage of Luke. The vulg. may, indeed, be defended (in the sense 'both things'); but it probably either arose from accident (οι and α being perpetually confounded), or from the *alteration* of those who wished to remove the harshness connected with ἀμφότεροι.

18. ἄρχων.] Scil. τῆς συναγωγῆς, which is *expressed* in Luke viii. 41. He is by Mark v. 22. called εἷς τῶν ἀποσυναγώγων, and named Jairus. The εἷς for τις, after ἄρχων is found in most of the MSS., the Edit. Princ., and the best of the Versions; and is, with reason, adopted by Wets., Griesb., Matth., Fritz., and Scholz.

— προσεκύνει] i. e., as Mark and Luke express it, 'fell at his feet.'

— ἄρτι ἐτελεύτησεν] 'is by this time dead,' or '*as it were* dead.' This is agreeable to Mark's ἐσχάτως ἔχει, and not irreconcileable with Luke's ἀπέθνησκεν, which means, 'is [as it were] dead.'

— ἐπίθες τὴν χεῖρα.] 'Agreeably to the custom of our Lord, as it had been also of the prophets; who, in praying for the benefit of any person, used to put their hands upon him.' (Grot.) See Num. xxvii. 18. 2 Kings v. 11. Matt. xix. 13. Acts iv. 30.

— ζήσεται.] The interpretation of this word must depend upon the sense assigned to the former ἐτελεύτησε; but in the *popular* acceptation it is susceptible of either the signification *to be restored to life*, or *to continue to live*, which must imply recovery from her sickness.

20. αἱμοῤῥοοῦσα.] It is not clear whether by this we are to understand a flux from the *os sacrum*, or the *os matricis*. The former seems the more probable; (see Dr. Mead cited in Rec. Syn.;) but a passage of Levit. xv. 33. seems to favour the latter opinion. One thing is certain, that a flux of blood, of *either* kind, is the least curable of all distempers.

— τοῦ κρασπέδου.] Not so much the *hem*, as the *tassel* (i. e. one of the lower tassels) of the garment (see Num. xv. 37.); which had four corners, called πτερύγια, from each of which was suspended a tassel of threads or strings. To touch either of the two lower ones was regarded as a mark of profound respect. This, however, is not to be regarded as exclusively a *Jewish* custom; for I have in Recens. Synop. adduced three examples (from Arrian, Athenæus, and Plutarch) of *heathens* touching or kissing the fringe of a great man's robe as a mark of respect, and to gain his good will and favour. It is still retained in the East. The secrecy and delicacy here employed may be attributed to the *nature* of the disorder, which was considered unclean.

21. σωθήσομαι.] 'I shall be restored to health.' The word is not unfrequent, as used of recovery from a dangerous disorder.

23. τοὺς αὐλητάς.] The antiquity of the custom of wailing for the dead, and expressing grief by tearing the hair and mangling the flesh, appears from various parts of the O. T.: it was common to both Greeks and Romans, and still continues in some barbarous or half-civilized nations. Besides these offices of *relations*, others were hired to join in the howling, and to sing dirges, accompanied by wind-instruments. So Jos. Bell. iii. 9. 5, πλείστους δὲ μισθοῦσθαι τοὺς αὐλητὰς, οἳ θρήνων κατῆρχον αὐτοῖς.

— θορυβούμενον.] This would properly mean *tumultuantem*; but the word must here include the sense of *lamentation*, namely, such tumultuary *responses* as the *præficæ* would make in concert.

24. οὐκ ἀπέθανε—καθεύδει.] We are not to infer from this that the girl was not *dead*. For that is contrary to the whole tenor of the narration. The best Commentators are agreed that the sense is, 'she is not *so* dead as not to return to life' (which was the idea associated with death); and that by καθεύδει is meant, 'is, as it were, asleep.' So John xi. 11. Λάζαρος ὁ φίλος ἡμῶν

MK. LU.
5. 8. κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. Ὅτε δὲ 25
40 53 ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ
41 54 ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν 26
γῆν ἐκείνην.

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο 27
τυφλοὶ, κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυΐδ!
Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ 28
λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;
λέγουσιν αὐτῷ· Ναὶ, Κύριε. Τότε ἥψατο τῶν ὀφθαλμῶν 29
αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ 30
ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς ὁ
Ἰησοῦς, λέγων· Ὁρᾶτε, μηδεὶς γινωσκέτω. Οἱ δὲ ἐξελθόντες 31
διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

a Luke 11. 14. [a] Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρω- 32
πον κωφὸν, δαιμονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου, 33
b infra 12. 24. Mark 3. 22. Luke 11. 15. ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· [ὅτι]
Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ! [b] Οἱ δὲ Φαρισαῖοι 34

κεκοίμηται. The dead are thus spoken of in Script. as asleep. But see Brit. Mag. March 1838, p. 307.

— κατεγέλων αὐτοῦ.] The αὐτοῦ is governed of the κατα in composition; for the verb has almost always a Genitive.

25. ἐξεβλήθη] 'was dismissed,' or desired to withdraw. This and many such terms in both Hellenistic and Classical writers are not to be strained, but to be understood *populariter*. Our Lord excluded the people, in order that those whom he wished to be spectators of the miracle (as the parents, and Peter, James, and John, see Mark v. 37—40.) might view what was done without interruption.

— ἐκράτησε τῆς χειρός.] Not as a form of raising any one, nor through courtesy, or *more medicorum*, as many Commentators say; but, as usual, to accompany the miracle with some *act*, as that of touching. So at v. 29, 'he touched the eyes of the blind man.'

27. υἱὲ Δαυΐδ.] As that was one of the titles then ascribed by the Jews to the Messiah, the use of it was an unequivocal acknowledgment of Jesus's Messiahship. And that use must have been founded upon their reliance on the testimony of others who had seen his miracles.

30. ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί] 'they were restored to sight,' or, 'received the faculty of sight.' This is thought to be a Hebraism; but it is rather a *popular* form of expression. Thus it is found also in the *Classical* writers.

— ἐνεβριμήσατο] 'strictly enjoined them.' The expression, notwithstanding its etymology, only imports earnestness, not anger. [See viii. 4.]

31. διεφήμισαν αὐτόν.] The verb is rarely used, except of *things*; when used of *persons*, it signifies, 'to make any one known or celebrated.'

32. κωφὸν, δαιμονιζόμενον.] The latter word is, as Fritz. says, explanatory of the former; q. d. 'who was such by demoniacal influence.' And this, Rosenm. and Kuin. admit, is the sense intended by Matthew and Luke xi. 14. Yet, with a strange perversity, they choose to ascribe the dumbness to *disorder*. Only, they say, 'the Evangelists thought proper to retain the common expression.' But this would be inconsistent with the character of *honest men*, much less ambassadors from God. See note supra iv. 24, and at variance with the firm belief of demoniacal possession, elsewhere so apparent in their writings. Besides, the truth and dignity of the miracle will *not*, as is alleged, remain the same. It would not be the *same miracle*; and the *dignity* would be far less. For though Dr. Mead expresses his surprise 'that divines should contend so eagerly for demoniacal possession, as if something were wanting to demonstrate Christ's power, when exercised only over natural diseases;' yet what has been said supra iv. 24. will abundantly prove that something *would* have been wanting to demonstrate, if not the *power*, yet the assumed *character* of Jesus, had it been exercised only over natural diseases. Assured we may be, that, in proportion as the soul exceeds in dignity the body, so must the suppression of evil from superhuman agents, exceed that of evil produced in the regular course of nature. Besides, the very terms employed show that the removal of the dumbness was occasioned by the expulsion of the dæmon. Not to say that the amazement of the people necessarily *supposes* the cure of *demoniacal possession*, not that of *disease*; for the latter *had* been very frequently seen in Israel, and evinced by the *Prophets*; nay, even so far as to raise the dead.

33. οὐδέποτε ἐφάνη οὕτως.] An elliptical form of expression, in which τοῦτο, or τοιοῦτό τι, and γενόμενον are usually said to be understood. Fritz., indeed, objects to the uncommonness of the ellipsis; but without reason, for this seems to have been a *popular* form of expression. Mill, Wets., Griesb., Matth., and Scholz., are agreed that ὅτι before οὐδέποτε, which is found in very few MSS., must be cancelled.

ἔλεγον· [c] Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ c Infra 12. 24. Mark 3. 22. Luke 11. 15.
δαιμόνια.
35 [d] Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, d Mark 6. 6. Luke 13. 22. supra 4. 23.
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέ-
λιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
36 μαλακίαν [ἐν τῷ λαῷ.] [e] Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη e Mark 6. 34. Num. 27. 17. 1 Kings 22. 17 19. Zach. 10. 2.
περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐῤῥιμμένοι, ὡσεὶ πρόβατα
37 μὴ ἔχοντα ποιμένα. [f] Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ f Luke 10. 2 John 4. 35. Ps. 68. 11. 2 Thess. 3. 1.
38 μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ
κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν
αὐτοῦ.
1 X. [g] Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, g Mark 3. 13, 14. Luke 6. 12. 9. 1.
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν
2 αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [h] Τῶν h Luke 6. 14. John 1. 42. Mark 3. 16, 17.
δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος

34. ἐν τῷ ἄρχ.] per. Heb. ב. This, however, is not a Hebraism. To the examples adduced by Schleus. may be added another from Thucyd. iii. 42. Οὐκ ὠφελεῖται ἐν τῷ τοιῷδε.

35. κώμας.] The term here includes towns as well as villages.

— ἐν τῷ λαῷ.] These words are not found in several MSS., the Ed. Pr., almost all the ancient Versions, and some Greek Fathers. They are therefore rejected by Mill, cancelled by Griesb., Fritz., and Scholz., and double-bracketed by Knapp and Vater; though retained by Matth. They were probably derived from iv. 23.

36. ἐσπλαγχνίσθη] 'was moved with compassion.' The word occurs neither in the Sept. nor the Classical writers, and seems to have been formed by the New Testament writers from σπλάγχνα, bowels; for *there* the Jews placed the seat of sympathy; by a metaphor taken from that *yearning* which is felt in pity, or the other kindly affections. The verb is construed sometimes with περὶ, with or without a Genit.; at others with ἐπὶ and an Accus.

— ἐσκυλμένοι.] It is almost impossible to imagine stronger authority, internal and external, than exists for this reading, which has been approved by nearly every Commentator, and received by all the Editors from Wets. downwards. As to the common reading, ἐκλελυμένοι, it is plainly a gloss. The sense of ἐσκυλμένοι is *harassed*, *vexed*, *troubled;* namely, with the burdensome rites and ceremonies of the Law, and especially the irksome *traditions* of the Pharisees. The word denotes properly to *tear*, as applied to dogs and other animals (Angl. *worry*), and figur. to *harass*, *trouble*, as at Mark v. 35. Luke viii. 49. 3 Macc. iii. 25. iv. 6.

— ἐῤῥιμμένοι] i. e. not *scattered*, as some render, but lit., tossed aside, *abandoned*, *unprotected*. See Wets. Ὡς μὴ ἔχοντα ποιμένα. See Note infra, xv. 24. Similar pastoral images occur in 1 Kings xxii. 17. and Judith xi. 19.

37. ὁ μὲν θερισμὸς — ὀλίγοι.] Probably a proverbial saying, including an agricultural comparison, not unusual in the Rabbinical writings. Ἔργον and its compounds are peculiarly applied to the labours of husbandry. The meaning is, that the multitude that flocked to his ministry was very great, but the teachers few.

38. ἐκβάλῃ] 'would hurry forth, hastily dispatch.'

X. We have now an account of the solemn appointment of the persons afterwards Apostles to the work of evangelization. They had been all along in attendance on Christ, had been regarded as designated for some important service, and were now solemnly *appointed* to the work of the Gospel.

1. ἐξουσίαν πνευμάτων ἀ.] Most Commentators here supply κατὰ, which, however, though found in several MSS., is only an ancient *gloss*. The πνευμ. is rightly regarded by Kuin. as a *Genit. of object;* as in Ecclus. x. 4. ἐξουσία τῆς γῆς. John xvii. 2. Rom. ix. 21, and several passages of the Classical writers cited by Raphael and Palairet.

2. ἀποστόλων.] This important term properly denotes ἀπεσταλμένος, one *sent* by another, on some important business, as in Herodot. i. 21, where it signifies a *herald*, and 1 Kings xiv. 6. But (in imitation of the name given to an officer sent by the High-priest and Sanhedrim to the foreign Jews, to collect the tribute levied for the support of the Temple) it is, in the N. T., almost always used to denote '*persons employed to convey the message of salvation from God to man*,' and especially the *twelve Apostles;* who were peculiarly so called, as being at first especially sent out by Christ, and commissioned to preach the Gospel in Judæa; and who afterwards, with Paul and Barnabas (who were supernaturally selected for the work), received full and *extraordinary* authority, not only to promulgate his religion throughout the world, but to found and regulate the Christian Church; and especially to ordain teachers and pastors, who should hereafter govern it by *ordinary* authority.

Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ·
Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φί- 3
λιππος, καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης·
Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδ-
i Luke 6. 15, 16. δαῖος· [i] Σίμων ὁ Κανανίτης, καὶ Ἰούδας [ὁ] Ἰσκαριώτης, ὁ 4
καὶ παραδοὺς αὐτόν.
Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας 5
αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν
k Infra 15. 24. Acts 13. 46. Σαμαρειτῶν μὴ εἰσέλθητε. [k] Πορεύεσθε δὲ μᾶλλον πρὸς τὰ 6
l Luke 9. 2. & 10. 9. supra 3. 2. & 4. 17. πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. [l] Πορευόμενοι δὲ 7
κηρύσσετε λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.
Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, [νεκροὺς ἐγεί- 8
MK. 6. LU. 9. ρετε,] δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.
8 3 Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν, εἰς τὰς 9
9 ζώνας ὑμῶν· μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ 10

— πρῶτος—Πέτρος] i. e. first in *order*, as being first called, (see iv. 18) not first in *dignity;* for Christ seems not to have authorised any difference in rank. If he had done so, the Evangelists would have observed it; but they have *not;* for the names are recited by them in a different order. Judas, however, is always named last, and Peter first; and John and his brother James third and fourth, or fourth and fifth.

4. ὁ Ἰσκαριώτης.] The ὁ was brought into the text by the Elzevir Editor, and has been retained by Wets. and all the recent Editors, except Matthæi, who cancelled it. Bp. Middleton is of opinion, that the presence or the absence of the Art. depends upon whether Ἰσκαριώτης be a *surname*, or an *epithet* significant of *place of birth* or residence. If, as Chrys. and some others say, it is derived from *Carioth*, Judas's birthplace, the Art. he thinks is required; and if it be a mere surname, it should not have it. Yet, as, on other occasions, the Art. is often omitted where in propriety it ought to be inserted, because it is *implied* (as when a cognomen passes into a simple name); so it may be *here;* and therefore that will determine nothing as to the *reading*. But, since *external* evidence is decidedly in *favour* of the Article, and *internal* equally balanced, it ought not to have been cancelled by Matth.

— ὁ παραδοὺς αὐτόν] 'who delivered him up [to his foes.]'

5. παραγγείλας.] Namely, with directions to the following effect. Μὴ ἀπέλθητε. Literally, 'ye must not go.'

— εἰς ὁδὸν ἐθν.] for εἰς ὁδὸν ἣ ἄγει εἰς τὰ ἔθνη, the Genit. here being a Genit. of motion, as in Gen. iii. 24. Jer. ii. 18, ἡ ὁδὸς Αἰγύπτου. Εἰς πόλιν, sub. τινά; for it is *wrongly* taken by Kuin. of 'the city of Samaria;' which would require the Art. See Luke ix. 52. John iv. 5.

8. νεκροὺς ἐγείρετε.] Editors are much divided in opinion as to the authenticity of these words; which are rejected by the generality of Critics, but defended by Whitby, Griesb., and Fritz. The internal evidence *for*, and that *against* them is nearly balanced; but the latter somewhat preponderates. (See Grot., Mill, Campb., and Matthæi.) The *external* is most decidedly against them. See Scholz, who has, with Matthæi, cancelled the words. If they be retained, we may suppose that, like some few other passages in this discourse respecting events which did not immediately take place, they have reference to the period comprehended under the more extensive commission which the Apostles received after Christ's resurrection. See John xx. 21. I have not followed the *change of position* adopted by Griesb. from some MSS. and Versions, because that would remove one principal cause which may be assigned for the *omission* of the words, namely, the *homœoteleuton.* The *change* in question might well arise from *omission* of words afterwards supplied in the margin.

— δωρεὰν—δότε.] A sort of proverbial saying which must, as appears from Luke x. 7, be confined to what went just before; namely, the dispensing of miraculous gifts; and therefore cannot be drawn into an argument against the maintenance of Christian ministers. All that is meant is, that they were not to make a *trade* of their miraculous gifts, as the Jewish exorcists did of their pretended power to cast out devils.

9. μὴ κτήσησθε] 'ye must not provide, or furnish yourselves with;' (as the word often signifies in the best Classical writers). Comp. Luke xxii. 35. This may be illustrated from the customs of the Essenes, of whom Josephus, Bell. ii. 8, 4, says, that whatever they had was always thrown open to the use of their travelling brethren, just as if they were their own. Διὸ (he adds) καὶ ποιοῦνται τὰς ἀποδημίας οὐδὲν ὅλως ἐπικομιζόμενοι; 'carrying (ἐπὶ) with them for the journey.'

— εἰς τὰς ζώνας ὑμῶν.] These words (to which μὴ κτήσησθε χρυσὸν μηδὲ ἄργ. μηδὲ χαλκὸν must be all referred) signify, 'for your purses,' i. e. for your travelling expences. ζώνας signifies properly *girdles*. But the Oriental nations (and even the Greeks and Romans), used the belt, with which their flowing garments were

ὑποδήματα, μηδὲ ‡ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς MK. LU. 6. 9.
11 αὐτοῦ ἐστιν. Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, 10 4
ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μείνατε, ἕως ἂν ἐξέλ-
12 θητε. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. Καὶ
13 ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν
14 δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. Καὶ 11 5
ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερ-
χόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν
15 κονιορτὸν τῶν ποδῶν ὑμῶν. [a] Ἀμὴν λέγω ὑμῖν· ἀνεκτότερον [a] Infra 11. 25.
ἔσται γῇ Σοδόμων καὶ Γομόῤῥων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ
πόλει ἐκείνῃ.

confined, as purses—a custom still subsisting in the East, and in Greece. [*Comp.* Luke xxii. 35.]

10. πήραν.] A sort of wallet, generally of leather, used by shepherds and travellers, for the reception of provisions, mentioned both in the Old Test. and in Homer.

— δύο χιτῶνας.] This does not forbid the *wearing* of two coats (for the ancients generally wore two on a journey), but a *change* of coats.

— ὑποδήματα.] A sort of strong shoes, for *long* journeys. On other occasions *sandals* were worn. These ὑποδήματα they were not to provide, but (as Mark more clearly expresses it) to use sandals only. An injunction which may be ascribed to the desire of our Lord to exclude even the slight *forecast* and provision implied in providing themselves with *strong shoes*, as if they could not always depend on procuring *sandals*. Ῥάβδους is found in most of the MSS., the Copt., Arm., and later Syriac Versions, Theophyl., the earliest Edd., and is adopted by Grotius, Beza, Whitby, Wets., and Scholz. But it is quite at variance with Mark vi. 8; for, as to its meaning 'a change of staves,' that is an attempt to remove the discrepancy (as Fritz. says) 'risu quam refutatione dignior.' Besides, we can far better account for the change of ῥάβδον into ῥάβδους, than the contrary. The scribes stumbling at a *singular* noun, after several *plural* ones, changed the singular into the plural; which they might the more easily do, since the abbreviations for ον and ους are not very dissimilar. And vain is it to urge, that in Luke ix. 3, we have ῥάβδους; for there ῥάβδον, on very strong evidence, both external and internal, is adopted by all the best Editors. Thus it appears, that the *external* evidence for ῥάβδον (including several ancient MSS. and the best Versions, as the Pesch. Syr.) is nearly equal to that for ῥάβδους. And the *internal* evidence is almost wholly on its side. Under these circumstances, I have thought proper (with Mill, Griesb., Matth., Tittm., Vater, and Fritz.) to retain ῥάβδον. The sense will thus be quite reconcileable with Mark vi. 8; the injunction, that they should not *provide* themselves with a staff, almost implying that they might *take* one, if they *had* it.

— ἄξιος γάρ, &c.] A proverbial expression (occurring also in Levit. xix. 13. & Deut. xxiv. 14, 15) importing, 'You may cheerfully trust the providence of God to take care of you while engaged in such a cause; and you may reasonably expect to find sustenance among those for whose benefit you labour.' τροφὴ means here, as in Xen. Œcon. v. 13, maintenance generally. Comp. Luke x. 7, 8. 1 Tim. v. 18. ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. They are forbidden to load themselves with any articles of raiment besides what they were wearing, or with money to purchase more, because they would be entitled to a supply from those on whom their labours were bestowed, and money would be but an incumbrance.

11. ἄξιος] scil. παρ' ᾧ μείναιτ' ἄν, 'of your company.' Though the *absolute* use, which is found both in the Scriptural and Classical writers, and is supported by the ancient interpreters, may possibly be preferable.

12. ἀσπάσασθε αὐτήν.] Meaning the *family*, as in the next verse, and as the word is often used in Scripture. Ἀσπ. includes all the customary tokens of courtesy, suitable to all, each according to their age and station.

13. ἐλθέτω.] This, and ἐπιστραφήτω just after, are commonly regarded as examples of Imperat. for Future. But it is better, with Fritz., to take the sense to be '*volo* pacem vestram,' &c. Εἰρήνη means the benefit of your peace, &c., or blessing; or, as Robinson explains, 'the good and blessing which you have invoked by way of salutation.' Πρὸς ὑμᾶς ἐπιστραφήτω. This is used in a popular sense, to signify 'let it (meaning, it shall) become void and ineffectual.' So Isaiah lv. 11. οὕτως ἔσται τὸ ῥῆμά μου, ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου, οὐ μὴ ἀποστραφῇ, ἕως ἂν τελεσθῇ ὅσα ἂν ἠθέλησα. See also Ps. xxxv. 13, and vii. 16. Thus it is meant, that if the persons were worthy to receive the blessing prayed for, they would have it; if not, the present 'came back to the giver.' An emphatic way of saying, that they would not have it. Though it may be also implied, that the blessing prayed for would redound to themselves. See Ps. xxxv. 13.

14. καὶ ὃς ἐάν.] This is *not* for ἐὰν δέ τις; but ἐὰν is for ἄν. The construction is *popular*. Moreover, ἐκείνης is for ἐκείνου, by the figure πρὸς τὸ σημ. The Genit. ποδῶν is governed by the ἐκ in ἐκτινάξατε. Shaking off the dust from the feet at persons (as Acts xiii. 5.) was a symbolical action, disclaiming all intercourse with them.

15. ἀνεκτότερον] 'easier to be borne.'

— ἐν ἡμέρᾳ κρίσεως] 'in the day of judgment.' Some Commentators understand this of the *destruction of the Jewish nation*. But *that*, as

b Luke 10. 3. Rom. 16. 19. [b] Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· 16
γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστε-
c Infra 23. 34. Heb. 22. 19. ραί. [c] Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς 17
εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν
d Mark 13. 9. Luke 12. 11. Acts 12. 1. & 25. 23. ὑμᾶς· [d] καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν 18
ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. [e] Ὅταν δὲ 19
e Luke 12. 12. & 21. 14, 15. παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθή-
f Mark 13. 11. Acts 2. 4. 2 Pet. 1. 21. σεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε· [f] οὐ γὰρ ὑμεῖς 20
ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ
g Micah 7. 5, 6. Luke 21. 16. λαλοῦν ἐν ὑμῖν. [g] Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνα- 21
τον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γο-
h Mark 13.13. Luke 21. 17. infra 24. 13. νεῖς, καὶ θανατώσουσιν αὐτούς. [h] καὶ ἔσεσθε μισούμενοι ὑπὸ 22
πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος
i Matt. 16. 28. σωθήσεται. [i] Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε 23
εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν· οὐ μὴ τελέσητε τὰς

Whitby observes, is rather 'styled the day of *vengeance;* and is otherwise inapplicable here.' The expression, then, must, notwithstanding the omission of the Article (on which see Bp. Middleton) be understood of the day of *final judgment.*

16. γίνεσθε—περιστεραί.] We have here two beautiful and appropriate similes (common in the Classical writers), intimating the dangers to which they would be exposed, and the best means of avoiding them. Φρόνιμοι, *prudentes.* Ἀκέραιοι, 'simplices, artless.' So Rom. xvi. 19, θέλω δὲ ὑμᾶς σοφοὺς μὲν εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακὸν, 'as to evil and deceit;' which passage, being evidently founded on this saying of our Lord, supplies its best comment.

17. τῶν ἀνθρώπων.] Meaning the persons just before spoken of. See Bp. Middl. and Comp. Acts ii. 40. By συνέδρια are here to be understood the provincial tribunals which existed in most towns, and even villages. And that συναγωγαῖς must be taken in like manner, is plain from the parallel passages in Mark and Luke.

18. ἐπὶ ἡγεμόνας] 'up, before.' So Xen. Laced. ἄγει αὐτοὺς ἐπὶ τοὺς Ἐφόρους.

— εἰς μαρτύριον αὐτοῖς] namely, of the truth of the Gospel, by your endurance of persecution in behalf of it.

19. μὴ μεριμνήσητε] i. e. be not anxiously solicitous. Πῶς ἢ τί λαλήσητε, 'how or what you may speak.' Meaning both the manner and the matter. On the full force and extent of the promise here, see Dr. Henderson's Lect. on Inspir. p. 409, sq.

20. οὐ γὰρ, &c.] The Commentators regard this as a comparative negation, like *non tam—quam;* of which there are many examples in the Scriptural and Classical writers. But Winer, in his Gr. Gr. denies this qualified sense always to have place in οὐ followed by ἀλλά; and after discussing several passages where the formula is found (as Acts v. 4, and 1 Thess. iv. 8. 1 Cor. i. 17, and the present passage), he shows that the sentiment is enfeebled when the οὐ is translated *non tam. Here,* he observes, the reference is not to the physical act of speaking, but to the sentiment uttered; which was to be really imparted to the Apostles by the Holy Spirit. Abp. Newcome very well supplies 'in effect and ultimately.' Ἐστε is Pres. for Fut.; or it may stand for *are to be,* populariter. The sense is: 'for *ye* are not to be the speakers, but the Spirit of your Father [is to be] that which speaketh [i. e. the speaker] in you. The Apostles, observes Dr. Henderson, 'were to employ human language; but this was not to be the fruit of their own mental operations: it was to result from the supernatural influences of the Holy Spirit prompting, controlling, and guiding those operations.'

21. ἐπαναστήσονται.] Kuin., Rosenm., and others, take this as a forensic term, to signify '*they shall rise up as witnesses.*' And they appeal to Matt. xii. 41. But *there* ἐν τῇ κρίσει is added. Hence I see no reason to abandon the usual interpretation, as referred to *hostility, attack,* and *persecution,* which is well supported by Wets., Kypke, and Fritz. With this may be compared a very similar passage of Thucyd. iii. 83, καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε, 'used to put to death.'

22. πάντων.] This is commonly taken for *many;* but better by Euthym., for *most, quasi ab omnibus.*

— διὰ τὸ ὄνομά μου] for δι' ἐμὲ, 'because of me,' as said at v. 18. which is not a mere Hebraism; but an idiom sometimes found in the Classical writers; as Eurip. Iph. A. 1495, ἵνα τε δόρατα (*turmæ hastatæ*) μέμονε δάϊα δι' ἐμὸν ὄνομα, τὰς γ' Αὐλίδος στενοπόροις ὅρμοις.

— ὁ δὲ ὑπομείνας—σωθήσεται.] 'He who perseveres to the end of his trials, in the ordeal of persecution, shall escape the destruction of the Jewish people here, as well as God's wrathful judgment hereafter.' This passage seems to be of the same nature as several in Ch. xxiv. See Note on xxiv. 3.

23. τελέσητε τὰς πόλεις] for τελ. τὴν ὁδὸν διὰ τὰς πόλεις, 'ye shall not have finished passing through the cities.' So Josh. iii. 17, συνετέλεσε διαβαίνων.

— ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθ.] 'until, or unto, up to the time when,' &c. These words

24 πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου. [g] Οὐκ g Luke 6. 40. John 13. 16.
ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν & 15. 20.
25 κύριον αὐτοῦ. [h] Ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδά- h Infra 12. 24.
σκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδε- Mark 3. 22. Luke 11. 15.
σπότην ‡ Βεελζεβοὺλ ‡ [ἐπ]εκάλεσαν, πόσῳ μᾶλλον τοὺς
26 οἰκιακοὺς αὐτοῦ; [i] Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι i Mark 4. 22. Luke 8. 17.
κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ & 12. 2. 1 Pet. 3. 14.
27 γνωσθήσεται. Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί·
28 καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. Καὶ μὴ
‡ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν
μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον
29 καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. Οὐχὶ δύο στρουθία
ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν

are by the best Commentators referred to the destruction of Jerusalem. See xxiv. 28, 30, and Notes.

24. *οὐκ ἔστι—διδάσκαλον.*] Meaning, 'no disciple is above his teacher; nor any servant above his master;' implying that he cannot expect better treatment than his master.

25. Βεελζεβούλ.] Several Editors and Critics would read Βεελζεβοὺβ, which Jerome adopted into the Vulg., under the idea that it is the same with the Ekronite idol called at 2 Kings i. 2. בעל זבוב, *the Lord of flies;* and that the change of β into λ was made agreeably to the genius of the Greek language, which admits no word to end in β. But besides that for Βεελζεβοὺβ, there is scarcely the authority of one MS. The title was one of *honour;* like the Ζεὺς Ἀπομύιος, *banisher of flies*, given to Hercules. Whereas, the name here evidently is one of *contempt*. Hence the best Commentators, with reason, suppose that the name is indeed the same with that of the above-mentioned; but (according to a custom among the Jews, of *altering the names* of idols, to throw contempt on them), changed to Βεελζεβοὺλ, meaning Lord of *dung*, i. e. metaphorically, idolatry, or according to others, the 'Lord of *Idols*.' Hence it was afterwards given by the Jews to the prince of dæmons.

— *ἐκάλεσαν.*] Wets., Griesb., Kuin., Vater, Fritz., and Scholz, edit *ἐπεκάλεσαν;* which indeed has very strong authority from MSS., Edd., and Fathers. Yet as the MSS. fluctuate between this and *three* other readings, we may suspect *alteration;* and in such a case the *simplest* reading is to be preferred. Thus, in the present case, *ἐκάλεσαν* might give birth to all the rest. I have, therefore (with Matthæi) retained the common reading.

26. *μὴ οὖν φοβηθῆτε κ. τ. λ.*] In other words, 'Fear not them that shall persecute you, and speak evil of you falsely, for my sake; for God shall be with you, and make your righteousness to be manifest as the light, and the truth for which you suffer, to be a light to lighten the whole world.' An adage, to denote that the truth, however it may be, for a time, *obscured*, cannot be *extinguished*.

27. *ὃ λέγω—δωμάτων.*] Of the phrases *λέγειν ἐν φωτὶ* and *ἀκούειν τι* (*λεγόμενον*) *εἰς οὖς*, as also of *δῶμα* in the sense, *house-top*, see the Classical examples in Recens. Synop. They are all metaphorical, and the last adagial. It is well known that such house-tops were flat, and surrounded by battlements, being, indeed, used very much as upper *rooms*. We have in Joseph. Bell. ii. 21, 5, an instance of an address to a multitude from a house-top.

28. *φοβηθῆτε.*] Wets., Griesb., Matth., Vater, and Scholz, edit *φοβεῖσθε*, from very many MSS., the Edit. Princ., and some Fathers. But, though external evidence be, perhaps, in favour of *φοβεῖσθε*, yet internal is, I apprehend, *against* it, since it occurs before and after in the context, and *φοβηθῆτε* was more likely to be changed into *φοβεῖσθε* than the contrary. Hence I have thought proper to retain the common reading, which, indeed, is found without var. lect. in the parallel passage at Luke xii. 4.

— *ἀπὸ τῶν ἀποκτεινόντων.*] Though there be considerable authority for *ἀποκτενόντων*, which is preferred by nearly all the principal Editors; yet there seems no sufficient reason for change; since the common reading is more suitable in sense, is found in at least as many MSS., and is confirmed by the parallel passage at Luke xii. 4. See also Matth. xxiii. 37. The true reading is probably *ἀποκτεννόντων*, (an Æolic form), found in several MSS., and at Rev. vi. 11. 2 Cor. iii. 6. See Winer, Gr. Gr. p. 79, Note. The construction at *φοβ.* with *ἀπὸ* is formed on the Heb. ירא מן, and occurs in the Sept.

— *τὴν ψυχήν.*] Meaning the spiritual and immortal nature of man; as in James i. 21, and Plato Phæd. ix. 28, *ἐν τῷ αὐτῷ ὤσι ψυχὴ καὶ σῶμα.* On this whole passage, comp. Is. viii. 12, 13.

29. Our Lord here exhorts them to fearlessness, from *two* considerations; 1. That God takes care even of his *meanest creatures* (as sparrows); and marks with His attentive eye even the smallest matter which concerns *man*.

— *ἓν ἐξ αὐτῶν οὐ*] for *οὐδὲν*, say the Commentators and Winer in his Gr. Gr. p. 160. But perhaps there is more *emphasis* in the present position; the sense being nearly the same as in

k Luke 21. 18. Acts 27. 34. 2 Sam. 14. 11. — l Mark 8. 38. Luke 9. 26. & 12. 8. 2 Tim. 2. 12. Rev. 3. 5. — m Luke 12. 49, 51. — n Micah 7. 6. 2 Esd. 6. 24. — o Luke 14. 26. — p Infr. 16. 24. Mark 8. 34. Luke 9. 23. — q Infra 16. 25. Mark 8. 35. Luke 9. 24. & 17. 33. John 12. 25. — r Infra 18. 5. Luke 10. 16. John 13. 20.

ἄνευ τοῦ Πατρὸς ὑμῶν. [k] Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς 30
πᾶσαι ἠριθμημέναι εἰσί. μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων 31
διαφέρετε ὑμεῖς. [l] Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμ- 32
προσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν
τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. Ὅστις δ᾽ ἂν ἀρνήσηταί με 33
ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν
τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. [m] Μὴ νομίσητε ὅτι ἦλθον 34
βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ
μάχαιραν. Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς 35
αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην
κατὰ τῆς πενθερᾶς αὐτῆς. [n] Καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ 36
οἰκιακοὶ αὐτοῦ. [o] Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ 37
ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ
ἔστι μου ἄξιος. [p] καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ 38
ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. [q] Ὁ εὑρὼν τὴν 39
ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν
αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. [r] Ὁ δεχόμενος ὑμᾶς ἐμὲ 40

οὐδὲ ἓν, *not even one.* In fact, in all the examples adduced by Winer (as Eph. v. 5. iv. 29. 2 Pet. i. 20.) there is an intensity of sense.

— *πεσεῖται ἐπὶ τὴν γῆν.*] An idiom common in the Scriptural, and not unexampled in the Classical writers, for *ἀπολεῖται.*

— *ἄνευ τοῦ Πατρὸς ὑ.*] 'without the counsel and providence of;' as Thucyd. ii. 70. *ὅτι ἄνευ αὐτῶν* (scil. *τῆς γνώμης*) *ξυνέβησαν.* With respect to the *sentiment*, which inculcates the superintending care of Providence even over the meanest works of the creation, the Commentators adduce many parallels from the Classical and the Rabbinical writers.

30. *καὶ αἱ τρίχες—εἰσί.*] Another proverbial saying (similar to many in the O. T. and the Rabbinical writers) importing that the very smallest of our concerns are under the care of God.

32. *ὁμολογήσει ἐν ἐμοί.*] A Hebrew and Hellenistic construction, for *ὁμολ. ἐμὲ*, as at Lu. xii. 8. Rom. x. 9. The sense of the word is literally, 'to make profession in conformity to any one.' In the other member of the sentence it stands for *agnoscere, to recognise, approve.* Render the *οὖν* not, *therefore*, but *then.* See Winer, Gr. Gr. p. 425. s. fin.

33. *ὅστις δ᾽ ἂν*, &c.] Here *ἂν*, united with *ὅστις* and Subj., adds to the idea of indefiniteness; as Luke vi. 35. Joh. ii. 5. 1 Cor. xvi. 2. Gal. v. 10. *Ἀρνήσηταί με.* A popular expression to signify the refusing to believe in Christ.

34. *μὴ νομίσητε—μάχαιραν.*] This is (as Wets. and Camp. remark) 'a forcible and indeed Oriental mode of expressing the *certainty* of a foreseen consequence of any measure, by representing it as the *purpose* for which the measure was adopted.' See also Whitby. The words are well shown by Dr. Parr, in a Sermon on this text, as intended only to *predict*, not to *justify*, the evils of which Christianity has been eventually productive. By *μάχαιρα* is here meant both *war* (namely, the Jewish war which soon followed), and civil commotion; which is supported by what follows, and by the parallel passage in Luke xii. 51.

35. *διχάσαι—κατά.*] *Διχάζειν* signifies properly *to divide into two parts;* but here it denotes to set apart, i. e. *at variance;* in which there is a mixture of two constructions.

36. *τοῦ ἀνθρώπου.*] Bp. Middleton considers this as equivalent to *παντὸς ἀνθρώπου*, *every man*, or men generally; which is confirmed by the words of Micah, vii. 6; where for *ἐχθροὶ πάντες ἀνθρώπου*, Bp. Middleton rightly conjectures *παντὸς*, which, I would add, is required by the Hebrew.

— *ὑπὲρ ἐμέ.*] A Hebraism, as in Gen. xlviii. 2 Judg. ii. 19. With the sentiment here compare Luke xiv. 26 (where see Note). By *οὐκ ἔστι μου ἄξιος* here is meant, 'is not worthy of being my disciple,' *οὐ δύναταί μου μαθητὴς εἶναι*, as it is there said.

38. *λαμβάνει τὸν σταυρόν.*] There is here an allusion to the Roman custom of compelling a malefactor going to crucifixion to bear his cross. And by *carrying the cross* is figuratively denoted the enduring of whatever is burdensome or irksome, in following Christ's example, or fulfilling his precepts.

— *ἀκολουθεῖ ὀπίσω μου.*] This is not a mere Hebraism, but is found in Classical writers. See Wets. It is a construction which at first involved an addition of sense, but at length became a pleonasm.

39. *ὁ εὑρὼν—ἀπολέσει αὐτήν.*] This is supposed to be an *acutè dictum*, or Oxymoron, involving a Paronomasia between the two senses of *ψυχὴ*, namely, *life* and *soul.* *Life* is an Hebrew image of *felicity*, and in this sense the word ought to be taken in the words following, *ἀπολέσει αὐτὴν* and *εὑρήσει αὐτήν.* *Εὑρὼν* is to be taken declaratively (see Smith's Scr. Test. ii. 248) i. e. expects to find or secure it.

40—42.] In the three illustrations contained in

δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά
41 με. Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν
προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου
42 μισθὸν δικαίου λήψεται. [s] Καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν s Mark 9. 41 Heb. 6. 10.
τούτων ποτήριον ψυχροῦ μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν
λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
1 XI. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς
δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ LU.
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν. 7.
2 Ὁ ΔΕ Ἰωάννης, ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα 18
3 τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ· 19
4 Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Καὶ ἀποκριθεὶς 22

these three verses the same truth is inculcated; namely, that he who should entertain with kindness himself or his disciples, in the name or quality of prophets, would thus show his respect and attachment to them, and should not fail of his reward.

40. ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται] 'and consequently he that receiveth *not* you, receiveth not me.' The treatment shown to an ambassador is in fact shown to his sovereign.

41. εἰς ὄνομα προφήτου] i. e. 'in the character of;' for ὡς προφ. By προφ. seems to be meant a *teacher* of the Gospel; and by δίκαιον, a pious *professor of it*.

42. μικρῶν.] Meaning *disciples*, as opposed to *teachers*; either because μαθητῶν may be understood at μικρῶν, from the context, or be taken substantively, as answering to (what it seems was in the original Hebrew) קטנים, and being, (as we find from the Rabbinical writings) the name given to disciples. Ποτίζειν has properly an Accus. of person (as we say, 'to give any one to drink'); but sometimes, as here, and in the Sept., one Accus. of person and another of thing, namely the liquid or its recipient. At ψυχροῦ supply ὕδατος; an ellipsis (also found after θερμὸν) like *frigida* and *gelida* in Latin, and not unfrequent in the Classical writers. The word is *expressed* in Mark ix. 41, and occasionally in Classical writers. To give a cup of cold water was proverbial for giving the smallest thing. A gift, however, sometimes so acceptable as to be regarded as no small favour. See Joseph. Ant. xviii. 6, 6. s. fin.

XI. 1. διατάσσων] 'giving injunctions.'

— αὐτῶν.] It is not clear to *whom* this refers. Chrys. and Euthym. understand the *disciples*; other ancients, the *Jews*; most modern Commentators, the *Galilæans*; according to the Hebrew idiom of using a pronoun where its antecedent is not expressed, but must be understood from the context. See Winer's Gr. Gr. § 15. 3.

3. σὺ εἶ—προσδοκῶμεν;] 'Art thou He who should come, or must we look for, i. e. are we to expect, another?' q. d. Art thou the long expected Messiah? ὁ ἐρχόμενος being a kind of title of the Messiah (see Heb. x. 37), as spoken of under that designation in the O. T., namely, as the SHILOH, the *Adonai-Jehovah*, *the Angel of the covenant*, *who should come*, and that soon. Comp. Heb. ii. 3. Few questions have been more debated than the *purpose* of John's sending this message to Jesus. Some ancients and many moderns think that he sent in order to satisfy certain doubts which had occurred to his own mind during his confinement. But surely his view of the descent of the Holy Ghost at Christ's baptism, the testimony he then heard from heaven, the divine impulse by which he recognised Jesus as 'the Lamb of God that taketh away the sin of the world,' and his own reiterated testimonies forbid such a supposition. Thus, even Dr. Pye Smith, who thinks that doubts *might* have arisen in John's mind, grants that the language of the message is rather the utterance of complaint and remonstrance [at seeming neglect] than of doubt, q. d. as Borger expresses it, Tu ita agis quasi non sis Messias, quasi alius expectandus sit. Again, to imagine that John's *confinement* should have affected the strength of his resolves, or drawn from him the language of fretful remonstrance, or peevish complaint, would do great injustice to so noble a character. In short, the opinion has been shown to be utterly untenable by Chrys., Euthym., Theophyl., and Greg., of the ancients; and of the moderns, by Hamm., Whitby, Doddr., Bp. Atterbury, in a Sermon on this text, and Mr. Benson (Hulsean Lectures, 1820, pp. 60, 67); who maintain, that John sent for the satisfaction of *his disciples*; who, mortified at seeing their master imprisoned for preaching the coming of the Messiah, and disappointed that He whom he testified to be such, should make no such claim; nor make any attempt to deliver his forerunner: stumbling, too, at the humbleness of Jesus's birth, and the lowliness of his station; and offended at his difference in character from their own ascetic master, had entertained doubts as to his Messiahship. Against *these*, therefore, the reproof at the conclusion of the reply is levelled. Hence, it was for *their* satisfaction John had sent; and as they would not heed his repeated endeavours to remove their doubts, he resolved to refer them to *Christ himself*, for the removal of their scruples: and our Lord, well aware of his intention, took the surest means of fixing the wavering minds of his disciples, by displaying such supernatural endowments as should completely answer to the predicted character of the Messiah.

The *reply* is, as Bp. Atterbury observes, not *direct* and *positive*, but so ordered only as to

LU.
7. ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ,
ἃ ἀκούετε καὶ βλέπετε. Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ 5
περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ
23 ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται. καὶ μακάριός ἐστιν 6
24 ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. Τούτων δὲ πορευομένων, 7
ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί
ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
25 σαλευόμενον; Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς 8
ἱματίοις ἠμφιεσμένον; ἰδού, οἱ τὰ μαλακὰ φοροῦντες ἐν
26 τοῖς οἴκοις τῶν ‡ βασιλέων εἰσίν. Ἀλλὰ τί ἐξήλθετε ἰδεῖν; 9
προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.
27 Οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδού, ἐγὼ ἀπο- 10
στέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς
28 κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. Ἀμὴν 11
λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων

give them an occasion of answering the question themselves, which they had proposed to Christ. q. d. 'You come to learn of me whether I am the promised Messiah. Your master has often told you I am He, but you will not believe *him.* To him you should have gone as my forerunner: to *me* it belongs not so properly to proclaim my own titles. Behold, therefore, the testimony *of God!* for the works which I am doing before your eyes bear witness that the Father hath sent me.' The description of the works in question is so framed as to be taken from a prophecy of Isaiah lxi. 1. xxxv. 5, 6, of the Messiah. As the best comment on this portion I would notice a passage of John v. 31, 36, where our Lord similarly refers to the *works* which he doth, to 'bear testimony that the Father hath sent him.'

5. πτωχοὶ εὐαγγελίζονται] 'the *poor* have the good tidings of salvation brought to them.' (See Is. lxi. 1.) A peculiar feature of Christianity, as distinguished from Judaism and Heathenism, whose priests and philosophers courted the rich, and contemned the poor. See John vii. 49, and Note.

6. σκανδαλισθῇ ἐν ἐμοί.] Meaning, 'stumble in faith;' fall off from his faith in me. Σκάνδαλον signifies *a stumbling block*, and, in a spiritual sense, what obstructs us in our Christian course, and causes us to fall away from the faith, or scruple to receive it.

7. τούτων δὲ πορευομένων.] Render, 'when they were gone;' πορ. being not unfrequently used for ἀπέρχομαι. This sense is required by the ἀπελθόντων of Luke. And so also the Pesch. Syr. renders.

— κάλαμον ὑπὸ ἀνέμου σαλευόμενον.] The Commentators are not agreed whether the words should be taken in the *natural* sense,—meaning, that it was not the sight of any *trifling* thing, such as reeds (with which the wilderness abounded), tossed about by the wind, but, &c.,—or the *metaphorical*, as figuratively descriptive of levity and inconstancy—a wavering man. The former view is adopted by Grotius, Beza, Campbell, Wets., Rosenm., Schleus., and Fritz.; the latter by the ancients generally, and, of the moderns, by Whitby, Mackn., and Kuin. The latter is more pointed and significant, but the former is more simple, and not less agreeable to the context.

8. ἀλλὰ τί] for ἢ τί, says Kuin. But Fritz. more rightly regards this use of ἀλλὰ after interrogations, as meant to deny any thing as corresponding to the objective *at*, q. d. 'If ye deny that ye went with that view, for what purpose, then, *did* ye go?' Μαλακοῖς denotes soft, and therefore fine; whether of silk, linen, cotton, or other materials. Luke says: ἐν ἱματισμῷ ἐνδόξῳ.

— βασιλέων.] Very many MSS. have βασιλείων, which is edited by Matth. and Scholz, but wrongly, for internal evidence is quite against it, inasmuch as it would produce an idle circumlocution, in the place of an expression whose simplicity and Oriental air attest its truth. The error arose from a mistake of the abbreviation for ων with that for ειων.

9. περισσότερον προφήτου.] 'something (i. e. a person) more exalted than a prophet;' namely, by his supernatural conception and birth, by his more important commission as Forerunner of the Messiah, nay as being himself the subject of ancient prophecies!

10. Quoted from Mal. iii. 1. The words, however, differ not only from the Heb. but the Sept., in one or both of which Drs. Owen and Randolph suppose a *corruption*, but without cause. Ἐπιβλέψεται is only a *free* version of פנה, which scarcely admits of a *literal* one. Indeed, some MSS. have ἑτοιμάσει, and no doubt others in the time of Christ had ἐπισκευάσει, which is a correct version of the Heb. Πρὸ προσ. μου in both the Sept. and the Evangelists, are a literal version of the Heb. לפני; instead of which the English V. has *me*, which is the true force. Thus the only real difference in the Evangelists is the supplying (for better illustration of the sense) *one* word, which is implied in another *expressed;* and in changing, for better *application* to the present purpose, μου into σου. [See Luke i. 17.]

11. οὐκ ἐγήγερται] Ἐγείρεσθαι, like the Hebrew קום is especially applied to the birth of eminent persons. (Grot. and Kuin.)

Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ LU. 7.
12 τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν! Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάν-
νου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζε-
13 ται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. Πάντες γὰρ οἱ προ-
14 φῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν· καὶ, εἰ
θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.
15 Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω! Τίνι δὲ ὁμοιώσω τὴν 31
16 γενεὰν ταύτην; Ὁμοία ἐστὶ *παιδίοις ἐν ἀγοραῖς καθημένοις, 32

— *ὁ μικρότερος ἐν τῇ βασ.*, &c.] See 2 Tim. i. 10. Heb. vii. 17.

12. *ἡ βασιλεία—βιασταί.*] Few passages have been more variously interpreted than the present. Whatever may be obscure, one thing is plain,—that the two clauses are closely connected with each other; so that whatever can be shown to be the sense of the former, will fix the sense of the latter. And here it is of importance to attend to the *general scope;* which (as in all this portion, v. 9—14.) is, to set forth the *high dignity* of the Baptist. But to advert to the interpretations in question; most of them will be found either contrary to the *scope*, or at variance with the *connection.* Among these are those which are founded on attributing an *active* sense to *βιάζ.* Leaving, therefore, to *βιάζεται* its natural force (as a *passive*,) it will be best interpreted (with almost all the ancient and the best modern Commentators) as put for *βιαίως κρατεῖται*, '*impetu quodam et cupidè excipitur Messiæ regnum.*' But if *this* sense be determined, it will fix that of *οἱ βιασταὶ*, which cannot (as Hamm., Wets., and Bp. Middl. imagine) denote 'those who had lived by rapine,' as meant of the publicans, soldiers, and the meaner crowd. This is at variance with the connection, and yields a forced and frigid sense; such, indeed, as Middl. would never have adopted, had he not been induced to do so, rather than admit one of his canons on the Article to be broken. From the context, *βιασταὶ* must denote 'persons who engage in any thing impetuously and eagerly.' So in the parallel passage of Luke xvi. 16. (which has been too little attended to), *ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.* Hence the general sense is, 'Since the Gospel has been proclaimed, there has been a rush to it. Men have been earnestly and vehemently pressing to obtain the desired blessing, as if they would take it by force.'

13. *πάντες — προεφήτευσαν.*] The *γὰρ* is causal, and has reference to v. 11, for v. 12. is, as it were, parenthetical, and the scope of it is, to point out the dignity of John: from the time of whose appearance the message of the Gospel was received with delight, and its truths were embraced with eagerness, by those whose minds were earnestly bent on forcing their way through the strait gate. The sense (which is obscure from brevity) will be made clearer by regarding *προεφ.* as put *emphatically.* We may paraphrase: '*For* all the prophets, and other sacred writers of the law (i. e. revelation) of God, and its expounders up to the time of John, did but *foreshow* and advert to as *far off*, the dispensation, which should hereafter be promulged; whereas John announced it as *at hand.*' [See Luke xvi. 16. Mal. iv. 4, 5.]

14. *εἰ θέλετε δέξασθαι.*] An impressive formula, like *ὁ ἔχων—ἀκουέτω* just afterwards; the latter soliciting *patient attention*, the former *implicit faith.* The air of this phrase (with which compare Ps. xcv. 8. and Heb. iii. 7. *ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε*,) intimates, that the doctrine announced was contrary to their expectation, which was, that Elijah would appear in person. This sense of *δέχεσθαι* (hearken, believe), both with the Accus., and used, as here, *absolutely*, is frequent in the Classical writers.

— *αὐτός ἐστιν Ἠλίας*] q. d. this is the person meant by Malachi iv. 5, and designated under that name. What is said is not at variance with the *disavowal* of the Baptist himself, John i. 21; since it is manifest that he was not Elias according to the *sense* in which Elias was expected by the Jews, i. e. the *same person.* He only *bore the name*, by figurative adoption, as being the antitype to Elias, who was the *type* of what the Baptist would be in after times. So, in Sirach 48. 10. he is represented as *ὁ καταγραφεὶς ἐν ἐλεγμοῖς εἰς καιροὺς*, &c. where for *ἐλ.* (variously written in MSS.) I conjecture *ἐλεγμῷ.* The *ι* arose from the *ι* adscript, and the *ς* from the *ε* following. That the figurative adoption of a *name* does not imply an *identity*, is admitted by the Rabbins themselves; most of whom acknowledge that the prophecy in question relates to the *Messiah.* The *typical* character of Elias is manifest from the Gospel; for as the angel (alluding to this prophecy) told Zacharias that his son would be endued with the *spirit* and *power* of Elias; so these qualifications were communicated to John in the same manner as the spirit of Moses was given to Elijah by the Holy Ghost. The resemblance between the Prophet and the Baptist was conspicuous; not only in mode of life, manners, and dress, but still more in *spirit* (with which he was exceedingly jealous for the Lord of Hosts, 1 Kings xix. 10.) and in *power*, whereby he 'turned many to the Lord their God,' Luke i. 16.

15. *ὁ ἔχων—ἀκουέτω.*] A formula often used to solicit *attention* to something of great importance, and chiefly occurring after parabolic or prophetic declarations figuratively expressed. See infra xiii. 9. Rev. ii. 7.

16. Our Lord now proceeds to expose the perverseness of the Jews by an apt similitude.

— *τίνι δὲ ὁμοιώσω.*] A form of introducing a parable or comparison, frequent in the Scriptures and the Talmud.

— *παιδίοις.*] In this reading all the Editors from Wetstein to Scholz acquiesce, instead of the common one *παιδαρίοις*, which has very little authority, and every mark of being an alteration of sciolists. *Ὁμοία ἐστὶ* only denotes that there is a *general* similarity, by which the two things

LU.
7. καὶ προσφωνοῦσι τοῖς ἑταίροις αὐτῶν, καὶ λέγουσιν· Ηὐλ- 17
ἥσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ
33 ἐκόψασθε. Ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων· 18
34 καὶ λέγουσι· Δαιμόνιον ἔχει. ἦλθεν ὁ Υἱὸς τοῦ ἀνθρώπου 19
ἐσθίων καὶ πίνων· καὶ λέγουσιν· Ἰδοὺ, ἄνθρωπος φάγος καὶ
35 οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη
ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Τότε ἤρξατο ὀνειδίζειν τὰς 20
10. πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ
13 μετενόησαν. Οὐαί σοι, Χοραζίν! οὐαί σοι, ‡ Βηθσαϊδάν! ὅτι εἰ 21
ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,
14 πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. Πλὴν λέγω ‡ ὑμῖν· 22
Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν.
15 Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου 23
καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ

compared may be mutually illustrated. Ἀγοραῖς denotes not only market-places, but those *broad places* in the streets (especially where they intersect each other), which are places of concourse, *like* market-places. Hence the words ἀγοραὶ and πλατεῖαι are often, in the Sept., used indifferently to express the same Heb. word. Καθῆσθαι is said to be, like the Heb. שׁבת, used in the sense *versari, esse.* Yet it may allude to the *posture*, so suitable to Eastern manners.

17. ηὐλήσαμεν—ἐκόψασθε.] Seemingly a proverbial expression; in which there is an allusion to the *dramatic* sports of children; who, to use their phraseology, 'play at' (i. e. represent) some action or character. So the Pharisees are compared to wayward children, who will join in no play which their companions propose; since they neither would admit the severe precepts of John, nor approve the mild requisitions of Christ. On the use of musical wind instruments both at funerals and at feasts, in airs adapted, in character, to each respectively, see Grot., Mackn., and Horne's Introd. iii. 480, 524.

18. ἦλθε.] This is *not* redundant (as some regard it) but signifies, 'came forward as a teacher and prophet.' Μήτε ἐσθίων μήτε πίνων is an hyperbolical expression, well characterizing the ascetic austerity of John. By the force of the opposition, ἐσθίων καὶ πίνων must denote the *contrary*, namely, the living like other men.

19. καὶ ἐδικαιώθη—αὐτῆς.] There is scarcely any passage in the N. T. that has been more variously expounded than this. The most probable interpretations are the following.—1. Understanding σοφία to apply to the counsels and plans of John and of Christ respectively, we may regard the sentence as a reflection of our Lord on the Pharisees, thus: q. d. 'But when the [perverseness of men has done its utmost in aspersing the preachers of true religion] *wisdom and virtue* will still vindicate themselves.' 2. Understanding by σοφία the counsels of God for the conversion of the Jews; and by τέκν. those who embrace those counsels; the sentence may be thus paraphrased: 'The conduct of John the Baptist and myself, however different, are alike conformable to Divine wisdom; and those who are enlightened by this wisdom will justify both;' i. e. will vindicate the propriety of both, as the result of different circumstances. The first interpretation would seem preferable, as more agreeable to the context; while the other is strongly confirmed by a passage of Luke vii. 29. ἐδικαίωσαν τὸν Θεόν. In either case, the καὶ is (as often) for ἀλλά: and ἀπὸ means 'on the part of,' or, 'in the case of.' And the Aorist (ἐδικαιώθη) denoting *continuance of time*, includes the present with the past.

20, 21. After censuring the perverseness of the Jews *in general*, our Lord now upbraids some of those cities, in which he had chiefly wrought his miracles, for their impenitence.

20—24. There is such a thing as determined rejection of what is known and felt to be the truth; and it must have been a principle of that kind which called forth these fearful denunciations! (Prof. Turton against Dr. Wiseman.)

21. οὐαί σοι.] Meaning, 'Woe is [reserved] to, or for thee!' Said by Divine prescience, and amply fulfilled.

— Βηθσαϊδάν.] Βηθσαϊδὰ is found in many MSS., Versions, and Fathers; and is adopted or preferred by every Editor from Mill to Fritz., except Griesb. and Scholz, who retain the common reading: and rightly; for external evidence is against Βηθσαϊδὰ, and internal by no means in its favour; Βηθσαϊδὰν being the more *difficult* reading, and therefore more probably genuine. It is not, as some imagine, in the accusative case, but is a nominative of Chaldee form.

— πάλαι.] This signifies not so much *diu* as *jamdiu.* See Robinson's Lex. on ἂν i. 1, 3.

— σάκκῳ] from the Hebrew שׂק, a coarse cloth, of linen or rough wool, worn for humiliation; as ashes were sprinkled on the head in token of sorrow. See Horne's Introd. vol. iii. p. 523.

22. πλήν.] Render, 'moreover.'

23. ἡ ἕως τοῦ οὐρανοῦ—καταβιβ.] Expressions figuratively denoting the height of prosperity and spiritual privileges, and the depth of adversity and utter ruin; ᾅδου signifying the lower parts of the earth. (Comp. Is. xiv. 13; Lam. iv. 6.) The very same image occurs in Anthol. i. 80, 15. ad Fortunam. τοὺς δ' ἀπὸ τῶν νεφελῶν εἰς ἀΐδην κατάγει.

24 γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον. Πλὴν λέγω LU. 10.
ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως,
25 ἢ σοί. Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· 21
Ἐξομολογοῦμαί σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
26 αὐτὰ νηπίοις. Ναὶ, ὁ Πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπρο-
27 σθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου· καὶ οὐδεὶς 22
ἐπιγινώσκει τὸν Υἱὸν, εἰ μὴ ὁ Πατήρ· οὐδὲ τὸν Πατέρα τις
ἐπιγινώσκει, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκα-
28 λύψαι. Δεῦτε πρός με, πάντες οἱ κοπιῶντες καὶ πεφορ-

— ἔμειναν ἄν.] Simil. Virg. Æn. ii. 56. Trojaque nunc stares, Priamique arx alta, maneres.

24. Comp. supra x. 15.

25. ἀποκριθεὶς εἶπεν.] This expression is here, as sometimes elsewhere, used where nothing has gone before to which an answer could be supposed: in which most Commentators (as Kuin.) imagine a pleonasm of ἀποκριθείς; others a Hebraism, ענה being sometimes so used. There must, however, be some *reason* for the use of either term; and Whitby seems right in supposing that there is usually a *relation* to something; i. e. to something which is passing in the mind either of the speaker or hearer, i. e. (as Fritz. says) 'either to some supposed question, suppressed from brevity, to which this is an answer (see Matth. xxii. 1. Luke v. 22. vii. 39. sq.), or to some question which might arise from certain actions.' See Mark ix. 38. Luke i. 60; xxii. 51. So Scott remarks that 'the sovereignty of God, in vouchsafing more abundant means of instruction to one city or country than to another, might excite objections; to which perhaps our Lord *answered*, when he adored the Divine conduct in a similar concern.'

— ἐξομολογοῦμαί σου.] This verb properly signifies to *fully acknowledge*, with an ellipsis of χάριν (*obligation*); and, *è consequenti*, to *return thanks*, to *praise* and *glorify*. This secondary sense it carries when followed by a Dative; and it often occurs in the Sept., where the same Hebrew word is rendered by ἐξομολογεῖσθαι, αἰνεῖν, and ὑμνεῖν.

— ὅτι ἀπέκρυψας—νηπίοις.] Meaning, as the best Expositors, ancient and modern, are agreed, 'because, having hidden these things from the wise, thou hast revealed them unto babes;' (by a similar mode of expression to that, Rom. vi. 17. Is. xii. 1.) Here, as elsewhere in Scripture, God is said to *do* what He is pleased to *permit* to be done (see Exod. vii. 4, 5. 2 Sam. xii. 11.), and what He foresees *will* be done, under the circumstances in which men are placed, though without any constraining power over the will to produce this result. The σοφοὶ and the συνετοὶ have been thought to have reference to the Hebrew חכמים and נבונים, different orders of Jewish teachers of the Law. But it should rather seem that σοφοὶ has reference to *acquired* knowledge, and συνετοὶ to natural talents (what we should express by *wise* and *talented*); while νηπ., by the force of the opposition, denotes persons of plain understanding: as in Plutarch, vi. 128.

26. ὁ Πατήρ.] Nomin. for Vocat. An idiom chiefly occurring in Heb. and Hellenistic Greek, but occasionally in the Classical writers, Greek and Latin, in which this vocative sense is imparted by the Article; the full sense being, 'thou who art the (i. e. our) Father.' The ὅτι is *emphatical;* and the full sense is: 'Yea [I do thank thee], O Father, because it was thy good pleasure that so [it should be.]'

27. This verse contains a very remarkable declaration of our Lord's personal and mediatorial dignity. (Scott.) Comp. Matt. xxviii. 18; John xiii. 3. By πάντα are meant all things relating to the counsels of God for the salvation of man, through Christ; q. d. 'The revelation of these mysteries, and the carrying into effect of these counsels are entrusted to me by the Father. And as no one can fully understand them, or the nature and office of the Redeemer, (not even the angels, 1 Pet. i. 10—12,) but the eternal Father; so, on the other hand, none (οὐδεὶς, meaning neither man nor angel) can fully know [for that is the complete sense of ἐπιγ.] the person and character of the Son [τίς ἐστὶ] but the Father.' An irrefragable proof this of the Divinity of Christ our Saviour.

This doctrine, of a certain subordination of the Son to the Father, and the origination of the attributes of Divinity with the Father, (comp. infra xxviii. 13; John iii. 35; xiii. 3; xvii. 2,) when connected with what we elsewhere learn of their equality and majesty eternal, (see John i. 18; vi. 46; x. 15,) and that which follows, of the reciprocal knowledge of the same Divine Persons, involves a mystery which, as it is utterly beyond the power of human understanding to penetrate, it is at once folly and presumption in man to attempt to fathom.

28. δεῦτε, &c.] An inference from the preceding: 'Come then,' &c.

— οἱ κοπιῶντες καὶ πεφορτισμένοι.] Some, understanding these words of the *Jews*, take them to refer to the burdens of the ceremonial law; and the additional injunctions of the Rabbis, called φορτία βαρέα, δυσβάστακτα, Matt. xxiii. 4. Others of the *Gentiles*, with reference to the burden of *sin*. It should seem best to take them (with Chrys., Origen, and Theophyl.) of *both* Jews and Gentiles, and meant to apply as the case might be; to the Jews, in both senses, to the Gentiles, in the *latter;* and, of course, ἀναπαύσω will be interpreted accordingly. They may, indeed, be referred to those of every age, who labour under the slavery of sin, from which they can alone be released by taking on them the

MK. LU.
2. 6. τισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. Ἄρατε τὸν ζυγόν μου ἐφ' 29
ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ
καρδίᾳ· καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. ὁ γὰρ 30
ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.
23 1 XII. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάβ- 1
βασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ
24 2 ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. Οἱ δὲ Φαρισαῖοι 2
ἰδόντες, εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν, ὃ οὐκ
25 3 ἔξεστι ποιεῖν ἐν σαββάτῳ. Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγ- 3
νωτε τί ἐποίησε Δαυὶδ, ὅτε ἐπείνασεν, [αὐτὸς] καὶ οἱ μετ'
26 4 αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς 4
ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φα-
γεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;
Ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς 5

yoke and service of Christ. Comp. John viii. 34—36.

29. ἄρατε—ἐμοῦ.] Meaning, 'become my disciples,' (or, as it is just after said, 'learn of me'); by a metaphor familiar to the Jews, and not unfrequent with the Gentiles, whereby a law or precept is called a yoke, with allusion to oxen which are in harness. Comp. Zech. ix. 9. Πρᾶος signifies gentle, mild in his government; as opposed to the tyranny and haughtiness of the Scribes and Pharisees. This clause, πρᾶος—καρδία, is, in some measure, parenthetical; and meant by our Lord to recommend himself to their choice as a teacher. Ἀνάπαυσις denotes not only relief from the burdens of the Jewish ceremonial law, but relief from the sense of unforgiven sin; including all the comforts and blessings of the Gospel, both in this world and in the next.

30. χρηστός.] As spoken of a *burden*, the word denotes εὔφορος (comp. 1 John v. 3), i. e. what is suited to the strength of the bearers. The meaning is: 'The services I shall require are a reasonable service, and comparatively light.' So Plato Epist. 8. μετρία ἡ Θεῷ δουλεία· ἄμετρος δὲ ἡ τοῖς ἀνθρώποις.

XII. 1. ἐν ἐκείνῳ τῷ καιρῷ.] An indefinite phrase, signifying '*about* that time,' not necessarily connecting what follows with the preceding. The exact time is indicated by Luke vi. 1.

— σάββασι.] This term (by the usage of both the Sept. and the N. T.) has only the force of a singular. The Sabbath here meant is (as we find from Mark and Luke) the Sabbath called δευτερόπρωτον. Τίλλειν conjoined with ἐσθίειν, *implies* what Luke *expresses* by ψώχοντες. It appears from Deut. xxiii. 25, that it was allowed by the law, to pluck ears of corn with the hand in another's field.

2. οἱ δὲ Φαρ. εἶπον αὐτῷ.] Luke makes the words addressed to the *disciples*; but there is, in reality, no discrepancy; for though addressed to *them*, they were meant for *Jesus*, and no doubt uttered in his hearing. Hence Luke himself expresses more strongly than Matthew and Mark, that *Jesus* made answer to them.

— ὃ οὐκ ἔξεστι κ. τ. λ.] That, however, was a disputed point; for, though Moses had forbidden all *servile* work on the Sabbath day;—it was a controverted point what *was*, and what was not such. *Reaping* was admitted to fall under the former class; and the plucking of ears, being a sort of reaping, was forbidden by the more rigid Rabbis. That rigidity, however, (especially when the action was done from necessity), was contrary to the *spirit* of the law. See Exod. xii. 16. But our Lord only meets the accusation, by urging, that the thing was not done purposely, but from necessity; on the score of which, or for the performance of a work of charity, he shows that the ceremonial law may be dispensed with.

3. αὐτός.] This has no place in many of the MSS., and some Versions; and has been thrown out, or disapproved, by the Editors in general from Mill to Scholz, but is retained by Matthæi and Fritz.: rightly, I think, for not only external but internal evidence, is in favour of the word; which, as Fritz. observes, is necessary to the connection: αὐτὸς—αὐτοῦ being said, κατ' ἐπανόρθωσιν, of which he adduces several examples, from both the N. T. and the Classical writers, as Acts xi. 14. ὃς λαλήσει ῥήματα πρός σε ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. John ii. 12.

4. οἶκον τοῦ Θεοῦ.] Not the *Temple*, (which was not then built,) but the court of the *Tabernacle*, which preceded it. See Horne's Introd.

— τοὺς ἄρτους τῆς προθέσεως] for ἄρτους τοὺς προτιθεμένους, as often in the Sept. Εἰ μὴ is for ἀλλὰ, when a negative sentence has preceded. A use called Hebraistic; though occasionally found in the Classical writers. It occurs also at 1 Cor. vii. 17. Rev. ix. 4. [*Comp.* 1 Sam. xxi. 6. Exod. xxv. 30. Lev. xxiv. 6; viii. 31.]

5. ἐν τῷ νόμῳ.] See Numb. xxviii. 9, from which and other passages of the O. T. it appears that more beasts were sacrificed (and, of course, slain and prepared for sacrifice) on the Sabbath than on any other day, and of course more servile work, of every kind, must have been done by the priests. From the above, then, and all such passages, the *inference* is, that 'the action, which would otherwise be a profaning of the Sabbath, being done by the especial command of God, the priests in doing what they do must be blameless.'

— βεβηλοῦσι.] Not really so, but only in letter, not in spirit: as those may be said to

MK. LU.
ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; 2. 6.
6, 7 Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ * μεῖζόν ἐστιν ὧδε.—Εἰ δὲ
ἐγνώκειτε τί ἐστιν, "Ἔλεον θέλω καὶ οὐ θυσίαν," οὐκ ἂν
8 κατεδικάσατε τοὺς ἀναιτίους.—Κύριος γάρ ἐστι [καὶ] τοῦ 28 5
σαββάτου ὁ Υἱὸς τοῦ ἀνθρώπου.
9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 3.
10 Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώ- 1 6
τησαν αὐτὸν, λέγοντες, εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; 2 7
11 ἵνα κατηγορήσωσιν αὐτοῦ. Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται
ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ
τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ

violate a law, by doing what, unless the worship of God had excused it, it would not have been lawful for them to do. So the Rabbins speak, when they say that the Sabbath is *lawfully violated* by doing such and such sacerdotal works, and that 'there is no Sabbatism in the Temple.'

6. *τοῦ ἱεροῦ—ὧδε.*] Our Lord here anticipates an objection; q. d. 'But *you* are no Priest, nor is your work for the benefit of the Temple.' To which he does not directly reply, '*I* am one greater than the Temple;' but, modestly and delicately, 'here is *something* (i. e. one) greater than the Temple;' even the *Lord* of the Temple, whose coming was foretold by Malachi, iii. 1. *Μεῖζον*, which is preferred by nearly all the Editors and Commentators, and edited by Matth., Fritz., and Scholz, is evidently the true reading; being found in the greater part of the MSS., the Edit. Princ., and many of the Greek Fathers. The sense is the same as ver. 41. *καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε* (*ἔστι*): and 42. *πλεῖον Σολομῶνος*, and Luke xi. 31.

7. *εἰ δὲ ἐγνώκειτε τί ἐστιν.*] A delicate mode (as supr. ix. 13.) of asserting the excellency of a thing. The passage cited is Hos. vi. 6, before adduced at ix. 13. *Ἔλεον* and *ϑυσ.* stand, respectively, for the virtues of charity and benevolence, and the works of the ceremonial law.

8. *Κύριος—ἀνθρώπου.*] Grot. and many other eminent Commentators maintain that *ὁ υἱὸς τοῦ ἀνθρώπου* here signifies *man* generally; which may seem to be countenanced by the parallel passage of Mark ii. 28. But in all the other 87 passages of the N. T. where it occurs, the expression signifies the Son of man, *the Messiah;* which sense also the *Article* requires: whereas *υἱὸς τοῦ ἀνθρώπου* without the Art. as invariably denotes *a* son of man, a man. Neither does the *ὥστε* at Mark ii. 28, compel us to take the phrase to denote *man;* since it may be *continuative*, introductory of a new argument, and signify *moreover;* on which sense see examples in Hoogev. Part. See more in Hamm., Whitby, and Doddr. As to the *γὰρ* of the present passage, it may refer to something not expressed, but merely what is passing in the mind of the speaker; an idiom very frequent in all writers, Scriptural and Classical. And here the suppression is evidently from the same cause that produced the use of *μεῖζον* for *μείζων*. It will clear the construction to consider ver. 7 as parenthetical, and to refer the *γὰρ* to ver. 6; q. d. 'There is one here greater than the Temple [and his sanction will warrant the breach of any such ceremonial institution as that of the Sabbath]; *for* the Son of man,' &c. Thus the *δὲ* at ver. 6 has an *explanatory* force, and may be rendered *now*, as at Mark xvi. 8, *εἶχε δὲ αὐτοὺς τρόμος*, and John vi. 10, *ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ*. Acts xxiii. 11, in all which cases the passages are admitted to be parenthetical.

The *καὶ* before *τοῦ σαββάτου* is not found in the great body of the MSS., nor in several of the Greek Fathers; and is cancelled by Matth., Griesb., Knapp, Vater Fritz., and Scholz, as having probably been introduced from the parallel passages of Mark and Luke. And one can hardly imagine it to have been here omitted, in so many MSS., by accident or design; since in the passages of Mark and Luke not one MS. omits it. If retained, it may be rendered '*even.*'

9. *αὐτῶν*] i. e. of the people to whom he had now come.

10. *τὴν χεῖρα ἔχων ξηράν.*] Meaning (by the force of the Article, which is here, and in the parallel passage of Mark, used *κατ' ἐξοχὴν*), the *right* hand, as expressed by Luke. This is not to be understood of a *partial paralysis* (as some suppose); but (according to the most accurate inquirers) of an *atrophy of the limb*, occasioned by an evaporation of the vital juices, involving an inability to move the nerves and muscles; which must also be meant at 1 Kings xiii. 4.

— *ἐπηρώτησαν αὐτὸν*, &c.] Mark and Luke only say, '*watched* him;' and do not mention any *question*, at least not expressly; though in the latter it is manifestly *implied* in the words *ἐπερωτήσω ὑμᾶς τι* (v. 9.)

— *εἰ ἔξεστι*, &c.] From the Rabbinical citations it appears that it had been decided by the Doctors unlawful to heal any one on the Sabbath-day, unless he were in imminent peril of life. Yet it appears from Luke xiv. 3, that our Lord, at length, made the Pharisees almost ashamed to advance the principle. [*Comp.* Luke xiii. 14. John ix. 16.]

11. *τίς ἔσται ἐξ ὑμῶν*, &c.] A form of speaking used when a general truth is to be illustrated by a particular example, see Herm. on Soph. Trach. 451. [*Comp.* Luke xiv. 4, 5.]

— *ὃς ἕξει πρόβατον ἕν.*] Some render, 'a single sheep.' But thus the comparison is perturbed and obscured, and that by *προβ. ἓν* is only meant, 'a sheep,' is plain from the parallel passage of Luke xiv. 5, *τίνος ὑμῶν ὄνος ἢ βοῦς*, &c. The expression is, in short, Hebraistic. So

MK. LU.
3. 6. ἐγερεῖ; Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου! ὥστε 12
5 10 ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. Τότε λέγει τῷ ἀν- 13
θρώπῳ· Ἔκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινε· καὶ ἀπο-
6 11 κατεστάθη ὑγιὴς ὡς ἡ ἄλλη. Οἱ δὲ Φαρισαῖοι συμβούλιον 14
ἔλαβον κατ' αὐτοῦ, ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. Ὁ 15
7—11 δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ ἠκολούθησαν αὐτῷ
ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· καὶ ἐπετίμησεν 16
αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. ὅπως πληρωθῇ τὸ 17
ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος· Ἰδοὺ, ὁ παῖς 18

1 Kings xx. 13, נביא אחד, a prophet; and Matt. xxi. 19, *συκῆν μίαν*. At *ἐὰν ἐμπέσῃ* there is a Hebraic or Hellenistic construction. Some, too, suppose an *anacoluthon* at *οὐχὶ κρατήσει*. But this is, with reason, rejected by Fritz. Ἐγερεῖ, 'will lift it out,' *ἀνασπάσει*, Luke xiv. 5. Of this, which is a rare sense of the word, an example has been adduced from Philo. This was, we find, allowed by the earlier Rabbins, but forbidden by the later ones.

12. *καλῶς ποιεῖν*.] Render, 'to do good.'

13. Having given this exposition of the true nature of the Sabbath, our Lord at once silences their cavils by miraculously healing the withered hand, and that without labour, even by the divine power of his word only.

— *ἀποκατεστάθη*.] The term properly signifies to bring any thing back to its former situation, or state; and figuratively, to restore to health, as in the Sept. and some later writers.

14. Comp. John x. 39. xi. 53.

15. *ἀνεχ. ἐκεῖθεν*.] Namely, as we find from Mark, to the sea-coast.

— *καὶ ἠκολούθησαν*, &c.] See a full account in Mark iii. 11.

17. *ὅπως πληρωθῇ*.] See Note supra i. 22.

18. *ἰδοὺ, ὁ παῖς μου*, &c.] This prophecy (from Is. xlii. 1.) differs in the wording somewhat from the Hebrew, and yet more from the Sept.; which is supposed to have been corrupted; and the words Ἰακὼβ and Ἰσραὴλ (of which there are no traces in the Heb.) are thought to have been inserted *by the Jews*, that the passage might not be applied to the Messiah; but, I apprehend, without reason. The words were, it should seem, at first, noted in the *margin* of some very ancient Archetypes; and then were introduced, inadvertently, into the *text* by the scribes. Thus Eusebius testifies that the words were, in his time, *obelized* in the Sept., and were not expressed in the other Greek Versions; that is, not even that of Aquila the Jew; which is certainly very adverse to the above suspicion. In short, in the first two verses (at least as far as *οὐ σβέσει*), there is very little variation from the Hebrew, certainly none of any importance; and where there *is* any at all, it is justified by the Sept. And as to the variation of the Sept. from the *Evangelist*, it is not (up to the above words) any greater diversity than that of a *free* version as compared with a *literal* one; that is, if the words of the Sept. be emended from MSS., and a *great corruption*, which at present exists, be removed. For such I consider *ἀνήσει*, which yields a sense directly the reverse to that which is required by the context. I have no doubt but that the true reading is *ἀναΰσει*, *will exclaim*. The word occurs in Theocritus, Id. iv. 37, and elsewhere. The abbreviation for *αυ* is sometimes confounded with *η*. Bp. Randolph thinks the Evangelist here followed some old translation different from the Sept. But that is too hypothetical a view: whether there *was* any such version so early as the time of St. Matthew may be doubted. It should rather seem, that the Evangelist, observing the Sept. not to give a faithful representation of the original, *corrected* it agreeably thereto, and conformably to what had already appeared in the *Syro-Chaldee* edition of his Gospel.

The greatest difficulty, however, connected with this passage rests on the words *ἕως ἂν ἐκβάλῃ—ἐλπιοῦσι*. There is here a considerable variation from both the Sept. and the Hebrew; though it will be found to involve no real discrepancy. Let us, however, first examine the variation between the *Hebrew* and the *Sept.* The translators by *ἔθνη* thought proper to give the *meaning* intended by the Prophet, rather than the *literal expression;* which would have required *νῆσοι*. The sense is, the 'most remote nations, not only the Jews, but the Gentiles.' As to the diversity in *ὀνόματι* (for the Heb. תורה means *law* or *doctrine)* we may *either*, with Schleus., suppose *ὀνόματι* to be used in the sense *law* or doctrine, as in various passages of the N. T., which he so explains in his Lex. Nov. Test.; *or* we may suppose the true reading to be *νόμῳ*. So in Ps. cxx. 4, instead of *ὀνόματος* several MSS. have *νόμου*, which is required by the Hebrew, and was edited by Grabe. However, as both methods seem somewhat precarious, I should prefer supposing that the Sept. translator here, as before, chose to express the *general sense* in a *very free* version; and that the Evangelist followed the Sept. as far as he thought it sufficiently faithful, and to his purpose.

But there yet remains one diversity to be discussed; which is, I apprehend, quite irreconcilable, namely, *ἀναλάμψει*. But this, again, I suspect, proceeds from corruption in the present text. For *ἀναλ.* I have no doubt that the Sept. wrote *ἀνακάμψει*; and also that a negative particle has here (as occasionally in all authors) slipped out. Thus *οὐκ ἀνακ.*, 'he will not give way or desist.' (See Cebes cited by Steph. Thes. in v.) expresses the true sense of the Heb. לא יכהה. Finally, to advert to the difference between the *Hebrew* and the *Evangelist*, this consists, 1. in the omission of several words, and 2. in the *change* of others. But neither, I apprehend, involves any real *discrepancy;* for the sense, as will be seen, is precisely the same. The Evangelist seems to have purposely omitted

μου, ὃν ᾑρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν MK. 3. LU. 11.
ἡ ψυχή μου. Θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ
19 κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, οὐδὲ
κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν
20 φωνὴν αὐτοῦ. Κάλαμον συντετριμμένον οὐ κατε-
άξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ
21 εἰς νῖκος τὴν κρίσιν. καὶ [ἐν] τῷ ὀνόματι αὐτοῦ
ἔθνη ἐλπιοῦσι.
22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφὸς, 14
καὶ ἐθεράπευσεν αὐτόν· ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν
23 καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μήτι
24 οὗτός ἐστιν ὁ υἱὸς Δαυΐδ; Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· 22 15
Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ

part of the words, because they were not very suitable to his purpose; and probably were even then very corrupt in the Sept.: and in expressing the sense of the *others*, he chose (as is often done in Scripture) to *blend* together the two clauses לאמת יוציא משפט and ישים בארץ משפט into one, and express the SUBSTANCE of them. So that the sense of the words ἕως ἐκβάλῃ (answering to ἐξοίσει in the Sept.) εἰς νῖκος τὴν κρίσιν is this: '[And thus will it be] until he send forth [over the whole earth] his Rule of life [the Gospel] conquering and to conquer:' literally for conquest; namely spiritual conquest. On this sense of κρίσις see Schleusn. and Wahl, and Bp. Lowth on Is. xlii. 4. The article is, as often, put for the pronoun possessive; as the later Syriac translator saw, and also the early interpreters; for to *them* we may attribute the αὐτοῦ which is added in several MSS. The Evangelist has shown the true *application* of the prophecy; the chief import of which is centred in the second verse. The whole has reference to the *quiet* and *unostentatious* mode in which Christ promulgated his religion; not resorting to violence or clamour, or offering resistance to oppression; but employing the mildest means: by which, however, it would at length be spread over all the nations of the universe.

— ὁ παῖς μου.] The Messiah is spoken of under the name of παῖς, from his having taken upon him the form of a servant (Phil. ii. 7.) and from his general obedience, in quality of Son, to God the Father.

— ᾑρέτισα.] Αἱρετίζειν signifies properly to *choose*, and from thence, as here, to *love* and *favour*.

20. λῖνον τυφόμενον] i. e. a smoking lampwick, τυφ., dimly burning, and ready to go out in smoke. So Plut. Solon. 1. παρεφύλαξε τυφομένην ἁδροῦ πυρὸς, ἔτι ζῶσαν, φλόγα. In this and the former we have lively images of extreme weakness, importing profound humility and contrition. And here (as often in the Greek writers) by the negation of one thing is implied the affirmative of the contrary; q. d. he will *strengthen* wavering faith, and *rekindle* nearly extinct piety.

21. καὶ ἐν τῷ ὀν. αὐτοῦ—ἐλπ.] These words correspond exactly with the Sept., but not literally with the Hebrew, which may be rendered, 'And for his law the isles shall wait.' But by אים the Prophet, we may suppose, meant Gentiles *the most distant*. For תורה the Sept. expressed the general sense freely, which, according to a closer rendering, is that 'in his name and תורה Law, or Revelation, shall the uttermost Gentiles trust for salvation.'

The ἐν does not appear in various MSS., the Ed. Princ., and some Fathers; is marked for omission by Wets. and Vater; and is cancelled by Matth., Griesb., and Scholz. But as both the Heb. and Sept. have a preposition, it should seem probable that the sacred writer, in adopting this image from the Sept., would take the *preposition* as well as the other words; which, indeed, can scarcely be dispensed with, since its omission destroys the construction. And in all other cases *some* preposition, either ἐν or ἐπὶ, is used. So in Rom. xv. 12, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι, and 1 Cor. xv. 19.

23. ἐξίσταντο.] 'Εξίστασθαι properly signifies, by an ellipsis of τοῦ νοῦ, to be moved out of one's mind; and fig. to be *greatly astonished*. Μήτι is to be rendered *num*, or *an forte*, not *nonne*; for, the former implies that *disbelief* preponderates; the latter, *belief*. The multitude seems to have spoken thus modestly, to avoid offending the Pharisees. By υἱὸς Δαυΐδ is meant the *Messiah*, promised under that character. The multitude inferred Jesus to be such, from the fulfilment, under their eyes, of the prophecy of Is. xxxv. 5.

24. The Pharisees, being compelled to acknowledge the working of miracles by Jesus, endeavour to elude the proof of his Messiahship, by imputing the thing to diabolical agency.

— οὐκ ἐκβάλλει—εἰ μή.] This is not merely an idiomatic way of saying δαιμόνια ἐκβάλλει ἐν τῷ Βεελ. (as the Latin *non nisi*) but rather a sort of unwilling admission of the fact.

— ἄρχοντι τῶν δαιμ.] Not only was an hierarchy of *good* angels held, but a subordination and headship was believed to exist among the *evil* ones. And this not only by the *Incantores* and *Exorcistæ*, &c., but by the Rabbis, and even the Grecian *Philosophers*.

MK. LU.
3. 11. ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις 25
23 17 αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς
24 ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς
26 18 οὐ σταθήσεται. Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, 26
ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
19 Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν 27
ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.
20 Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα 28
27 21 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Ἢ πῶς δύναταί τις 29
εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ
διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν
23 οἰκίαν αὐτοῦ διαρπάσει. Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι· 30
28 καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. Διὰ τοῦτο λέγω 31

25. εἰδὼς τὰς ἐνθυμήσεις.] This does not refer to what immediately precedes, but to something then said by our Lord, but unrecorded by Matthew, though preserved by Luke xi. 16, ἕτεροι δὲ, πειράζοντες, σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. Comp. infra ix. 3, with the parallel passages.

— πᾶσα βασιλεία, &c.] The above foul imputation our Lord now rebuts; using a proverbial saying (similar to many cited from the Greek and Rabbinical writers) in which we have an *argumentum ab absurdo*; q. d. 'The safety of a *state* or of a *family* is promoted by concord, and destroyed by dissension.' Now, if Satan were to combine with me in expelling his demons from the bodies of men, whither he has empowered them to enter, he would be at variance with himself, would act foolishly, and his authority could not continue.

27. Having shown the absurdity of their argument, he now turns their own weapons against them.

— ἐν Βεελζεβούλ.] That there were persons among the Jews who professed to cast out demons by exorcisms, and invocation of the God of Abraham, Isaac, and Jacob, we learn both from the Scriptures (see Luke ix. 49. Acts xix. 13. Mark ix. 38), and from Joseph. Ant. viii. 2, 5. vii. 6, 3, and from the early Fathers (as Justin Martyr, Irenæus, Origen, Tertullian, and others); also Lucian, Trag. p. 171. The argument, therefore, is, 'If those who cast out demons prove themselves to be leagued with Satan, then must *your disciples* be *also* leagued with him; and the censure will apply to *them* as well as unto me.' It affects not the argument whether the demons were really expelled by such exorcism (though it might *sometimes* happen, by the permission of God); it is sufficient for the *argumentum ad hominem*, that the Pharisees *thought* they were expelled, and did not attribute it to the agency of Satan. Υἱοὶ, by an idiom derived from the customs of the Jews, denotes *disciples*. See 1 Kings xx. 35. 2 Tim. i. 2.

28. ἐν πνεύματι Θεοῦ] 'by divine energy;' as in Luke xi. 20, ἐν δακτύλῳ Θεοῦ. See Middleton, G. A. p. 168. The reasoning is this: 'But if I cast out demons by *divine* power, I perform *miracles* by the aid of God: hence it follows, that I am *sent* from God. But if I be sent from God, you should believe me, when I announce to you the kingdom of God.'

— ἔφθασεν.] Schmid. and Fritz. take this to be a strong expression, signifying 'is come upon you before you are aware.' It rather means, 'is *already* come upon you.' So in Luke xi. 20. 1 Thess. ii. 16.

29. The purpose of this verse is to show, by a fresh illustration, the folly of supposing that he acts by a power from, and consequently *under* Satan; since he evinces *superiority* over him, by overpowering him, and despoiling him of his authority; q. d. 'If (as all must confess) he who binds another is stronger than he who is bound by him, you will easily perceive that I must be far more *powerful* than the Prince of demons.'

— ἢ πῶς.] This use of ἢ (*else*) is remarkable. It may be rendered *or else*. Examples may be seen in Robinson's Lex. in voc. 2. a., in addition to which I add Joseph. Bell. ii. 2, 5, fin. ἢ ποταπὸν——; Πῶς is here, as often, used in questions which serve to affirm the contrary; q. d. 'ye cannot.'

30. ὁ μὴ ὢν, &c.] Here we have another proverb; of which the *converse* holds equally true, (and is used by Christ at Luke ix. 50); as often in adages, (see Prov. xxvi. 4, 5,) each being applicable, according to *circumstances*. On the distinct measure and proper import of each, see Bp. Taylor's Works, xiv. 301, and Simeon's Hor. Hom. vii. 282. The scope of the reasoning is, that 'there can be no *collusion* between Satan and himself; since they are, and must necessarily be, in opposition to each other,' agreeably to the proverb, &c.

— σκορπίζει.] This, like συνάγω before, seems to have been an agricultural term; the former signifying to *scatter abroad* grass, to be made into hay, or corn, to be dried by the sun; the latter, to *collect* it into heaps.

31. διὰ τοῦτο.] Our Lord now proceeds to declare the awful nature of the sin they had been guilty of. Comp. Luke xii. 10. And here it may be observed that there is scarcely any point in the interpretation of the N. T. which has been more debated than the nature of the BLASPHEMY AGAINST THE HOLY SPIRIT, of which it is here said, that 'it shall *not be forgiven*.' It would be a waste of time to *read*, still more to detail and review, the far greater part of the interpretations

ὑμῖν· πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώ- MK. 3.
ποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς
32 ἀνθρώποις. Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ τοῦ ἀνθρώ-
που, ἀφεθήσεται αὐτῷ. ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ 29

propounded by Theologians, ancient and modern, of this verse. These may, however, be seen in the Critici Sacri, Poole's Syn. Suicer's Thesaur. i. 69, 8, Wolf, Kœcher, Kuinoel, and lastly in Bingham's Antiquities of the Christian Church, L. xvi. ch. 7. In order to ascertain the true sense, it is of importance to attend carefully to the *connection*, and to gather what help we can from the parallel passages. Now the *connection* should seem to be decided by the formula διὰ τοῦτο, which introduces what is said; and has reference not so much to the words which have *just preceded*, as to the *whole* of the foregoing matter; and especially points at the diabolical calumny which had been uttered by the Scribes, in attributing the undisputed miracles of Christ to the agency of the Devil; as is certain from Mark iii. 28, 30, ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει, of which the full sense is ['this denunciation was uttered] because they said,' &c. The main question on which the whole hinges is, whether it be the conduct of the Pharisees *on this particular occasion*, that is meant, or that of the same persons soon *afterwards*, by *similarly calumniating* the supernatural gifts of the Spirit, shortly afterwards poured forth, after the resurrection and ascension of Christ. The latter view is strenuously and ably maintained by Whitby, Baxter, Hamm., Doddr., and Mack., whose arguments may be stated in the words of Mr. Holden, as follows: '1. It is declared, that whosoever speaketh a word against the Son of man, it shall be forgiven him;' and, therefore, the Pharisees, in calumniating his miracles, were not guilty of the unpardonable sin. '2dly. The sin against the Holy Ghost could not be committed during our Saviour's abode on earth, as the Holy Ghost was not given till after his ascension, John vii. 39. xvi. 7. Acts ii. 1, seq. 3dly. In St. Luke xii. 10, our Saviour makes the same declaration respecting this sin, when no calumny against him was uttered.' These arguments, however, are by no means conclusive. As to the 1st and 3d, they proceed on a false supposition; for blasphemy *could* be committed during our Saviour's lifetime; since, though the Holy Ghost was not given to men until after Christ's ascension, and even then only occasionally and limitedly, to Christ it was given *perpetually*, and *without measure;* as is plain from John iii. 34, οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα, where compare the text. The 3d argument has not the least cogency; since in St. Luke the *order* of the events is very little observed, and the occasions when things were said, is often rather intimated than indicated. The only one of any weight that has been urged is, that the Pharisees present could not be thought utterly inexcusable, since the crowning evidence of Christ's Messiahship, by his resurrection and the subsequent effusion of the Holy Spirit, had not yet been afforded. But that argument is more specious than solid; and involves a sitting in judgment on our God's proceedings: in the words of St. Paul, it is ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν. The crime of the Pharisees was, assuredly, all things considered, *greater* than that committed by those who afterwards spoke evil of the supernatural gifts of the Holy Spirit. It was, as Archbp. Secker observes, 'the *greatest* and most wilful obstinacy in wrong that can be imagined, when they and all around them saw the most illustrious and beneficial miracles done in confirmation of the most holy and benevolent doctrines, to stand out in opposition to both; to insist that the Devil conspired against himself, rather than own the finger of God, where it was so exceedingly visible; not only to oppose, but to revile, the strongest evidence laid before them in the fullest manner, and that, very probably, against the secret conviction of their own hearts; such behaviour manifests the most hardened and desperate wickedness.' In short, when we consider the extreme harshness of supposing, that what was said in immediate connection with the conduct of the Pharisees, and introduced by a formula *confining* it to that, was not meant to be understood of *that*, but of *another* offence which bore an affinity to it, we shall see that the interpretation in question is really untenable. There is the more reason to warn Biblical students against embracing it; since it was the adoption of it by the Latin and some Greek Fathers, and the subsequent extension of it to speaking evil of the *operations* of the Holy Spirit *generally*, even of his *graces*, which opened a door to the grievous errors into which those Theologians, of the ancient and earlier modern School fell, who almost made the *Sin* (as they inaccurately term it) *against the Holy Ghost*, to consist in a wilful opposition to the teaching of the Spirit, in respect to what such men persuade themselves is alone the truth, as it is in Jesus. Hence the passage has been quoted by Romanists against Protestants, and by Protestants against Romanists; by orthodox Protestants against heterodox Protestants; and *might* be adduced by the *maintainers* of the lying miracles of the day against those who *reject* them. Nay, it has been explained of *obstinate resistance* to the *graces* of the Holy Spirit by invincible hardness of heart and impenitence; or of *apostasy*, or of *falling into mortal sins after the grace of the Holy Spirit in baptism.* Yet those who maintain these various views are constrained to, *virtually* at least, admit the crime to be pardonable; which seems contrary to our Saviour's words. Besides, it could not be the design of our Lord, to utter what should prove, as it were, a trap for the consciences of men; and should operate to fill timid, though sincerely pious persons, with vain alarm; or to furnish arms for Church polemics to wield one against another *ad infinitum.* At the same time it must be remembered that most of the offences which have been thought to *constitute* the blasphemy against the Holy Ghost, *bear some affinity* thereto; being, if not *blasphemy*, at least *sin* against the Holy Spirit, 'doing despite to the Spirit of Grace, and bringing swift *destruction* on those who habitually commit them.'

ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν ‡ τούτῳ ‡ τῷ αἰῶνι οὔτε
a Supr. 7. 17. Luke 6. 43, sq. ἐν τῷ μέλλοντι. [a] Ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν 33
καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν
καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώ-
b Supra 3. 7. & 23. 33. Luke 6. 45. σκεται. [b] Γεννήματα ἐχιδνῶν! πῶς δύνασθε ἀγαθὰ λαλεῖν, 34
πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ
στόμα λαλεῖ. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ 35
[τῆς καρδίας] ἐκβάλλει [τὰ] ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος
ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. Λέγω δὲ ὑμῖν, 36
ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώ-
σουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Ἐκ γὰρ τῶν 37
λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικα-
σθήσῃ.
Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων 38

32. οὔτε ἐν τούτῳ—μέλλοντι.] According to a common form of speaking frequently used by the Jews, importing *never*. So R. Eleazer (of the Samaritans) 'You shall not build with us, either in this world, or the world to come.' For *presumptuous* sins, like this, no expiation was provided, even under the Jewish law.

— τούτῳ τῷ.] The greater part of the MSS., and many early Editions have τῷ νῦν, which is confirmed by 1 Tim. vi. 17. 2 Sam. iv. 10. Tit. ii. 12, is preferred by Wets., and edited by Matthæi and Scholz. And this I should have received, had it not been liable to some suspicion of having arisen *ex interpretatione*. Besides, none of the passages cited from the Rabbins support it.

33. ἢ ποιήσατε, &c.] '*ponite*, suppose, consider.' A Latinism for τίθετε. Robinson (Lex.) explains it, 'to make [by supposition], as we should say, *assume* the tree to be good.' So Dionys. Hal. Ant. iv. 6. Xen. Anab. v. 7, 9, ποιῶ δὲ ὑμᾶς ἐξαπατηθέντας—ὑπ' ἐμοῦ ἥκειν εἰς Φᾶσιν. There is here a *return* to the course of argument, interrupted by the solemn warning at vv. 31, 32. The words, which have the air of an adage, are by some Expositors applied to the *Pharisees*. And this may seem supported by the parallel passages at Matt. vii. 17, and Luke vi. 44. But from the context, they are better referred (with the best Commentators), to our *Lord himself*. q. d. 'Account the tree as good, which produces good fruit; or the tree bad, which produces bad fruit. The goodness of my doctrine argues its *divine* origin, as good fruit a good tree.'

34. Our Lord now *applies* the argument adverted to in the foregoing verse. Πῶς δύνασθε ἀγ. λαλεῖν. A popular idiom, importing that it is morally possible. On γενν. ἐχιδ. see Note supra, iii. 7. A yet stronger expression occurs at xxiii. 33.

— ἐκ γὰρ τοῦ περισσεύματος, &c.] A proverbial expression, with which Wets. compares Menand. ἀνδρὸς χαρακτὴρ ἐκ λόγων γνωρίζεται. Aristid. οἷος ὁ τρόπος, τοιοῦτος καὶ ὁ λόγος.

35. ἐκβάλλει.] For προφέρει. It is not, however, a Hebraism, as some say; for examples are adduced from the best Greek writers.

— τῆς καρδίας] is omitted in the greater part of the MSS., the Edit. Princ., and several Versions and Fathers; and is cancelled or rejected by all the Editors from Mill downwards. It was, no doubt, inserted from the preceding verse, or the parallel passage in Luke vi. 45. The τὰ before ἀγαθὰ has no place in very many MSS., the Edit. Princ., Matthæi, and Scholz, and liable to the strong objections stated by Middleton. Some, indeed, as Raphel, Wets., and Fritz., trace a peculiar sense arising from the addition of the Art. to ἀγαθὰ, and its rejection after πονηρά. But on the sense itself they widely differ; and the principle on which they go is too fanciful to be admitted.

36. Our Lord here closes his address by a solemn declaration, intimating that for such sins of the tongue God would bring them into judgment.

— ἀργόν.] On the sense of this word there has been no little difference of opinion. Some explain it *vain*, *unedifying*. And there is something to countenance this in the use of the Chald. בטיל. And so Joseph. Antiq. xv. 8, 4. λόγον ἀργὸν ἐᾶν, 'without producing any effect.' But although that sense (which is ably supported by Wets.) may be not inapposite, yet it is not so apt as that of *useless*, *pernicious*, propounded by others; in which there is a *litotes* common to many words of similar signification. The scope of the passage, however, is most in favour of the interpretation of Chrys., Whitby, and Campb., *false*, meaning especially falsehood, combined with *calumny*, such as the Pharisees were guilty of. Oldshausen would take it to denote the language of a man who speaks one thing, and means another. But this is too confined a sense to suit v. 37. And as the two first interpretations merge into each other, and may *include* the third, so the most extensive sense is to be preferred. With respect to the syntax, there is here what is called a Nom. absolute, occasioned by the abandonment of the construction.

LU.
39 λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. Ὁ δὲ 11.
ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον 29
ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον
40 Ἰωνᾶ τοῦ προφήτου. Ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ 30
τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ
Υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ
41 τρεῖς νύκτας. Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει 32
μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι
μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.
42 Βασίλισσα Νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς 31
ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς
γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλεῖον Σολο-
43 μῶνος ὧδε. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ 24
ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν,

38. *ϑέλομεν—ἰδεῖν.*] This was a demand often made, (see infra xvi. 1. Mark viii. 11. Luke xi. 16,) and probably founded on the prophecy of Daniel vii. 13, which describes the Son of man as coming in the clouds of heaven. Insomuch that it was almost a characteristic of the Jews to ask a sign. So 1 Cor. i. 22. *οἱ Ἰουδαῖοι σημεῖον αἰτοῦσι.* We find from Luke xi. 16, that the sign they asked was one *from heaven.* They had witnessed several *δυνάμεις*, or ordinary miracles, on *earth;* and they seem to demand the appearance of some *celestial* one, which would be the strongest test of Jesus's pretensions. Our Lord, however, knowing that the demand was made from bad motives, refused to comply with it.

39. *μοιχαλίς.*] This is not (what the Lexicographers say) the same with *μοιχάς*; but it is a *diminutive* form thereof (like others in *—αλις*), expressive of contempt, as *γυνάρια* 2 Tim. iii. 6. This is by some understood of adultery figuratively, i. e. idolatry. But of *that* there is no reason to think the Jews of Christ's age were guilty. The term *may* be taken of adultery in the proper sense, which was then exceedingly prevalent. But it should rather seem to denote the spiritual adultery of living without God in the world. For the marriage covenant, which the Jewish nation was typified as having entered into with God, might be broken by *godlessness* as much as by idolatry. *Ἐπιζητεῖ.* The *ἐπὶ* is intensive, denoting, 'pertinaciously seeketh, or continually seeketh.'

— *σημ. οὐ δοϑ. εἰ μὴ τὸ σημ. Ἰωνᾶ*] q. d. the *proof* of my divine mission shall be an event no other than what happened to Jonah. See Jonah ii. 1, 2.

40. *τοῦ κήτους.*] It is now generally agreed that this denotes, not the whale, but another large fish called *Lamia*, of the shark genus. See Horne's Introd. ii. 560. *Ἐν τῇ καρδίᾳ τῆς γῆς* is said to be a Hebraism for *ἐν τῇ γῇ*; but a similar expression occurs in our own and most other languages. On the Jewish mode of reckoning time, by which small parts of days were counted as *whole* days, and accordingly a space of time not two whole days might be computed as three days and nights, see Horne's Introd. iii. 180 sq. This custom, however, was not, as he imagines, *exclusively Jewish;* but may also be noticed among the Greeks. Thus Thucyd. vii. 75. *τρίτῃ ἡμέρᾳ ἐπὶ τῆς ναυμαχίας*, that being only what we should call the *second* day.

41. *ἄνδρες Νινευῖται.*] This pleonasm of *ἄνδρες* is common in the Greek writers, and may be considered a vestige of the wordiness of primitive phraseology. *Ἀναστήσονται—κατακρινοῦσιν αὐτήν.* There is something refined, and perhaps Oriental, in the turn of this and the next verse, by which the Ninevites and the Queen of the South are supposed to bear testimony against the Jews, as to the transactions here mentioned; and, by that testimony, be the means of increasing the condemnation of the Jews by the contrast. So *κατακρ.* is used also at Heb. xi. 7.

— *μετενόησαν*, &c. The Ninevites had repented at the preaching of Jonah, though he worked no miracles in proof of his Divine mission, and his conduct was in many respects such as to leave no favourable impression; whereas with Christ all was widely different.

42. *περάτων τῆς γῆς.*] A usual phrase to denote a *remote country;* such as was Sheba. (See 1 Kings x. 1. 2 Chron. ix. 1.)

— *πλεῖον Σολ. ὧδε.*] Namely, a greater in all respects, and not least in that wherein Solomon was greatest; for though Solomon was the wisest of *men*, yet Christ was *Wisdom* itself, 'the *eternal Word*' (Prov. iii. 19.), 'who is *made unto us* WISDOM.' (1 Cor. i. 30.)

43—45. The difficulty of this passage is not in itself, but in its *connection*, i. e. to determine whether it belongs to the verses immediately preceding, viz. v. 38—42, or to the whole narration, v. 22—42. If to the *former*, it is meant as a warning to those who had been demanding a sign. And then the most probable interpretation will be that of Kaufmann, cited by Kuin.; q. d. 'Though I were to give you a sign from heaven, yet the effect would be but momentary; the demon of infidelity and obstinacy would return, and, seizing you with greater violence, would but increase your final condemnation.' This, however, is somewhat harsh and forced. Hence it is better to suppose (with others) that the reference is to the *whole* of the above portion. So Mr. Greswell heads his Section

MK. LU.
3 11. καὶ οὐχ εὑρίσκει. Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, 44
25 ὅθεν ἐξῆλθον. καὶ ἐλθὸν εὑρίσκει σχολάζοντα, σεσαρωμένον
26 καὶ κεκοσμημένον. Τότε πορεύεται καὶ παραλαμβάνει μεθ' 45
ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-
θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ
8. ταύτῃ τῇ πονηρᾷ.
31 19 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ 46
οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.
32 20 εἶπε δέ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω 47
33 21 ἑστήκασι, ζητοῦντές σοι λαλῆσαι. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ 48
εἰπόντι αὐτῷ· Τίς ἐστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ

38—45. (which he divides into two Sub-sections, 38—42. and 43—45.): 'Pharisæis signum flagitantibus primum respondet; deinde ad priorem sermonem revertitur.' And so Bengel. This, too, is confirmed by Luke bringing in the words of v. 24—26. immediately after the words which terminate v. 30. Moreover, the Article at ἀνθρώπου may be rendered, 'the man,' i. e. the kind of person above mentioned, a *dæmoniac*. That the reference is not to those Pharisees who had been just asking a sign, but to the unbelieving, or half-believing, part of the Jewish nation in general, is plain from v. 45. τῇ γενεᾷ ταύτῃ, compared with γενεὰ πονηρὰ at v. 39. An impressive *warning* is suggested, drawn from the well-known case of a dæmoniac, who, after a *half-recovery*, succeeded by a relapse, becomes worse than ever. At the same time, the illustration is capable of a *general application* suited to all times and persons of every age. With respect to the *minor circumstances* of the illustration, they are merely accessory, and accommodated to the notions of the Jews, as to the haunts and habits of dæmons (who, they supposed, chiefly abode in waterless deserts), and also as to those of dæmoniacs. Thus the words ζητοῦν ἀνάπαυσιν (in search of rest) καὶ οὐχ εὑρίσκει are accommodated to the latter; since restlessness was the characteristic symptom of the δαιμονιζόμενοι or persons possessed.

44. σχολάζοντα.] Many render, 'unoccupied, uninhabited;' alleging a passage of Plut. C. Gracchus, 12. καὶ τῷ δήμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξε τὸν τόπον. But it should seem to mean (as others understand) 'ready for his reception.' So in the Test. Patr. cited by Bretschneider, we read: δύο πνεύματα σχολάζουσι τῷ ἀνθρώπῳ, &c.

— κεκοσμ.] Literally, 'put in right order;' from κόσμος, *ordo*. A beautiful image to represent *saneness*, as opposed to that *derangement* by insanity which our great Dramatic Poet finely compares to 'Sweet bells jangled out of tune;' disorder being to the eye as discord to the ear.

45. ἑπτά.] A definite for an indefinite number, to denote a *sufficient* number for the purpose. Καὶ γίνεται τὰ ἔσχατα, &c. A proverbial expression. Comp. 2 Pet. ii. 20, 21. Heb. vi. 4. x. 26. The words οὕτως ἔσται—πονηρᾷ serve to show the scope of the illustration; the state of that man being a representation of that of the generation of the men in question, in whose minds and hearts the evil principles of infidelity and wickedness had taken such a hold, that, in spite of every means for their reformation, the evil would return, and the people grow worse and worse.

46. From the parallel passages of Mark and Luke it appears that the earnest vehemence of our Lord's address to the unbelieving Jews was by his mother and relations thought to exceed all bounds of discretion, and likely to draw destruction upon him. They therefore sent to call him forth, and prevail on him to desist. This gave our Lord an opportunity of evincing his own single-hearted devotedness to the work his heavenly Father had given him to do, and the near and dear relation in which all his true disciples of every age would bear to him.

— οἱ ἀδελφοὶ αὐτοῦ.] It is not agreed whether by this expression are meant *brothers*, or *half-brothers*, sons of Joseph by a former wife, or *cousins*. But see Fritz. on Matt. xiii. 55. The ancient Commentators in general adopt the last-mentioned interpretation; which may, however, be accounted for from their desire to uphold the opinion of the *perpetual virginity* of Mary. But, on an impartial consideration of the question, it will, I think, sufficiently appear that the *first*-mentioned sense is that required by all the ordinary and most approved rules of philology, which forbid the abandonment of the proper and usual signification of a word without some cogent reason. A reason which certainly does not exist in the present instance; for there is not a particle of evidence that Joseph had a wife before Mary. And the force of Ecclesiastical tradition, that these were *cousins* of Jesus, is weakened by its want of uniformity, and is well nigh negatived by what seems much like *positive* evidence in Scripture (see Matt. i. 25.), that Mary had afterwards other children. Besides, the air of a passage further on, ch. xiii. 55, 56. would of itself be sufficient to decide the question; for no one who was ignorant of the debates that have been raised on this question, would ever doubt the meaning to be, the *brothers* of Jesus, and sons of Joseph and Mary.

48. τίς ἐστιν, &c.] Our Lord put this interrogatory in order to show them, in the most marked manner (δεικτικῶς), *who* those were that sustained the *nearest* relation towards him.

MK. LU.
49 ἀδελφοί μου; Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς 3.
50 αὐτοῦ, εἶπεν· Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. Ὅστις 34
γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς, 35
αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. 4. 8.
1 XIII. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ 1
2 τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν 4
πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα
3 καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει. Καὶ
ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἰδοὺ ἐξῆλθεν 2 5

50. μου ἀδελφὸς, &c.] The Commentators notice the ellipse of ὡς, *quasi*, and compare a similar one of the Heb. כ; also adducing examples of a similar idiom in the Greek and Latin. But, as Fritz. has rightly remarked, no such ellipse must here be supposed, which would destroy the force of the address. [*Comp.* John xv. 14.]

XIII. 1. ἐν τῇ ἡμέρᾳ ἐκείνῃ.] Meaning the very day on which the events recorded in the preceding Chapter took place. See Luke v. 17.

— ἀπὸ τῆς οἰκίας.] Namely, that in which our Lord dwelt at Capernaum.

2. τὸ πλοῖον.] The Art. may denote either the vessel kept for Jesus, or one belonging to the Apostles; or, indeed, both. See Middleton.

3. εἱστήκει] 'stabat, was standing.' So εἱστήκεισαν, supra, xii. 46.

— παραβολαῖς.] The word παραβολὴ, in its general sense, denotes, 1. a *juxta-position* of one thing with another; 2. a *comparison* of the one with the other, in point of similarity or dissimilarity; 3. an *illustration* of any thing resulting from a comparison of it with another thing. In *Rhetoric* it is defined, 'that species of the *genus* ALLEGORY, which consists of a continued narration of real or fictitious events, applied, by way of simile, to the illustration of moral truth.' In *Scripture*, it may be defined generally as a *similitude*, derived from natural things, in order to instruct men in things spiritual. In the Old Test. it sometimes denotes merely a *proverb* or *pithy apophthegm* (Heb. משל), and sometimes a *weighty truth*, couched under ænigma or figure. While in the New Test. it generally denotes a *fable* or *apologue*; namely, a *narration applied*, with more or less of ænigma, by way of simile, *to the illustration of moral or religious truths.* In this use, the Parable consists of two parts: 1. the *Protasis*, conveying merely the LITERAL sense; 2. the *Apodosis*, presenting the *thing signified* by the similitude, the EXPLANATION, and containing the *mystical* sense couched therein. The *second* part may be dispensed with, and was often omitted by our Lord, from the causes adverted to infra, v. 13. The Parables of Christ were of two sorts: 1. such as contained illustrations of moral doctrines, and the duties of man to man; 2. such as signified, though obscurely and *sub involucris*, the nature of the Gospel, and the future state of the Church. *These* could not be understood without the previous comprehension of certain matters which required to be cleared up by our Lord himself, or by the Holy Spirit, who was promised 'to guide the Apostles into all truth.' For the *right explanation* of the Parables (especially when they are without the Apodosis), we must, 1. ascertain their *general scope* or design; which is to be collected from the context, and the occasion on which the parable was spoken; 2. we must first trace the *literal* or external sense, and then open out the *mystical* or internal: 3. we must give due attention to *historical circumstances*, and make ourselves acquainted with the nature and properties of the things whence the similitudes are taken, the peculiar genius of the composition itself, and the local and national circumstances of the hearers: 4. we must avoid a too minute scrupulosity, by *pressing* on single words or phrases; nor must we aim at accommodating *every* part to the general spiritual intent of the parable; since few correspond *throughout* to the thing compared, many circumstances being introduced which serve only (like drapery in a picture) for ornament and effect. Such may *suggest*, but they rarely *establish*, some *collateral* truth. They more frequently serve only to *illustrate* the general meaning, and *heighten* the general effect. To the general scope, then, our attention must chiefly be directed, without entering into too close an examination into *minute particulars.* A procedure, indeed, which were inconsistent with the *simplicity of purpose* every where observable in the Parables of our Lord, which, as Mr. Ogilvie, in his Bampton Lectures for 1836, remarks, 'furnish *principles of action*, rather than precise and definite *rules of conduct.* And while they stand far removed from the stiffness and formality of tedious directions for the minute details of daily behaviour, stand equally distant from the vague generalities of abstract theory.' Indeed our Lord's own example, in the exposition of some of his own Parables, may teach us to dwell on their *general* scope, rather than on such minuter features as are but accessory, and subsidiary to the main purpose. And even in illustrating the external sense, by a discussion of the historical circumstances, &c., we should beware of heaping together so cumbrous a load of matter, as, by an over curious examination into minute particulars, may overlay the beautiful simplicity of the Parable, and rather obscure than illustrate its real import.

To advert briefly to the *reasons* why parabolic instruction was resorted to by our Lord, in preference to a more regular mode:—1. As it was the most ancient mode of instruction, so it was the *customary* one throughout the East, and was well adapted to the character of the Eastern nations, where it is prevalent to this day. 2. It had many *advantages*, both to the *hearers* and to the *speaker*, especially the former; because, as Mrs.

MK. LU.
4. 8. ὁ σπείρων τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν 4
3 4 ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν
5 6 αὐτά. Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν 5
πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·
6 ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ, διὰ τὸ μὴ ἔχειν 6

H. More well observes, 'it is naturally adapted to engage the attention, and is level with the capacity of all; and conveys moral or religious truths in a more vivid and impressive manner than the dry didactic mode; and by laying hold of the imagination, insinuates itself into the understanding and affections, and, while it opens the doctrine it professes to conceal, it gives no alarm to men's prejudices.' Nay, Maimonides Port. Mos. p. 84. (cited by Wets.) goes so far as to say, 'Non potest doceri vulgus, *nisi* per ænigmata et parabolas, ut ita communis sit ista docendi ratio mulieribus etiam puerisque et parvulis, quo, cum perfecti evaserint intellectus ipsorum, parabolarum istarum sensus dignoscant.' Nor was it so very *obscure* to attentive and inquiring auditors. And as to such as would neither exercise attention and thought, nor seek elucidation from the speaker,—they must be presumed to be *indisposed* to receive the instruction, and consequently *unworthy* of it. This mode had also the advantage, as far as it was really obscure, (which was only in a comparatively small degree, and chiefly as they were prophetical), of exercising, and consequently invigorating, the understanding. And it was never the intention of God that man should attain *heavenly* knowledge any more than *earthly*, without pains and attention. Parabolical instruction was therefore adopted, among other reasons, in order (to use the words of Justin Martyr cited by Grot.) ὥστε καὶ πονῆσαι τοὺς ζητοῦντας εὑρεῖν καὶ μαθεῖν.

Of course, the foregoing view of the purpose of parabolic instruction is inconsistent with the opinion strenuously contended for by some learned and excellent writers, that the Parables were meant not to *instruct*, but to *hide* from all but Christ's constant hearers and faithful followers, those lessons of virtue and piety, which his words might to *them*, but could not to *others*, convey: in short, that his Parables were adapted to a state of *judicial blindness;* and consequently, that the real intent of this mode of teaching was *punitive*. An opinion which, though it may seem countenanced by a few passages of the Gospels, and may admit of something to be urged in its defence, is wholly untenable. Its origin is ably traced, and the insecure foundation on which it rests evinced by Mr. Ogilvie in the 4th and 5th of his Bampton Lectures, who uproots the only foundations of such a notion by observing at large, that 'the passages of Matth. ix. 25, 26. and xiii. 10—17. (and the parallels) Luke x. 21. and John xii. 37—40, so triumphantly appealed to by its supporters, have no such sense as they affirm.' See the Notes on each. The learned Lecturer also points out how irreconcileable the opinion is with our Lord's express *declarations*, of the *ends of his ministry*,—with the plain *matter of fact*, as shown in the attention of some, and the offence of other hearers; and, finally, with the *reason of things*, and the very *nature of the case;* since the universal consent of men of all ages, and every variety of mental character, assigns to the Parabolic mode of instruction qualities and effects directly opposite to those maintained in the above-mentioned opinion. An opinion (I would further observe) sufficiently negatived by what is said further on, iv. 34, that he spoke to the people in parables, '*according as they were able to hear them ;*' which is utterly inconsistent with the idea that they were spoken in order *not to be heard* or understood. In short, as Mr. Ogilvie has proved, 'the two instances, of *miracles* and *parables*, were regarded by our Lord as corresponding with each other, in cause, tendency, and result (see Luke x. 21. and Note, and John x. 37.) we should not be justified in assigning to the *latter* a character of studied obscurity, and an express purpose of concealment, which we cannot perceive to belong to the *former*.' There is the more reason to caution students of the Divine word against this error, since, as long as the opinion is entertained, that the Parables were spoken for the sake of concealment, not instruction, (namely, to punish obstinacy and hardness of heart by withholding information), occasion will be given to run into the *other* error, against which I have already protested —that of a frivolous minuteness of search after hidden meanings, which ill accord with the beautiful simplicity of parabolical instruction.

To proceed to the *first* Parable that follows, that of the SOWER AND THE SEED, it is not a mere apologue, or moral example, but contains an allegory, and relates to the preaching of the word; and consequently its moral is to be found in the *success* or results of that preaching. See Gresw. It is an allegory, which describes beforehand the success of the first preaching of the Gospel, both to Jews and Gentiles; a concealed prophecy, and relating entirely to the first formation, but not to the final constitution of the Christian Church.

— ὁ σπείρων.] The Art. (as Middleton remarks) here gives the participle the nature of a substantive, i. e. σπορεὺς, which was unknown to the LXX. This is not a Hebraism, but is frequent in the Greek Classical writers. See Matth. Gr. Gr. § 269. For σπείρειν many MSS. chiefly ancient, have σπεῖραι, which is edited by Fritz., and placed in the inner margin by Griesbach. External evidence is of little weight in cases like this, of great similarity; and the ειν and αι are in MSS. so alike, as sometimes to be scarcely distinguishable.

— παρὰ τὴν ὁδόν.] Meaning, 'by the side of,' or upon the hard path through the field, untouched by the plough, so that the seed could not come up.

5. τὰ πετρώδη.] Supply χωρία, (which is *expressed* in Thucyd. iv. 9.) rocky ground, τὴν πέτραν, as Luke expresses it. In this Palestine very much abounded. So Laborde, in his Travels, p. 233, says, that 'so great is the natural fertility of the soil, that even the very rocks, wherever water is plentiful, will produce vegetation.'

6. ἐκαυματίσθη.] In Palestine, during the seed time (which is in November), the sky is generally overspread with clouds. The seed *then*

MK. LU.
7 ῥίζαν, ἐξηράνθη. Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας· καὶ 4. 8.
8 ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά. Ἄλλα δὲ ἔπεσεν 7 7
ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ 8 8
9 δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω! 9
10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ· Διατί ἐν παρα- 10 9
11 βολαῖς λαλεῖς αὐτοῖς; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ὅτι 11 10
ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν,
12 ἐκείνοις δὲ οὐ δέδοται. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ,
καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθή-
13 σεται ἀπ' αὐτοῦ. Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ·

springs up even in *stony* places; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away. (Rosenm.)

— *διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηρ.*] Luke says: *διὰ τὸ μὴ ἔχειν ἰκμάδα.* But there is, in fact, no discrepancy: for the latter is but the *cause* of the cause alleged; it being for want of moisture, through the shallowness of the soil, that the seed took no root.

7. *ἐπὶ τὰς ἀκάνθας*] 'upon thorny ground.' So Polyæn. 615. *χωρίον ἀκανθῶδες.* By *thorns*, however, we may understand, not what *we* call thorns, but various thorny and prickly plants (like our *brambles* and *briers*) which spring up with the seed, and at length outstrip it in growth, and choke it.

8. *ἐδίδου*] 'gave, yielded.' Mark, *ἔφερε.* This sense of *δίδωμι* is frequent in the Classical writers.

— *ἑκατόν.*] An immense produce, but by no means unexampled. So Strabo and Pliny testify that the soil in Babylonia never produced less than 200 fold, and sometimes even 300: the grain, too, being of an astonishing size. Finally, it may suffice to refer the reader to Warnekros' Dissertation on the fertility of Palestine, or Greswell, on Parab. vol. i. 19. sq., who present statements from ancient writers, which fully justify the accounts of Scripture and of Josephus; borne out as they are by the testimony of modern travellers.

10—17. In these verses our Lord, in answer (as we learn from the parallel passage of Mark) to the private inquiry of his disciples, tells them why he employed this mode of instruction, and also the meaning of the parable.

11. *δέδοται*] 'it is granted' [by Divine grace]; not *obtigit*, as Wets. renders; which is an unjustifiable curtailment of the sense. By *τοῖς ἔξω*, in Mark, are meant 'those who are removed from intimate connection with me, and acceptance of my religion.' This name the Jews used to give to the Heathens, as being removed from covenant with God. Our Lord, therefore, as Whitby remarks, seems to hint to them, that in a short time the kingdom of God would be taken from them, and they themselves be the *οἱ ἔξω*. This mode of speaking is also found in the Rabbinical writers. See Lightfoot.

11. *μυστήρια.*] This does not mean things entirely beyond the reach of the human understanding. *Μυστήριον* (from *μύειν*, to shut up) properly denotes something hidden, withheld, and therefore unknown, either wholly or partly. For all mystery has been well said to be imperfect knowledge. Here, and elsewhere in the N. T., it denotes something disclosed only to certain persons, and not revealed to the multitude; namely, in the present case, the things concerning the plan of salvation, which had not yet been revealed, and were only partially disclosed in our Lord's *explanations* of his parables. Thus we are to understand this (as Walch, cited by Koecher, observes) not so much of the doctrines of the Christian religion, as 'de statu fatisque ecclesiæ sub œconomiâ Novi Fœderis futuris.' Of course, the rejection of the Jews, and the calling of the Gentiles, are *included* in these *mysteries*; and those were gradually disclosed to the disciples, 'as they could bear them,' first by our Lord, and then by the Holy Spirit, which was sent to guide them into all truth. These were matters not in themselves obscure, nor withheld from any desire to conceal necessary truth; but only because the things in question were, for various reasons, not proper to be then communicated to all; but reserved, in their complete explication, for the *οἱ ἐσωτερικοὶ* of the disciples. See Greswell in loc.

12. *ὅστις γὰρ ἔχει—αὐτοῦ.*] This adage, partaking of the *oxymoron* (which has a twofold application), properly has reference to *worldly riches*; for *οἱ ἔχοντες* and *οἱ οὐκ ἔχοντες* (scil. *χρήματα*) is a frequent phrase in the Classical writers to denote the *have-somethings*, and the *have-nothings*, the rich and the poor. And, in this view, the adage would need little explication. *Here*, however, it is transferred to *spiritual riches*; and under it is couched the lesson,—that he who *hath* religious knowledge, and takes that care to improve it, with which men are observed to increase their *wealth*, will find it increase; while those who have but little, and manage it, as the poor are often observed to do, imprudently, will find it come to nought. The little he hath learned will slip out of his memory; he will be deprived of it, and, in that sense, it will be taken from him.

13. *διὰ τοῦτο—λαλῶ.*] The Jews (as we have before seen) were addressed in parables, because their hardened wickedness and blind obstinacy had *indisposed* them to receive instruction of a more explicit kind. For we are by no means to understand from this and v. 15. *μήποτε ἴδωσι τοῖς ὀφθαλμοῖς*, &c. that our Lord spake in parables, *in order to cause* the blindness and obstinacy, and therefore *occasion* the final condemnation of the Jews. The words, when properly interpreted, involve nothing incompatible with the justice and mercy of the All Good and Perfect Being; the true sense being, that 'the hearts of the men were so hardened by a long course of

MK. LU.
4. 8. ὅτι βλέποντες, οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν,
12 10 οὐδὲ συνιοῦσι. Καὶ ἀναπληροῦται [ἐπ'] αὐτοῖς ἡ προφητεία 14
Ἡσαΐου ἡ λέγουσα· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε·
καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. Ἐπα- 15
χύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς
ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ
τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ * συνῶσι, καὶ
ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. Ὑμῶν δὲ μακάριοι οἱ 16

wilful and presumptuous sin, that, according to the regular operation of moral causes and effects, they, though *seeing*, in fact did not see; and though hearing, yet, in fact, did not hear, nor hearken, and consequently could not understand. The expression is a proverbial one, common to both the Scriptural and the Classical writers, and used of those who *might* see, if they would use their reason, what they now discern not, through inattention and neglect. So Æschyl. Prom. 456. οἳ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, κλύοντες οὐκ ἤκουον. See Greswell on Parab. vol. i. 58. Thus the general sense of the passage of Isaiah now adduced is, that the Jews would hear indeed the doctrines of the Gospel, but not *understand* them; would see the miracles wrought in confirmation of its truth, but not be *convinced* thereby. Not that the evidences themselves were insufficient to establish its truth, but that their hearts were too corrupt to allow their understandings to see the force of those evidences. [*Comp.* 1 Cor. ii. 10, 14.] 'In our Lord's account of this matter (observes Mr. Ogilvie), a clear distinction is made between the case of the multitude and that of his disciples. The latter he addresses (see v. 11.) as entitled to a privilege, and enjoying an advantage, of which the former were destitute; and he represents that privilege and advantage as the result of opportunities improved, of previous benefits accepted and employed, and thus, by a diligent use, augmented and multiplied. He condescends to *explain* his motives for teaching by Parables, and anticipates the results of the plan which, for wise and merciful purposes, he has adopted. He saw that Parables were well suited to the multitude, and calculated to rouse them from their torpor, to unclose their eyes, unstop their ears, and open the avenues of access to their understandings and hearts; to convey to their souls, labouring under the fatal disease of obdurate sin, the medicine of his pure and perfect doctrine. Their condition did indeed answer, with a fatal exactness, to the description of Isaiah; and for such persons direct reproof and admonition were but ill adapted; while, on the other hand, there was some chance that the parabolic mode might effect the desired purpose.'

— ὅτι βλέποντες οὐ βλέπουσι, &c.] In the parallel passages of Mark and Luke this is expressed somewhat differently, thus: ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι, &c. But there is no material difference in the sentiment. In the passage of Matthew we have the *fact* simply stated; in those of Mark and Luke, the *result*. Or rather, as it is observed by Mr. Gresw. Parab. vol. i. 59, 'in Matthew we have the *first* cause that produced the mode of teaching by allegorical parables; in Mark and Luke the *final* end of that mode of teaching.' [*Comp.* Mark viii. 17, 18. John iii. 19, 20. ix. 39—41. 2 Cor. iv. 3, 4.]

14. καὶ ἀναπληροῦται] i. e. 'is, as it were, *again* fulfilled,' by the similar blind obstinacy of the same people. This is by some regarded as what Spanh. calls the secondary and improper use of the formula, by analogy, or example, when a thing happens similar to one that has formerly been done, said, or predicted. There is, however, no reason why it may not be understood of a second fulfilment.

— ἀκοῇ ἀκούσετε.] This is called a Hebraism, though examples have been adduced from the Greek Classical writers. The idiom almost always carries emphasis. Ἐπὶ before αὐτοῖς is marked for omission, or cancelled, by almost all the Editors; and on the strongest grounds, it being omitted in most MSS. and Versions; and its insertion is far easier to be accounted for than its omission. [*Comp.* Is. vi. 9. John xii. 40. Acts xxviii. 26.]

15. ἐπαχύνθη.] Παχὺς and its derivatives (like *pinguis* in Latin) are often used of *stupidity*, from a notion common to all ages, that fat tends to mental dulness. But as with us *stupid* is colloquially used in the sense *obstinate*, so here both senses seem to be meant.

— βαρέως ἤκουσαν] 'have heard with difficulty, are dull of hearing.'

—ἐκάμμυσαν.] Καμμύειν is a later Gr. form for καταμύειν, and means, to *close the eyelids;* literally, 'to draw down the eyelids, in order to avoid seeing a thing.' Of course, the eye of the *understanding* is here meant. So Philo, p. 589, cited by Loesn. καμμ. τὸ τῆς ψυχῆς ὄμμα. And Hierocl. Aur. Carm. p. 192 (cited by Elsner), τούτων δὲ (scil. κακῶν) λύσις μία ἡ πρὸς Θεὸν ἐπιστροφή, ἣν ἐξευρίσκουσιν οἱ τὸ ὄμμα τῆς ψυχῆς, καὶ τὸ οὖς πρὸς τὴν τῶν ἀγαθῶν ἀνάληψιν ἐπεγείροντες. The figurative closing of the *ears* (adverted to in the corresponding words of the following clause) is here *implied*. That would require the term ἔβυσαν. So, in a very ancient life of St. Luke, we have Πρὸς δὲ τὴν ἀληθινὴν διδασκαλίαν τὰ τῆς καρδίας ἔβυον ὦτα, καὶ τὰ τῆς διανοίας ὄμματα. Μήποτε is for ἵνα μή; *adeo non*, in the eventual sense, as in John xii. 40. It is implied in the following words, that this blindness would continue till the destruction of the Jewish state. Συνῶσι. This is found in very many MSS., and is edited (for the common reading συνιῶσι) by Matth., Griesb., Vater, and Fritz.

16. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί.] A mode

MK. LU.

17 ὀφθαλμοὶ, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει! Ἀμὴν 4. 8.
γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν
ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ
18 οὐκ ἤκουσαν. Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ 11
19 σπείροντος. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ 15
μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον 12
ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.
20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον 16 13
21 ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ 17
ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως
22 ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. Ὁ δὲ εἰς 18 14
τὰς ἀκάνθας σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων· καὶ
ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου
23 συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν γῆν 20 15
τὴν καλὴν σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ
συνιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ
ἑξήκοντα, ὁ δὲ τριάκοντα.
24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη

of expression common to the poetic or the pathetic and animated style, in every language. See Luke xi. 27. x. 23. [*Comp.* infra xvi. 17. Eph. i. 9, 18.]

17. πολλοὶ προφῆται—ἤκουσαν.] Meaning, that 'they regarded the period when the Redeemer should appear as one which should dispense universal happiness; and they would have rejoiced to see the miracles and hear the doctrine of Christ; but that privilege was denied them, because it was not yet the *proper time*.' [*Comp.* Heb. xi. 13. 1 Pet. i. 10.]

18. After the above condescending introduction, our Lord proceeds to *expound* the parable, prefacing his explanation with Ἀκούσατε, 'attend ye.'

19. παντὸς ἀκούοντος] lit. 'on any one's hearing the word.' Καὶ μὴ συνιέντος. i. e. by metonymy of cause for effect, 'and not laying it to heart, so as to understand it,' not so comprehending it, as to enter into its spirit and to obey its requisitions; a figurative use similar to that of ἀκούω in the sense *obey*. See more in Beza and Elsner, who compare Cebes p. 5, εἰ μὲν προσέξετε καὶ συνήσετε τὰ λεγόμενα, εὐδαίμονες ἔσεσθε. This suggests the important warning, that the best spiritual instruction depends, after all, for its effect, upon the state of mind and heart of those to whom it is addressed.

— ὁ — σπαρείς.] He who is such may metaphorically be called a man sown by the way-side. A man may be termed sown, (σπαρεὶς) on the same principle that we call a field sown, which receives the seed. We may render, 'he who is sown on the way-side.' For (as appears from the next verse) the man is compared to the *field*, not to the seed.

20. [*Comp.* Isaiah lviii. 2. John v. 35.]

21. οὐκ ἔχει ῥίζαν.] It is properly the *word* that hath no root in itself. (Comp. Col. ii. 7. Eph. iii. 17.) But it is here transferred to the *person*; the meaning being, 'but he does not suffer it to take deep root in his mind.' Πρόσκαιρος, scil. μόνον, 'is but a temporary and unstable disciple.' So Luke viii. 13, οἳ πρὸς καιρὸν πιστεύουσι, &c. Σκανδαλίζεται, 'takes offence at, and falls off from the Gospel.'

22. ἡ μέριμνα] 'anxious care;' (from μεμερισμένος.) So called because μερίζει τὸν νοῦν, it distracts the mind with worldly cares, and so dissipates the attention, as not to leave us 'leisure to be wise' unto salvation, or to attend to the concerns of the soul. [*Comp.* 1 Tim. vi. 9, 10.]

23. ὁ δὲ—σπαρείς] i. e. 'he who is represented as the one that received seed on the good ground.'

— ὁ συνιῶν.] Meaning, 'who gives it admission, lays it to heart, so as to understand it.' Ὃς καρποφορεῖ, &c. This is to be referred, not to the *word*, but to the *person*, in whose heart the word is sown. By this is adumbrated the different *effect* of the Gospel on different hearts.

24—30. The parable now subjoined by our Lord was meant to represent the different effect of the Gospel when already preached; wherein the field is the world, and the good seed the word of God preached by Christ and his Apostles. (Gresw.) The purpose of the parable was to draw attention to a future public and final declaration of the distinction between the righteous and the wicked; and to found, on the certainty of such declaration, a solemn warning of the necessity of righteousness and the danger of sin. The *machinery* of the parable is so contrived, as to afford occasion and employ means for the display of some momentous truths, to which our Saviour saw fit to refer, because they were calculated to prove auxiliary to his chief design. The end of the world,—the judicial office He should then assume, and execute,—the ministry of Angelic beings under his orders,—the opposite conditions of misery and of glory, to which, after the day of judgment, men shall be consigned,—

MK. LU.
4. 13. ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα
ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, 25
ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ
σίτου, καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ 26
καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. Προσελθόντες 27
δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ· Κύριε, οὐχὶ
καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει [τὰ]
ζιζάνια; Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. 28
Οἱ δὲ δοῦλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν
αὐτά; Ὁ δὲ ἔφη· Οὔ· μήποτε συλλέγοντες τα ζιζάνια, 29
ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. Ἄφετε συναυξάνεσθαι 30
ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν [τῷ] καιρῷ τοῦ θερισμοῦ
ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε
αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον
συναγάγετε εἰς τὴν ἀποθήκην μου.
31 19 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοία 31
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν

these momentous facts and events of the Divine dispensations are incidentally disclosed and aptly illustrated. (Ogilvie, Bampt. Lect.)

— παρέθηκεν.] Render, 'laid before them;' Æth. Vers. *produxit;* Vulg. *proposuit.* So 2 Tim. ii. 2, ταῦτα παράθου πιστοῖς ἀνθρώποις, and Exod. xix. 7, παρέθηκεν αὐτοῖς. A metaphor taken from *setting food out;* as often in the Scriptural and Classical writers.

— ὡμοιώθη ἡ βασιλ. &c.] Meaning, 'there is a similarity between the effect of the Gospel, and that of a man sowing good seed.'

— σπείροντι καλὸν σπέρμα.] I would compare something similar in Xen. Cyr. i. 6, 6, οὐδὲ, μὴ σπείροντάς γε σῖτον, εὔχεσθαι καλὸν αὐτοῖς σῖτον φύεσθαι.

25. τοὺς ἀνθρώπους.] Some (as Euthym., Whitby, Beng., and Wakef.) understand this to denote 'the men whose duty it was to take care of the field.' A sense, however, harsh, and indeed highly *improbable;* it not being customary to keep watch in fields, except when the corn was far advanced to maturity. It is therefore better to take ἀνθρ. in a general sense; and to suppose, with Grot., that ἐν τῷ καθεύδειν τοὺς ἀνθρώπους is meant for a *designation of night.*

— αὐτοῦ ὁ ἐχθρός.] An idiomatic form of expression, designating some particular person as especially such. See 1 Kings xxi. 20.

— ζιζάνια.] Some difference of opinion exists as to *what* plant is here intended. It is with most probability supposed to be the *darnel,* or *lolium temulentum* of Linnæus, which grows among corn, and has, in the ear, much resemblance to wheat; but is useless, nay noxious, and therefore deserving of the epithet *infelix* given by the Poet. (Virg. Ecl. v. 37.)

27. οἰκοδεσπότου.] This word has the conjoint notions of *householder* and *husbandman,* meaning such a householder as cultivated a farm, whether his own, or one rented.

— τὰ ζιζάνια.] The Article is in many MSS. and some Versions and Fathers not found; and is cancelled by almost all the Editors from Wets. to Scholz.

30. τῷ.] This is not found in many MSS. and early Edd., nor recognised in the Syr. Vers. and Epiphanius; and is cancelled by Wets., Matth., Griesb., Knapp, Vater, and Scholz. Middl. and Fritz., however, though on different grounds, disapprove of the omission.

— συλλέξατε πρῶτον.] This would be impracticable according to *our* mode of reaping; but not according to one of the two modes frequent in ancient times, and, as we learn from modern travellers, yet in use in the East; namely, either by cutting off the ears separately close to the stalk (leaving the straw on the ground), or by plucking up the *whole,* ear and stalk, by the root. According to either of these modes, every ear would pass singly through the reaper's hands to be dealt with as he thought fit; but as the expression is not simply συλλέξατε, but συλλ. εἰς δέσμας (which would not be practicable with the ears alone) we must suppose the *latter* mode here adopted. On the moral of this parable see Greswell, and on the imagery, comp. supra iii. 12.

31. This, and the parable at v. 33, forms, in conjunction with that at Mark iv. 26, 29, three minor parables, or *allegorical comparisons;* the moral of which respectively was (to use the words of Mr. Gresw. vol. i. 265), 1. the intrinsic vitality of the Christian religion, and the tutelary providence of God, which after the first rise of the religion into being, would co-operate together to preserve it in being, until the end of its being should be accomplished. 2. The prodigious, sensible disparity between the grandeur, extent, and dominion of the visible church at last, compared with the smallness and the narrowness of its limits and jurisdiction at first. 3. The diffusive, regenerating, and transforming energy of the Christian doctrines in the complex, as exerted on the wide-spread, inveterate corruptions both of religion and of morality throughout the Gentile world. As regards the present parable two

MK. LU.
32 ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὃ μικρότερον μέν 4. 13.
ἐστι πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν 32
λαχάνων ἐστὶ, καὶ γίνεται δένδρον· ὥστε ἐλθεῖν τὰ πετεινὰ
τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.
33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ 21
βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν
εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.
34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς 33
35 ὄχλοις· καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. ὅπως 34
πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· Ἀνοίξω ἐν
παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα
ἀπὸ καταβολῆς κόσμου.
36 Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς·
καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον
37 ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. Ὁ δὲ ἀποκρι-
θεὶς εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα ἔστιν ὁ Υἱὸς
38 τοῦ ἀνθρώπου· [o] ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν [o] Gen. 3. 15. John 8. 44.
σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, Acts 13. 10. 1 John 3. 8.
39 εἰσὶν οἱ υἱοὶ τοῦ Πονηροῦ. [p] ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά [p] Rev. 14. 14.
ἐστιν ὁ Διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν· Joel 3. 13.

things are especially worthy of notice, as opposed to each other; the smallness of the seed which gives birth to the plant, and the greatness of the plant which grows out of the seed. And the moral of this parable is (to use the words of Mr. Greswell), 'the ultimate extension of the Christian religion, compared with the smallness of its beginnings. And in this view is one of the most remarkable prophecies in the Gospels.' See more in Mr. Greswell.

32. ὃ μικρότερον.] This has been usually considered as an idiomatical expression, derived from Hebraistic usage, for μικρότατον. The principle has, however, been of late exploded. The phrase, 'as small as a mustard-seed,' was proverbial with the Jews to denote a very small thing.

— μεῖζον τῶν λαχάνων] vegetables; as we say *roots*, from λαχαίνω. Various writers of known credibility have proved the immense stature which plants raised from small seeds will often acquire under favourable circumstances, in particular climates and in particular soils. Pliny has given an instance of the *malva* attaining in Mauritania the height of twenty feet, and a thickness beyond the power of man to span.

33. ζύμη] i. e. leaven, or sour dough, which assimilates to its own nature the mass with which it is mixed.

34. χωρὶς παραβολῆς οὐκ ἐλαλει αὐτοῖς.] This is regarded by some as not merely applying to the discourses delivered that day, but as a common figure of exaggeration, signifying that 'his parables were exceedingly numerous.' But the air of the context is such as should rather lead us to refer the phrase to the discourses of Christ at *that time*; q. d. his teaching that day was a continued series of parables. Indeed, the other sense would not be borne out by *facts*; for there is no reason to think that our Lord's parables *were* so exceedingly numerous, but rather the contrary, since the parabolic mode of teaching was not his *ordinary* but *extraordinary* mode of teaching, and used only on special occasions, like the present.

35. ἀνοίξω—κόσμου.] From Ps. lxxviii. 2, but not exactly agreeing either with the Hebrew or Greek; though ἐρεύξομαι might then be in the text of the Sept., and φθέγξομαι, the present reading, may be a gloss. The words are not quoted by the Evangelist as a prophecy, but are accommodated to the present purpose. The term ἐρεύγεσθαι is properly used of the gushing forth of fluids, but metaphorically, of the pouring forth of free and earnest speech. Of the expression ἀνοίγ. στόμα ἐν several examples have been adduced. Κεκρ. ἀπὸ κατ. κ. is a designation of the Gospel, with which comp. Eph. iii. 9, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων.

— καταβολῆς.] Is properly used of the founding of buildings, but applied occasionally by the Classical writers to the *beginning* of any thing. It was especially used of the *world*, because, according to the common notion of ancient times, the world was supposed to be an immense *plain surface*, resting on foundations.

36. τὴν οἰκίαν] i. e. the house he had left at Capernaum.

38. τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν, &c.] Οὗτοι is accommodated in construction to υἱοὶ, though referring to σπέρμα, which is considered as a noun of *multitude*. By τοῦ Πονηροῦ we are to understand the Evil One, Satan; so called as being the original author and continual perpetrator of evil.

39. συντέλεια τ. α. τ.] The word signifies

οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. Ὥσπερ οὖν συλλέγεται τὰ 40
ζιζάνια καὶ πυρὶ * καίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ
τοῦ αἰῶνος τούτου. Ἀποστελεῖ ὁ Υἱὸς τοῦ ἀνθρώπου τοὺς 41
ἀγγέλους αὐτοῦ· καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ
q Supra 8. 12. πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν· [q] καὶ 42
βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός. ἐκεῖ ἔσται ὁ
r Wisd. 3. 7. Dan. 12. 3. supr. ver. 9. κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [r] Τότε οἱ δίκαιοι 43
ἐκλάμψουσιν, ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν.
Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω!
s Prov. 2. 4. & 3. 13. [s] Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ 44

properly a bringing together, and figuratively a *consummation* or *completion*. When joined with nouns of *time*, it means the completion of the period denoted thereby, whether *definite* (as συντέλεια τοῦ ἐνιαυτοῦ in 2 Chron. xxiv. 25), or *indefinite*, as συντέλεια καιροῦ or καιρῶν, or ἡμερῶν, several times in the Sept. and Apocrypha. Συντέλεια τοῦ αἰῶνος does not, indeed, there occur; but it was doubtless used by the Jewish Hellenists to denote the Hebr. קץ עולם, meaning the consummation of the period appointed for the continuance of the Jewish state, at the close of which the Messiah should appear. Thus it came to denote the end of the world or present state of things. So in 4 Esdr. vii. 43. 'Dies judicii erit *finis temporis hujus*, et initium temporis futuræ immortalitatis, quo transivit [I conj. transierit] corruptela.' In the N. T. the phrase always bears this sense; in the use of which the period denoted by αἰὼν is the duration appointed by Divine Providence to the present state of probation, and of the visible Church.

39. ἄγγελοί εἰσιν.] Bp. Middleton remarks that we certainly ought to render, 'the reapers are angels;' though he grants that at v. 49 of this chapter, and at xxv. 31, the task is assigned to the angels generally. But, not to mention the jejuneness of the version he proposes, there is no reason why the *general* sense may not here be assigned, especially as it is required by the parallel passages. In fact, that ἄγγελοι *can* dispense with the Article, and *has* the license which the Bishop denies it, is certain from several passages of the N. T.; e. gr. Heb. ii. 5, οὐ γὰρ ἀγγέλους ὑπέταξε, &c., and 7, βραχύ τι παρ' ἀγγέλους. 2 Pet. ii. 4, ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο. Jude 6, ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, &c. And no wonder that the Article should be thus dispensed with, since the term was so appropriated, by use, to a *particular* class of messengers, as scarcely to require the limitative force of the Article. As to συντέλεια, though Middleton allows to it a dispensation (*speciali gratia*) on account of its being an *Abstract noun*, yet that, I apprehend, did not occasion the omission of the Article (for the word is never used without it when *standing alone*), but the reason was simply because the Article could be dispensed with in conjunction with the noun following; the phrase ἡ συντ. τοῦ αἰῶνος being a very frequent one, and always employed in this sense, of *the world's end*; so that, in a context like the present the Article could very well be dispensed with, as in our *world without end*. Thus also, the phrase occurs without the Article at Hebr. ix. 26. As to what the Bishop thinks, that ἡ συντέλεια is a not improbable reading, I must say that *I* think it is *exceedingly improbable*; first because it is only found in *one* MS. (for when Bp. Middleton speaks of *eight* of Matthæi's MSS., he speaks *without book*), and its reception is forbidden by the most certain of all critical canons, that we can account for the *insertion*, but not for the *omission* of the Article. In short, the absence of the Article in the above passages of Heb. ii. strongly confirms the common reading here.

40. καίεται.] Such is the reading of almost all the MSS. and early Edd., which has been adopted by almost every Editor from Wets. downwards. The common reading κατακαίεται was probably derived from the Scholiasts.

41. σκάνδαλα.] The word signifies a *stumbling block*, either in a natural or in a figurative sense, denoting, in the latter case, whatever occasions any one to err in his principles or practice. Here, however, as it is joined with τοὺς ποιοῦντας τὴν ἀνομίαν, it must denote, not *things*, but *persons*, i. e. false teachers (such as are censured by Peter and Jude) who, under the pretence of Christian liberty, inculcated doctrines repugnant to moral virtue, holding vice to be among the ἀδιάφορα, or things indifferent.

42. βαλοῦσιν — αὐτοὺς — πυρός.] Render, 'the fiery furnace.' An expression formed on that of the Prophet Dan. iii. 6, ἐκβληθήσεται εἰς τὴν κάμινον τοῦ πυρὸς τὴν καιομένην, and equivalent to that of γέεννα τοῦ πυρὸς, Matt. v. 22.

43. ἐκλάμψουσιν—αὐτῶν.] 'Then will the righteous, the children of the kingdom, shine forth as the unclouded noon-day sun, in the image of Christ in the kingdom of their Father,' being made unspeakably glorious and happy. (Scott.) Our Lord seems to have had in mind the words of the Prophet Daniel, xii. 3. Comp. Wisd. iii. 7. Eccles. ix. 11. 1 Macc. ii. 62. 1 Pet. v. 4.

— ὁ ἔχων ὦτα ἀκ. ἀκ.] Meaning, 'let every one seriously attend to these awful truths' [as he values the salvation of his soul.]

44. θησαυρῷ κεκρυμμένῳ.] Meaning such valuables as, in the insecure state of society in ancient times (from war and political trouble) men were accustomed to bury in the earth. (See Gresswell.) From the present passage, and one cited by Wets. from the Mischna, it appears that the Jewish law adjudged all treasure found on land to be the right of the then proprietor of the land.

κεκρυμμένῳ ἐν τῷ ἀγρῷ· ὃν εὑρὼν ἄνθρωπος ἔκρυψε, καὶ,
ἀπὸ τῆς χαρᾶς αὐτοῦ, ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ
ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
45 [t] Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ t Prov. 8. 11.
46 ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· ‡ ὃς εὑρὼν ἕνα πολύ-
τιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ
ἠγόρασεν αὐτόν.
47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ
βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συν-
48 αγαγούσῃ· ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν,
[καὶ] καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ
49 ἔξω ἔβαλον. [u] Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. u Infr. 25. 32.
ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ
50 μέσου τῶν δικαίων, [x] καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ x Supr. ver. 42.
πυρός. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 2 Thess. 1. 7—10
51 Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; λέγουσιν
52 αὐτῷ· Ναὶ, Κύριε. Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς

— ἐν τῷ ἀγρῷ.] Bp. Middleton would, from some MSS., cancel the Article at τῷ ἀγρῷ And indeed it is not easy to see what sense it can have. But idioms, though difficult to be accounted for, are not therefore to be swept away; and the existence of the idiom in the present case is ingeniously accounted for by Greswell and Fritz.

— ὃν εὑρ. ἄνθ. ἔκρυψε.] Meaning, 'a man having found, concealed [his good fortune].' Ὑπάγει, 'hies him away.' The expression denotes *alacrity*.

45. ἀνθρώπῳ ἐμπόρῳ.] 'A merchant-man.' Such as those found in the East, who travel about buying or exchanging jewels, pearls, or other valuables; a custom illustrated by the citations in Wets., which, with Mr. Greswell's matter, well illustrate the natural history, locality, use, and value of pearls in ancient times. They were, beyond all others, costly. As respects the *origin* of the word μαργαρίτης it is justly remarked by Bp. Marsh, that, 'as pearls are the produce of the East, it is more reasonable to suppose that the Greeks borrowed the word from the Orientalists than the contrary, which is the common opinion.'

47. σαγήνῃ.] Something like our *draw-net*, which, when sunk, and dragged to the shore, sweeps, as it were, the bottom, and was therefore called *verriculum*. It was, however, not like an ordinary draw-net, being far larger, and intended to take not *part* of the fish of a pool or stream, but the whole, of every kind, size, and quality. It was formed of cane, osiers, and in wattled work. Of this the antiquity is proved by allusions to it in Herodot. vi. 31. and Æschyl. Ag. 1353. The term occurs in the Sept. and the *later* writers, as Oppian, Ælian, and Artemid. At ἐκ παντὸς γένους suppl. τινὰ from the context; not, however, understanding, with Kuinoel, 'other things besides fish,' but supposing a subaud. from the context of ἰχθύδια.

48. ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν] 'having hauled up on shore.' A *vox sol. de hac re.* of hauling ships to land. See Xen. Hist. i. 1, 2. Καθίσαντες is passed over by Campb. as pleonastic. But if it adds little to the *sense*, it increases the *spirit* of this parabolic comparison, the circumstance of *sitting down* to sort the fish being beautifully *graphic*, as those in Luke xiv. 28, οὐχὶ πρῶτον καθίσας ψηφίζει, and 31, καθίσας βουλεύεται, by an allusion to the sitting down to a desk, or a council table. I should hardly have thought it necessary to notice the point, but that I find Mr. Greswell mistaking the sense, by rendering, 'and laid them down.' Misled, perhaps, by the καὶ before καθίσαντες; and no wonder, since it not a little embarrasses the sentence. It is not found in some MSS., and in others of great antiquity it is placed before αἰγιαλὸν, which indeed removes the difficulty, but violates the *proprietas linguæ*; since this idiom of the participle of καθίζω admits of no adjunct, being closely connected with the verb following. I would rather *cancel* than transpose the καὶ, which I suspect arose from those Critics who stumbled (as even the erudite Fritz. does) at two participles to a verb, without any connective particle; and accordingly *inserted* one. But the participles are quite distinct; and one is merely put for a verb followed by καί. So at v. 46, we have ὃς εὑρὼν—ἀπελθὼν πέπρακε.

— τὰ σαπρὰ] 'the refuse.' A *vox sol. de hac re.* See vii. 17, and Note. Ἔξω may either be referred to *the baskets*; or simply denote *away*.

49. ἐκ μέσου.] This is thought to be *redundant*; but it rather stands for *de societate*, as in 1 Cor. v. 2, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν, &c., and especially 2 Cor. vi. 17, ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε.

52. διὰ τοῦτο.] The Commentators regard this either as *redundant*, or as a *formula transitionis*. But it rather seems to denote an *inference* from what has preceded, and may be rendered, *Wherefore, then, since that is the case;* thus serv-

γραμματεὺς μαθητευθεὶς ‡ εἰς τὴν βασιλείαν τῶν οὐρανῶν
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ
θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς 53
y Mark 6. 1, 2. Luke 4. 16. ταύτας, μετῆρεν ἐκεῖθεν· [y] καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, 54
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήσσεσθαι
αὐτοὺς καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;
z John 6. 42. supr. 12. 46. Mark 6. 3. [z] Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ 55
λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς
καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι 56
a Mark 6. 4. Luke 4. 24. John 4. 44. πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; [a] καὶ 57
ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ
ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ
b Mark 6. 5. οἰκίᾳ αὐτοῦ. [b] Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ 58
MK. LU. τὴν ἀπιστίαν αὐτῶν.
6. 9.
14 7 XIV. ἘΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης 1
τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν 2
Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
17 διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρώδης 3

ing to introduce an admonition to *use* the knowledge they have; and that couched under another allegorical comparison; namely, that of a provident housekeeper (or master of a family) who having laid up in store a variety of articles for family use, brings them forth as the exigencies of the case require. There is here an allusion to the office of Apostles.

— γραμματεύς.] The term properly denotes a doctor of the Jewish law; but here a teacher of the Gospel, see Vitringa de Synag.

— μαθητευθεὶς εἰς τὴν βασ. τ. ο.] Griesb., Knapp, Vater, and Fritz. edit μαθ. τῇ βασιλείᾳ; but on too slender authority. The phrase may be rendered, 'discipled into the kingdom of heaven,' i. e. admitted by discipleship into the Christian society, (see xxiii. 34. xxviii. 19. Acts xiv. 21.) If, however, τῇ βασιλείᾳ, be the true reading, the sense will be, 'instructed for,' 'disciplined into,' i. e. completely acquainted with the nature and purposes of the Gospel. At καινὰ and παλαιὰ we may supply βρώματα or σκεύη; meaning both what he has long laid up, and what he has recently provided. In ἐκβάλλει the idea of *force* is, as often, dropped; the sense being, puts forth, brings out, προφέρει.

54. πατρίδα] scil. πόλιν, i. e. Nazareth, the place where he had been brought up, and which was therefore, in a certain sense, his *country;* the expression being used of any one's native *place*, even of a city or town. So Joseph. Ant. vi. 4, 6, εἰς Ῥαμαθὰν πόλιν· πατρὶς γὰρ ἦν αὐτῷ. Herodian viii. 3, 2, ἦν δὲ χιλίαρχος, ᾧ πατρὶς ἡ Ἀκυληΐα ἦν.

55. οὗτος.] The use of the pronoun here, as often in the Greek writers, implies somewhat of contempt, like the Heb. ה and the Latin *iste*.

— τοῦ τέκτονος.] Τέκτων means an *artisan*, as opposed to a *labourer;* and, according to the term accompanying it, may denote any artificer whether in wood, stone, or metal. But when it stands alone, it always, like our word *wright*, denotes a *carpenter* (as *faber* and חרש) in the Scriptural, and, almost always, in the Classical writers. That such is the sense here intended cannot reasonably be doubted; especially as it is supported by the concurrent testimony of ancient ecclesiastical writers.

57. οὐκ ἔστι προφήτης—αὐτοῦ.] A proverbial sentiment, importing, that 'one whose endowments enable him to instruct others, is in general no where so little held in honour, as among his townsmen and immediate connexions.'

58. See Note on Mark vi. 5.

XIV. 1. ἐν ἐκείνῳ τῷ καιρῷ.] On what particular time is here meant see Dr. Hales and Mr. Greswell. As our Lord had then been a considerable time engaged in the work of the ministry, (see Scott) it may seem strange that Herod had not heard beforehand of him; for which many reasons have been imagined. The truth seems to be, that he had heard of Jesus, but it was long before his fame became known to him, and still longer before it engaged his attention.

— παισίν.] This, by a use frequent in the Sept., is supposed to denote *friends*. But it rather signifies *officers* of his Court.

— αἱ δυνάμεις ἐνεργ. ἐν α.] Bp. Middleton renders, 'the powers, or spirits, are active in him.' Yet the arguments he adduces in favour of that rendering are rather specious than solid; and there seems to be no reason to abandon the common interpretation of δυνάμεις, *miracles*. It is not so certain,—indeed it is a much disputed point,—whether ἐνεργ. should be taken in its usual *active* sense, or as put for ἐνεργοῦνται, 'are wrought,' ἐν αὐτῷ being for ὑπ' αὐτοῦ.

κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ MK. 6.
4 Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ· ἔλεγε 18
5 γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν. Καὶ
θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς 19
6 προφήτην αὐτὸν εἶχον. Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, 21
ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ
7 ἤρεσε τῷ Ἡρώδῃ· ὅθεν μεθ᾽ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι 23
8 ὃ ἐὰν αἰτήσηται. Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς· 24
Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ

The *latter* is confirmed by the ancient Versions, and adopted by most Expositors; and may seem preferable, as enabling us to account for the Article, without resorting to any far-fetched interpretation. Thus the full sense will be, 'And hence the miracles [we hear of] are wrought by him.' The authority, however, of *Versions*, in nice cases like the present, is very slender. And though Neuters be sometimes used for Passives, yet that is only when there is something in the regimen of the verb to *intimate* that. Being construed *as* Passives, they are *considered* as such. Now such is not the case here; ἐν αὐτῷ being adapted not to a passive, but an active or neuter verb. Not to mention that this would be contrary to the usage of the N. T., in which wherever a passive *sense* is required, a passive *form* is adopted. Moreover, ἐνεργ. is often used with ἐν, never with ὑπὸ, or ἐν for ὑπό. Hence it is best to regard the term as used in a *Middle* signification for ἐνεργοῦνται, as in Ephes. ii. 2, τοῦ πνεύματος τοῦ ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, Gal. ii. 8, and sometimes also in the Classical writers, as Diod. Sic. iv. 38. Pol. iv. 40, 4. Artemid. i. 1, 2. Finally, δυνάμεις is, strictly speaking, not for the *power* of working miracles, but is put for ἐνεργήματα δυνάμεων, which occurs in 1 Cor. xii. 10, meaning the χαρίσματα whereby miracles are worked. The true force of the Article here is that of *notoriety* (see Middleton, ch. iii. 2.), to denote *the well-known*; q. d. 'And the power of miracles which we hear so much of exerts its force in him.'

3. ἔδησεν αὐτὸν, &c.] In this episodial digression (vv. 3, 13.) recounting the imprisonment and death of John the Baptist, the Aorists ἔδησε, &c. must be rendered as Pluperfects.

— διὰ Ἡρωδιάδα.] Josephus, Ant. xviii. 5, 2, gives a somewhat different account, ascribing John's imprisonment to Herod's jealousy of his great influence with the people (of whom such multitudes flocked to him), who would be likely to do whatever he enjoined. Whence, says he, Herod thought it better to *anticipate* his designs (if he had any) by throwing him into prison. But though that *may* be the truth, it is evidently not the *whole* truth. If John had so much influence with the people as Josephus says, —Herod, we may suppose, would scarcely have ventured to throw him into prison, much less take his life, without some *pretext* at least. Now this would be afforded him by John's authoritatively (in quality of a Prophet) forbidding the Tetrarch to marry Herodias. And perhaps the *manner* of his doing this was so blunt and unceremonious, as to be construed into a sort of *crimen læsæ majestatis;* whereby his life would be forfeited, and might therefore be taken at any time: which accounts for Herod's so suddenly taking it, as well as Herodias venturing to *ask* it. Thus there is, in effect, no discrepancy at all in the two accounts, which mutually confirm and illustrate each other.

— Φιλίππου.] Not Philip the Tetrarch, but another Philip, a son of Herod. I. by a daughter of Simon, the High Priest. See Josephus, Ant. xviii. 5, 1.

4. ἔχειν] for γαμεῖν. A use frequent in the Classical writers, like that of *habere* in Latin. [See Lev. xviii. 16.]

6. γενεσίων ἀγομένων.] The Commentators are not agreed whether this expression should be understood of the *birthday* festival of Herod, or that in commemoration of his *accession.* That the latter was observed as a feast, is certain from Joseph. Ant. xv. 11, 3. (of Herod) and 1 Kings i. 8, 9. Hos. vii. 5. Since, however, no examples of this sense of γενέσια have been adduced, the common interpretation is the safer; and that the ancients, both Jews and Gentiles, kept their birthdays as days of great rejoicing, is certain from a variety of passages cited by Wets. At γενεσίων some supply συμποσίων; others, ἡμερῶν. The *latter* is preferable, as in the phrase ἄγειν ἑορτήν. Yet no ellipse is necessary, since γενέσια, and also ἐγκαίνια and γενέθλια (which is the term used by the earlier writers) are in fact *nouns.* At least no *plena locutio* has been hitherto produced that will determine what was originally the noun employed with them.

— ὠρχήσατο.] Most Commentators (as Grot. and Kuin.) here understand a pantomimic and lascivious dance, recently introduced into Judæa, such as that so severely censured by Juven. Sat. vi. 63. and Hor. Od. iii. 6, 21. Yet that Herod should have permitted, and even been gratified with a lascivious dance by his *daughter-in-law*, would argue almost incredible indecorum and depravity. It is therefore better, with Lightfoot, Mich., Elsn., and Fritz., to suppose that the dance was a decorous one, expressive of rejoicing, and, from the extreme elegance with which it was performed, such as attracted universal admiration.

8. προβιβασθεῖσα] '*adducta*, urged, instigated.' A signification occurring in the Sept. and also Xen. Mem. i. 2, 17. προβιβ. λόγῳ. Πίνακι, not a *basin*, as Campbell renders, but a broad flat dish; for from its origin (namely, πίνος, a board) the word commonly denotes what is *flat*, or nearly so. Dr. Walsh, in his Travels in Turkey, informs us that the head of the celebrated Ali Pacha, after being cut off, and sent to Constantinople, was publicly exposed on *a dish.*

MK. LU.
6. 9. βαπτιστοῦ. Καὶ ἐλυπήθη ὁ βασιλεύς· διὰ δὲ τοὺς ὅρκους, καὶ 9
26 τοὺς συνανακειμένους, ἐκέλευσε δοθῆναι. Καὶ πέμψας ἀπεκε- 10
27
28 φάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. Καὶ ἠνέχθη ἡ κεφαλὴ 11
αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ
29 αὐτῆς. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, 12
30 καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. Καὶ 13
32 10 ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον
33 τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ
πεζῇ ἀπὸ τῶν πόλεων.
34 11 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχ- 14
νίσθη ἐπ' * αὐτοῖς, καὶ ἐθεράπευσε τοὺς ἀῤῥώστους αὐτῶν.
35 12 Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, 15
36 λέγοντες· Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν·
ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγορά-
37 13 σωσιν ἑαυτοῖς βρώματα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρείαν 16
ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ λέγουσιν 17
38 αὐτῷ· Οὐκ ἔχομεν ὧδε, εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.
39 14 Ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε. Καὶ κελεύσας τοὺς ὄχλους 18

— ὧδε] here, upon the spot [and immediately] lest in the *morning* he might repent of his promise, and refuse to perform it.

9. ἐλυπήθη.] This is by Kuin. and Wahl interpreted 'was angry;' of which sense they adduce examples from the Classical and Scriptural writers. But some of them are exceptionable; and here there seems no reason to deviate from the usual signification of the word 'to be sorry.' So Mark vi. 26. περίλυπος γενόμενος. Though it *might* be rendered 'he was chagrined.' The feeling was doubtless a mixed one; chiefly *sorrow* (on his own account most) and *chagrin*, not without *anger*, at being thus taken advantage of; nay, even alarm; for he could not but feel apprehensive of the consequences of so unpopular an action. His chagrin may also, as Hammond thinks, have been increased by a superstitious dread of any ill-omened occurrence on his birthday. So Martial Epigr. X. 87. 'Natalem colimus, tacete lites.' In short, great must have been the fluctuation of Herod's mind, occasioned by various contending passions and feelings in his bosom, which are well described by Grotius. Διὰ τοὺς ὅρκους, i. e. 'out of a scruple to break his oath before his guests;' for at entertainments there was a delicacy in refusing requests. So Josephus, Ant. xvii. 3, 3. ἐπὶ τῇ τιμῇ τοῦ ὅρκου. The plural (ὅρκους) is for the singular, by an idiom not unfrequent, unless we may suppose that the King, in the excitement of the moment, had *repeated* his oath.

10. πέμψας] scil. τινά. Mark says σπεκουλάτωρα. That this is not, as Rosenm. considers it, a *Hebraism*, is plain from two examples from Classical writers adduced in Recens. Synop. I would notice something similar in Herodian, i. 9, 19. νύκτωρ ὁ K. πέμψας ἀποτέμνει τὴν κεφαλήν.

13. ἀκούσας.] Namely, of John's death, and Herod's opinion of himself. On both which accounts, and also to avoid the imputation of blame for any disturbances which might be expected to follow such an atrocity, and likewise (as we learn from Mark vi. 31.) to refresh himself and his Apostles after their fatigue, our Lord sought retirement. Πεζῇ. Not 'on foot,' but 'by land,' as opposed to ἐν πλοίῳ. This signification is frequent in the Classical writers, and sometimes has place where there is no opposition expressed or even implied.

— ἀκούσαντες] having heard [where he was].

14. ἐξελθών.] Namely, on leaving the ship.

— ἐσπλαγχνίσθη ἐπ' αὐτοῖς.] Namely, as Mark adds, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα. On this reading αὐτοῖς all the Editors are agreed. The vulg. αὐτοὺς is proved to have been a mere typographical error of Stephens's 3d Edition. On the present narration comp. infra xv. 32. seqq. and John vi. 5.

15. ὀψίας γενομένης] i. e. the *first* evening, which commenced at three o'clock. Nor, considering the aptitude of the place, and the time of year, a little before the Passover, is this inconsistent with the expression of Luke ix. 12. ἡ δὲ ἡμέρα ἤρξατο κλίνειν, for the day is there quite on the wane. That mentioned further on at v. 23. is the *second* evening, which commenced at sunset.

— ἡ ὥρα ἤδη παρῆλθεν] 'the day is far spent.' Ὥρα, like the Latin *hora*, has often the sense *time of day*. Mark's words are: ἤδη ὥρας πολλῆς γενομένης, meaning, when much of the day was now past.' See the Note there.

16. δότε αὐτοῖς ὑμεῖς φαγεῖν.] Render, 'Give *ye* them to eat.' [*Comp.* 2 Kings iv. 23.]

19. κελ. τοὺς ὄχλους ἀνακλιθῆναι.] The Versions, both ancient and modern, are, I apprehend, all wrong in rendering, 'ordered the multitude to sit down;' for from the parallel passages

MK. LU.
19 ανακλιθῆναι ἐπὶ τοὺς χόρτους, [καὶ] λαβὼν τοὺς πέντε ἄρτους 6. 9.
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε· 41 16
καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ
20 τοῖς ὄχλοις. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ 42 17
ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. 43
21 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυ- 44
22 ναικῶν καὶ παιδίων. Καὶ εὐθέως ἠνάγκασεν [ὁ Ἰησοῦς] τοὺς 45
μαθητὰς [αὐτοῦ] ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς

of Mark, Luke, and John (where we have *ἀνέκλιναν ἅπαντας* and *ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας*), it appears that *ἀνακλ.* must here have its usual *passive* force, and that the construction is: *ἐκέλευσε* (*ὥστε*) *ἀνακλιθῆναι τοὺς ὄχλους*, 'he gave orders for the multitude to be seated,' *collocari in ordine* (as L. Brug. explains) namely, as Luke says (ix. 14, where see Note), *κατὰ κλισίας* (or *συμπόσια*) *ἀνὰ πεντήκοντα*; implying the collocatio on the part of *others*. [*Comp.* infra xv. 36.]

— *ἐπὶ τοὺς χόρτους.*] Render, *super gramina* 'on the herbage.' As I know no other example of the word in this sense, in the plural, I suspect that the idiom was introduced into the later Greek from the Latin.

— [*καί.*] This is rejected or cancelled by almost all Editors, as not found in the greater part of the MSS., early Edd., and Fathers. *Internal* evidence is as much against it as external.

— *ἀναβλέψας εἰς τὸν οὐρανόν.*] A gesture, as Beza observes, appropriate to prayer.

— *εὐλόγησε*] scil. *αὐτούς*, as expressed in Mark and Luke.

— *κλάσας.*] The Jewish bread was formed into *cakes*; broad, thin, and brittle, like our biscuits; and therefore required to be *broken*, rather than cut, and thus would leave very many fragments; which accounts for the great quantity thereof gathered up.

20. *ἦραν*] scil. *οἱ ἀπόστολοι.* At *τὸ περισσεῦον* supply *μέρος.* *Κλασμάτων* means not only the fragments which would arise from *breaking up* cakes for so great a multitude, but (as appears from John vi. 13) those also which each person would make in eating. The words following *δώδεκα—πλήρεις* are in apposition with, and exegetical of the preceding; q. d. 'namely, twelve baskets full.'

— *κοφίνους.*] This word has occasioned more discussion than one might expect among the Commentators, who are not a little perplexed since these cophini are in Juv. Sat. iii. 14. & vi. 512. connected with *hay*. The most probable opinion is, that the *κοφ.* in question were either (as Buxt. thinks) such baskets as had, from the earliest period, formed a part of the household utensils of the Jews (see Deut. xxviii. 5.); or (as Reland, Schleus., and Kuin. suppose) were such portable flag-baskets as were commonly used by the Jews in travelling through Heathen countries, to hold their provisions, in order to avoid the pollution of unclean food. The hay, it is supposed, they took with them, to make a bed. Yet these baskets could not have held any quantity sufficient for that purpose. It is more probable that the cophini *here* meant carried no hay; and that those mentioned by Juvenal were of a much larger sort, like our *hampers*, and used for containing various articles of pedlery, such as the foreign Jews, even then, there is reason to think, used to deal in.

21. *ἦσαν ἄνδρες ὡσεὶ πεντ.*] The *men* (as usual with the Jews) being alone reckoned.

22. *ἠνάγκασεν.*] From this term many have inferred the unwillingness of the disciples to depart; influenced by ambitious views, and thinking that, from the multitude being so desirous to make Jesus a King, *now* would be the time for him to set up his earthly kingdom. The verb, however, like others in Greek and Latin of similar import, is often used of *moral persuasion*. See Thucyd. viii. 41. and vii. 37. Nay, by an idiom frequent in our own language, it may only mean 'he *caused* them to enter,' &c.

22. *τὸ πέραν.*] Mark adds *πρὸς Βηθσαϊδάν*, by which I would not (with many) understand the Bethsaida of *Galilee*, and consequently on the West side of the Lake; but the Bethsaida of *Gaulonitis* (mentioned at Luke ix. 10.) on the East side of the Lake, and near the embouchure of the upper Jordan into the Lake, and which, on being enlarged by Philip the Tetrarch, was called *Julias*, after Julia, daughter of Augustus. See Jos. Ant. xviii. 2, 1. The real state of the case seems to be this: that Jesus directed the Apostles to pass in a vessel from the place where he had worked the miracle of feeding the 5,000 to Bethsaida Gaulonitis, while he should dismiss the multitudes, intending that they should go by land, and himself to meet them at Bethsaida Gaulonitis, and then embark with them, and cross the lake to Capernaum. It may, indeed, be asked, how Bethsaida Gaulonitis could be said to be *πέραν* with respect to the West side of the Lake? a difficulty which has caused many to suppose Bethsaida of *Galilee* to be here meant. But the Lake might be crossed in any *other* direction as well as from West to East, or across the middle. Thus Bethsaida Gaulonitis might be said to be *πέραν* with respect to the scene of the miracle; though not on the West side of the Lake, whose exact form, however, is, I believe, very imperfectly known. I suspect that the shore of the Lake makes a greater hollow than the maps represent. The *reason* why our Lord pursued this course was, that the Lake is often very dangerous to cross over at the *middle*. And it should seem that, from the place where the miracle was worked at Capernaum, it was safer to make the distance by *two* crossings over; first to Bethsaida Gaulonitis, and from thence to Capernaum. As circumstances, however, fell out, they never went to that place at all.

If this mode be not adopted, far *more* difficulty will arise in another way, from its being inexplicable why our Lord should send them forward to

MK. 6. τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. Καὶ ἀπολύσας τοὺς 23
46 47 ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὀψίας
δὲ γενομένης, μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἤδη μέσον τῆς 24
48 θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ
ἐναντίος ὁ ἄνεμος. Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε 25
πρὸς αὐτοὺς [ὁ Ἰησοῦς,] περιπατῶν ἐπὶ τῆς θαλάσσης. Καὶ 26
49 ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα,
ἐταράχθησαν, λέγοντες ὅτι φάντασμά ἐστι· καὶ ἀπὸ τοῦ
50 φόβου ἔκραξαν. Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· 27
Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε. Ἀποκριθεὶς δὲ αὐτῷ ὁ 28
Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός σε ἐλθεῖν
ἐπὶ τὰ ὕδατα. Ὁ δὲ εἶπεν· Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ 29
πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς
τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· 30
καὶ ἀρξάμενος καταποντίζεσθαι, ἔκραξε λέγων· Κύριε, σῶσόν
με! Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο 31
51 αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγόπιστε, εἰς τί ἐδίστασας; Καὶ 32
‡ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. Οἱ δὲ 33

Bethsaida of Galilee in the way to Galilee, when it would be quite out of the course, and involve the danger of crossing over the middle of the Lake to no purpose.

— ἕως οὗ ἀπολ. τοὺς ὄχλους] 'donec plebem dimisisset.' Subj. for Opt. (which strict propriety would require), because, as Fritz. observes, the writer regarded, in his mind, the thing as *present*, when Jesus would have said: προάγετέ με, ἕως οὗ ἀπολύσω τοὺς ὄχλους.

23. τὸ ὄρος.] Not '*a* mountain,' but *the* mountain,—namely, that of the desert of Bethsaida, a part of that range by which the Lake of Gennesareth is encircled on all sides.

— κατ' ἰδίαν προσεύξασθαι.] And also, as we find from John vi. 15, because they were about to take him by force, and make him a king.

24. μέσον.] This is, (as Krebs. and Fritz. show), not in the accusative, with the ellipsis of κατὰ, but in the *Nominative*, as at Herodot. i. 170. Τέων γὰρ μέσον εἶναι τῆς Ἰωνίης. and Greg. Naz. 52. ὡς ναῦν μέσην κλυδῶνος. The term μέσ. is meant to be taken *populariter*, of being somewhat advanced; since from John vi. 19. it appears that they had only gone about four miles.

— βασανιζόμενον.] Simply signifying, 'violently tossed;' as in Polyb. i. 48. 2. a stormy wind is said πύργους βασανίζειν.

25. περιπατῶν ἐπὶ τῆς θαλ.] Thus evincing his Divine power; since this is in Job ix. 8. made a property of the Deity; ὁ τανύσας τὸν οὐρανὸν, καὶ περιπατῶν, ὡς ἐπ' ἐδάφους, ἐπὶ θαλάσσης, meaning 'He who can work impossibilities.' And Horapollo Hierogl. i. 58. says, that the Egyptian hieroglyphic for expressing impossibility was 'a man's feet walking on the sea.'

26. φάντασμα.] A verbal from the third person Perf. Pass. of φαντάζομαι; for which φάσμα was often used by the Classical writers, though φάντασμα occurs in Plato. The Jews, like the ancients universally, believed in the existence of spirits clothed in human form, to which were applied the names φάντασμα, φάσμα and εἴδωλον. The term may here be rendered *spectre*, or *apparition*. The disciples, some think, supposed it to be either the apparition of their Master, whom they imagined to be dead (so Eurip. Hec. init. Πολυδώρου εἴδωλον), or his *angel*. (See Note on Acts xii. 15. and so Joseph. Ant. i. 20. 2. v. 6, 1. uses φάντασμα for *angel*). For it was also the opinion of the ancients that, on the death of the person, his tutelary angel sometimes appeared in his exact form to his friends. Yet it is hardly, I think, to be supposed that the Apostles would entertain so low an idea of their Divine Master; and therefore it may rather be imagined that they took the appearance to be that of some spectre, they knew not what; for it should seem they were not near enough to distinguish the countenance. Accordingly Jesus addressed to them the words 'It is *I*, be not afraid.'

27. ἐγώ εἰμι] Sc. ἐκεῖνος, 'it is I.' Literally, I am the person! as also John xiii. 13. xviii. 5.

28. κέλευσον, &c.] Under *bid* is also implied *enable* me to, &c.; for Peter desired a *miracle* to be worked, to prove that it was really Jesus.

31. ἐδίστασας.] The word properly signifies to stand *in bivio*, undetermined which way to take. So Eurip. Or. 625. διπλῆς μερίμνης διπτύχους ἰὼν ὁδούς.

32. ἐμβάντων.] Some very ancient MSS. and Fathers, as also the Vulg. and Italic Versions, read ἀναβάντων, which is strongly supported by the parallel passage of Mark vi. 51. καὶ ἀνέβη εἰς τὸ πλοῖον, sine var. lect. It is scarcely necessary to notice that ἀναβαίνω is used for ἐμβαίνω in all the ancient writers from Homer downwards; but as ἐμβ. is almost always used by the later writers, the scribes not unfrequently mistake ἀναβ. for ἐμβ. Here, however, ἀναβ. has more *propriety*; the term being used of per-

MK.
ἐν τῷ πλοίῳ, ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀλη- 6.
θῶς Θεοῦ Υἱὸς εἶ!
34 Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ. 53
35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστει- 54
λαν εἰς ὅλην τὴν περίχωρον ἐκείνην· καὶ προσήνεγκαν αὐτῷ 55
36 πάντας τοὺς κακῶς ἔχοντας. Καὶ παρεκάλουν αὐτὸν, ἵνα 56
μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι
ἥψαντο, διεσώθησαν. 7.
1 XV. Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων 1
2 Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· Διατί οἱ μαθηταί σου 5
παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπ-
3 τονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκρι- 9
θεὶς εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν
4 τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; Ὁ γὰρ Θεὸς ἐνετείλατο, 10
λέγων· Τίμα τὸν πατέρα [σου] καὶ τὴν μητέρα· καί

sons *taken up* out of the sea on ship-board. See Note inf. xv. 39.

— ἐκόπασεν] 'was lulled,' i. e. hushed. Sub. ἑαυτόν. The word occurs both in the Sept. and in the Classical writers, as Herodot. vii. 31. After this John (vi. 21.) adds: καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον. And Mark: καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη. [*Comp.* Ps. cvii. 29.]

33. Θεοῦ Υἱὸς εἶ.] Bishop Middleton has proved that the want of the Art. will not authorize us to translate 'a son of God,' or 'son of a God.' For, as to the former in the sense *prophet*, there is no proof that prophets were so called. And as to the latter, which is thought suitable to the ideas of *Pagans*, there is no proof that these men *were* such; or, if so, they might join in the language of the Apostles on this extraordinary occasion. And though it be urged, that the disciples were not yet acquainted with the Divinity of our Lord, yet even *that* must be received with some limitation. That the Messiah would be *the Son of God*, was a Jewish doctrine; and, therefore, if they acknowledged him as *the Christ* (a title which they had repeatedly heard him claim to himself), they must have regarded him as the *Son* of God (though how far they then comprehended the full import of the title Son of God we cannot determine); and thus προσεκύνησαν may be taken in its full sense. And what they themselves heard, they would be likely to impart to the mariners; whose exclamation may thus be understood in the highest sense. Ἀληθῶς, &c. too, *implies* as much as, 'Thou art really [the character which thou claimest, and art said to be], the Son of God.' So the Centurion, Matt. xxvii. 54, exclaims, ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος. [*Comp.* Matt. xvi. 16. John vi. 22—24. xi. 27. 34—36.]

XV. The fame of Jesus had now become so great, that the Jewish rulers thought it high time to put a stop to its further progress.

1. οἱ ἀπὸ Ἱεροσολύμων] 'those of,' or belonging to 'Jerusalem.' An idiom occurring in numerous passages of the Scriptural and Classical writers referred to by the Commentators. The *Scribes of Jerusalem* were the most learned of the Pharisaical sect, and, as such, were entitled to deliver instruction wherever they went. The persons were probably sent by the Chief Priests and Pharisees, and doubtless came with insidious intentions.

2. τὴν παράδοσιν τῶν πρεσβυτέρων.] Παράδ. signifies a precept, or body of precepts, not written, but handed down by tradition. So Josephus, Ant. xiii. 10, 6, says, ὅτι νόμιμα πολλά τινα παρέδοσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς, ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωϋσέως νόμοις. These νόμιμα were afterwards digested into one body, and called the *Talmud;* divided into the *Mischna* (or Text) and the *Gemara* (or Commentary), on which see Horne's Introd. ii. 417, seqq. By τῶν πρεσβυτέρων are meant, not the members of the Sanhedrim, but the most celebrated doctors.

3. διατί καὶ ὑμεῖς—ὑμῶν.] Our Lord confutes them from their own positions; skilfully opposing the παράδοσις τῶν πρεσβυτέρων, &c. to the ἐντολὴ τοῦ Θεοῦ; and before he disputes respecting the tradition to which they referred, he uproots the very foundation on which their whole reasoning was erected; showing, by a manifest example, how often this was at variance with the Divine Laws.

— καὶ ὑμεῖς] 'you too.' Διὰ τὴν παράδοσιν. Render either, '*through* your tradition,' or *because of*. Either sense will hold good in point of fact; since the Pharisees superseded the written word of God through the medium of a traditionary system of faith and practice. The *latter* sense, however, is supported by the parallel passage of Matthew, and is therefore preferable; especially as it is confirmed by the Pesch., Syr., and Arab. Versions, and is more agreeable to the usus loquendi of the Gospels.

4. τίμα τὸν πατέρα.] Exod. xx. 12. This was understood to comprehend, under *obedience* and dutiful *respect*, taking *care of* and *support-*

MK.
7. ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω·
11 ὑμεῖς δὲ λέγετε· Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· Δῶρον, ὃ 5
12 ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ
13 τὴν μητέρα αὐτοῦ. καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ 6
6 τὴν παράδοσιν ὑμῶν. Ὑποκριταί! καλῶς προεφήτευσε περὶ 7
ὑμῶν Ἡσαΐας, λέγων· Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ 8
στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· ἡ δὲ καρδία

ing. See Numb. xxii. 17. xxiv. 1. Judg. xiii. 17. Deut. v. 16. Eph. vi. 2. So Eccles. iii. 8, *ἐν ἔργῳ καὶ λόγῳ τίμα πατέρα.* Thus also *κακολογεῖν*, answering to Heb. קלל, denoted slighting, neglecting [to support]. Such, too, was the mode of interpretation sanctioned by their own Canonists. See Lightf. and Wets. See Exod. xxi. 17. Comp. Deut. xxi. 18. *Σου* after *πατέρα* is cancelled or rejected by all the best Editors, as indeed of little or no authority. *Θανάτῳ* is *not* a mere pleonasm, but a strong expression, importing a capital punishment of the worst sort. Or *θαν. τελ.* may mean, 'let him be put to death without mercy,' Hebrew מות יומת to which our common phrases bear a little affinity.

5. *δῶρον.*] Scil. *ἔστω.* From the parallel passage of Mark it would seem that *δῶρον* is here simply the interpretation of the Heb. קרבן denoting any thing *devoted*—namely, to the service of God. But as it was often employed in making a vow against using any article, it came, at length, to denote any thing *prohibited;* and, if spoken with reference to any particular person, the phrase imported that the vower obliged himself *not to give* any thing to the person in question; and thus, if that person were the father of the vower, he was held *prohibited* from relieving his necessities. Such is the view taken of the term by Lightf., Grot., Camp., Kuin., and most of the *recent* Commentators. Yet it seems more natural, with the ancient Fathers, and some modern Commentators, to take *δῶρον* simply of something *consecrated*, or rather *supposed* to be consecrated, to pious uses, by a collusion between the sons and the priests, so as to leave the father destitute. For (to use the words of Bp. Jebb, Sacr. Lit. p. 246,) 'when the Jews wished to evade the duty of supporting their parents, they made a *pretended*, or at least an *eventual* dedication of their property to the sacred treasury: or rather a dedication of all that *could* or *might* have been given by them to their parents, saying, Be it *Corban.*' From that moment, though at liberty to expend such property on any *selfish* purpose, they were *prohibited* from bestowing it on their parents. Thus *κορβᾶν, δῶρον*, might *imply* the notion of prohibition; but it could not *express* it. On either interpretation, however, to say to a parent Corban, &c., was a breach of the commandment, in spirit if not in letter, and was virtually *κακολογεῖν πατέρα.*

— *ὃ ἐὰν ἐξ ἐμοῦ ὠφελ.*] Render, 'whatsoever thou mightest or shouldst have been profited by me.' The *ἐὰν* is for *ἂν*, and belongs principally to the verb, but also to *ὃ*, to express *ever;* by an idiom frequent in St. Matthew.

— *καὶ οὐ μὴ τιμήσῃ*, &c.] There is here no small difficulty in the construction, in which many suppose an ellipsis of some word, as *ὀφείλει.* Here, however, *ellipsis*, properly speaking, cannot have place. We may rather suppose an *apodosis* to be wanting (namely *οὐ τελευτ. θανάτῳ*) to be supplied from the preceding verse, of which Fritz. adduces several examples, with references to Critics. Bp. Jebb, indeed, thinks that the context has *within itself* the full meaning; q. d. 'Whosoever shall say *Corban*, &c., must also not honour his father or mother,' i. e. he is under an obligation *not* to do so. So in the parallel passage of Mark vii. 12, *οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρί.* But this is doing violence to the construction (*καὶ οὐ μὴ τιμήσῃ* being suspended on *ὃς ἂν εἴπῃ*), and introducing what would, I apprehend, be bad Greek; for though *οὐ μὴ* with the Subj. in *forbidding* is found, yet never with *καὶ* preceding, which here demands that *τιμ.* be taken with the preceding.

7. *προεφήτευσε.*] From the use of this term the early Commentators in general regarded the passage which follows as a real *prophecy;* while others have considered it as only a *prediction* of what would afterwards happen, veiled under a rebuke to the persons addressed. Certainly the employment of the above expression does not necessarily imply that the words are to be considered as a *prophecy;* for *προφητεύειν* may be taken in the very frequent sense of *speaking or writing under Divine inspiration.* And there is a peculiar propriety in that use of the term here; the words purporting to be the words of God himself. That Chrys., Theophyl., and Euthym. did not regard the passage as a *prophecy*, is certain; and that they took *προεφ.* to denote speaking under Divine inspiration is highly probable from their expositions. As to *περὶ ὑμῶν*, that may very well be taken *populariter*, for (*ὡς*) *περὶ ὑμῶν;* the sense being, that 'Isaiah (xxix. 13.) spoke, under Divine inspiration, of the Jews, as if he had been speaking of you.' So Euthym. *Ἄγει τὸν προφήτην πάλαι κατηγοροῦντα αὐτῶν ἃ νῦν οὗτος κατηγορεῖ.* Thus the passage may be regarded as an accommodation or application, by way of illustration, of what was said of the Jews of Isaiah's time, to those of the time of Christ. And it may, therefore, be classed among *quotations in the way of illustration*, which are allowed not to be, properly speaking, prophecies: though they are sometimes said to be *fulfilled*, i. e. in a *qualified* and peculiar sense of the word, whereby any thing may be said to be *fulfilled*, which can be *pertinently applied;* on which see Note, supra ii. 17, 18.

8. *ἐγγίζει μοι*, and *τῷ στόματι αὐτῶν καί.*] These words, omitted in a few MSS., and some Versions and Fathers, are double bracketted by Vater, and cancelled by Griesb. But the evidence in question will scarcely warrant even *suspicion.* The words of the quotation (Isaiah xxix. 13.) in this and the next verse, exactly correspond to the Sept., except that in the Sept. there is a *καὶ* be-

MK.
9 αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονταί 7.
με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.
10 Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς· Ἀκούετε καὶ 14
11 συνίετε! Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· 15
ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄν-
12 θρωπον. Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ· 17
Οἶδας, ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, ἐσκανδαλί-
13 σθησαν; Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευ-
14 σεν ὁ Πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. Ἄφετε αὐτούς·
ὁδηγοί εἰσι τυφλοὶ τυφλῶν, τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ,
15 ἀμφότεροι εἰς βόθυνον πεσοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος
16 εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. Ὁ δὲ
17 Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὔπω νοεῖτε, 18
ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν 19

tween *διδασκαλίας* and *ἐντ.*; which, however, has nothing corresponding to it in the Heb., and doubtless arose from the negligence of scribes or mistake of sciolists. In v. 9, both the Sept. and St. Matthew differ not a little from the Heb.; and the discrepancy is such as cannot be removed, unless by resorting to so bold an alteration of the Hebrew text, as sober criticism will not permit. For though there is no doubt, that for ותהי the Sept. read ותהו, and for מלמדה read מולמדם; yet although these are slight alterations, they ought not to be admitted, on authority far greater than that of *any Version*, nor indeed *all* the Versions; because they break up the construction of the whole sentence, the יען כי *(inasmuch as)* at the beginning of the 13th verse corresponding to לכן *(therefore)* at the beginning of v. 14. The words of the Prophet may literally be rendered, 'Their worship of me is [only] a taught commandment of men;' i. e. their religion rests only on the precepts of men's teaching, i. e. according to the tradition of the elders, and the interpretation of the Scribes. So that, upon the whole, though there be a discrepancy in *words*, there is none in *sense*.

9. *μάτην.*] Properly the Accus. sing. (with an ellipsis of *κατὰ*) of the old noun *μάτη*, from the obsolete *μάτος* (from *μέμαται*). *Διδασκαλίας*, 'as, or by way of doctrines.'

— *ἐντάλματα ἀνθρώπων.*] The term is here and at Mark vii. 7, and Col. ii. 22, contrasted, by implication, with the commands of *God*, which are in the N. T. called, not *ἐντάλματα*, but *ἐντολαί*. (Campb.) Mark here adds, (vii. 8.) *ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.*

10. *τὸν ὄχλον.*] Namely, as opposed to the Pharisees.

11. By *τὸ εἰσερχόμενον εἰς τὸ στόμα* is meant, 'what entereth into his mouth *as food*.' So Xen. Cyr. i. 6, 17, uses *τὰ εἰσιόντα*. By *τὸ ἐκπορευόμενον ἐκ τοῦ στόματος* is meant (as we learn from the *explanation* at vv. 18, 19.), *evil words*, emanating from corrupt hearts. *Κοινοῖ* for *κοινὸν ποιεῖ*.

In thus speaking, our Lord did not intend to abrogate the distinction between clean and unclean things for food. His meaning was only this; that nothing which they should eat was naturally *per se* impure (and therefore such as could defile the mind of man); but was only so by accident, *ex instituto*. As the best comment on this passage, compare xii. 35, 37.

To complete the present narration there should be supplied from Mark vii. 16, 17, *εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου*, &c. For the words *εἴτις*, &c., would be a very proper conclusion to so serious an address; and it is plain from the air of the words following, that they were not pronounced in the presence of the multitude, and while the *Pharisees* remained, but after they had withdrawn from thence, and (as we find from Mark) had returned home.

12. *τὸν λόγον.*] The Article is here used as in all cases when *λόγος* means *λόγος τοῦ Θεοῦ* or *Κυρίου*. (Middleton.)

13. *φυτεία.*] The word properly signifies 'a planting,' or plant; but metaphorically denotes the doctrines, or traditions in question, by an allusion to the *mind* as *soil*, and *precepts* as *plants*, just as the Word is elsewhere called *seed*. Comp. John xv. 2. A comparison familiar both to the Hebrews and Greeks. Comp. Matt. xiii. 23, 38. John xv. 2. 1 Cor. iii. 6. So, by a similar allusion, Psalt. Sal. xiv. 3, *ἡ φυτεία αὐτῶν ἐῤῥιζωμένη εἰς τὸν αἰῶνα.*

14. [*Comp.* infra xxiii. 16. Luke vi. 39.]

— *τυφλὸς δὲ τυφλὸν—πεσοῦνται.*] A proverbial saying, common to both the Hebrews, Greeks, and Romans. *Βόθυνον* signifies, not *ditch*, but *pit*, such as was dug to procure or receive water.

15. *παραβολήν.*] The sense here is, moral 'maxim, or weighty apophthegm.' It is not that Peter did not *understand it* (for it was by no means obscure, insomuch that our Lord says *καὶ ὑμεῖς ἀσύνετοί ἐστε*); but that his prejudices prevented his receiving it. Indeed he could scarcely believe his ears, that a distinction of meats availed not; and therefore asks an explanation.

16. *ἀκμήν.*] Put adverbially for *ἔτι*, *even* yet, as not unfrequently in the Classical writers. Comp. infra xvi. 9.

MK.
7. χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; Τὰ δὲ ἐκπορευόμενα 18
20 ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν
21 ἄνθρωπον. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ 19
22 πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαὶ, ψευδομαρτυρίαι,
23 βλασφημίαι. Ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ 20
ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.
24 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη 21
25 Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ, γυνὴ Χαναναία, ἀπὸ τῶν ὁρίων 22
26 ἐκείνων ἐξελθοῦσα, ἐκραύγασεν αὐτῷ, λέγουσα· Ἐλέησόν με,
Κύριε, υἱὲ Δαυΐδ! ἡ θυγάτηρ μου κακῶς δαιμονίζεται. Ὁ δὲ 23
οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ
αὐτοῦ ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον αὐτὴν, ὅτι
κράζει ὄπισθεν ἡμῶν. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην 24

17. χωρεῖ] 'passeth.' Ἀφεδρῶνα. A word of the Macedonian dialect, no where else occurring. From its etymon, (ἀπὸ and ἕδρα) it signifies a place *apart*, and thence a *privy;* and may be compared with κοπρών.

18—20.] Here our Lord proceeds to say what *does* defile the man; namely *evil words*, as emanating from *corrupt hearts.* Comp. James iii. 6. He then traces the *effects* of both, in the principal vices which pollute man; all originating in evil concupiscence. Comp. James i. 14, 15. On the exact force of the terms διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαὶ, ψευδομαρτυρίαι, βλασφημίαι, see Notes on Mark vii. 21, 23, where they are amplified and arranged in regular order.

19. γὰρ] '*exempli gratia*, thus.' Comp. Gen. vi. 5. viii. 21.

21. εἰς τὰ μέρη Τύρου καὶ Σ.] Namely, the confines of Tyre and Sidon. As our Lord seems not to have actually entered into the Gentile territories, we may here (with Grot.) interpret εἰς *versus, towards;* as answering to our *ward* in *toward.* Or, if that be thought too great a license, we may take μέρη as said for μεθόρια, which is used by Mark. Now μεθόριον denoted a strip of land which was between two countries, but properly belonged to neither; though sometimes reckoned to one or the other.

22. γυνὴ Χαναναία.] Called by Mark Ἑλληνὶς Συροφοίνισσα, i. e. a Gentile, a Phœnician of Syria. Συροφ. by way of distinction from the Phœnicians of *Africa*, or the Carthaginians. Καναναία here seems to have been used, and not the more precise term Φοιν., because in the earlier Syro-Chaldee original there was written כנענית. Indeed, it should seem that the word Φοιν. had not been introduced into the vulgar Hebrew; for the word no where occurs in the Hebrew of the O. T., but only in the *Greek* of the books of the Maccabees. That Canaan (as Gesenius observes in his Heb. Lex. in v. כנעני) was the *domestic* name of the same people whom the Greeks called Phœnicians, is evident from the Phœnician *medals*, on which we find the word כנען. In the Sept. (as might be expected) the names *Phœnicia* and the land of Canaan; Phœnicians, and Canaanites, are used promiscuously. The woman was a Gentile by birth, though probably not, as some have supposed, a proselyte. Yet it does not follow that she was an *idolatress;* for many Gentiles in those parts were believers in the one true God, and felt much respect for the Jewish worship, though they did not profess it. The word Κύριε, by which she addresses Christ, must, as is plain from the υἱὲ Δαυΐδ following, mean *Lord*, not *Sir*, or *Master*, as Abp. Newcome and Campb. render. The woman might easily have learnt both the doctrine of a Messiah, and the *appellation*, from the Jews. Finally, for a particular explanation of this narrative, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the *manner* in which he complied with the request of the Greek heathen (ordained by the providence of God to be one of the first *Heathen* proselytes) a *type* of the *mode* in which the Gentiles should be received.

— ἐκραύγασε.] This may, with most recent Expositors, be construed with λέγ.; but better with αὐτῷ, as thus yielding a stronger and more definite sense; a mode also confirmed by the similar expression, v. 23, κράζει ὄπισθεν ἡμῶν, and by another at Psalm cxlvii. 9, compared with Job xxxviii. 41.

23. οὐκ ἀπεκρίθη αὐτῇ λόγον.] A seeming neglect, but only intended to try the strength of her faith.

— ἀπόλυσον] 'dismiss;' viz., as it is implied, with the grant of the favour she asks, as appears from vv. 24, 26.

24. ἀποκριθεὶς] Not to the disciples, but to the woman. Οὐκ ἀπεστάλην, &c. As the Gospel was first (see Acts xiii. 46.) to be preached to the *Jews*, so our Lord might seem sent peculiarly to *them*, and therefore is with reason styled by St. Paul, Rom. xv. 15, διάκονος τῆς περιτομῆς (meaning the Circumcised, the Jews). And accordingly he never did extend his ministration beyond the Jews, nor probably went beyond the boundaries of Judæa. And during his lifetime he caused the offer to be *confined* to the Jews. Thus, in his injunctions to the Apostles sent to evangelize, he directs them (Matt. x. 5, 6.) not to go to the Gentiles, but πορεύεσθαι εἰς τὰ πρόβατα τὰ ἀπολωλότα τοῦ Ἰσραήλ. They are called ἀπολωλότα (as at ix. 36, ἐῤῥιμμένα, ὡς μὴ ἔχοντα ποιμένα) with reference to the utter neglect of all pastoral care by their spiritual shepherds or chief priests.

MK. 7.
25 εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. Ἡ δὲ
26 ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα· Κύριε, βοήθει μοι! Ὁ δὲ
ἀποκριθεὶς εἶπεν· Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν 27
27 τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ εἶπε· Ναί, Κύριε· 28
καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων
28 ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. Τότε ἀποκριθεὶς ὁ 29
Ἰησοῦς εἶπεν αὐτῇ· Ὦ γύναι, μεγάλη σου ἡ πίστις!
γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ 30
τῆς ὥρας ἐκείνης.
29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασσαν 31
30 τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. Καὶ
προσῆλθον αὐτῷ ὄχλοι πολλοί· ἔχοντες μεθ' ἑαυτῶν χωλούς,
τυφλούς, κωφούς, κυλλούς, καὶ ἑτέρους πολλούς· καὶ ἔρριψαν
αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐθεράπευσεν αὐτούς·
31 ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας,

— οἴκου Ἰσραήλ.] The Article, Bp. Middleton shows, is dispensed with, because οἶκος Ἰσραὴλ may be regarded as a single noun, and that a proper name. [*Comp.* supra x. 5, 6. Acts viii. 46. Rom. xv. 8.] On the force of προσεκύνει here see Dr. P. Smith, Scr. Test. ii. 261.

26. κυναρίοις.] The word was here adopted *after the manner of the Jews* (though implying censure on them) in speaking of the Gentiles; yet it was also a term of reproach in common use with both. The *diminutive* is, as often, expressive of *contempt.*

27. ναὶ, κύριε.] The Commentators are not agreed as to the force of this formula. Most modern expositors (after Scalig. and Casaub.) assign to it the sense 'obsecro te,' as in Rev. xxii. 20, and sometimes in the Classical writers. And so the Heb. נא. But the ancients, and some moderns (as Grotius, Le Clerc, Elsn., Schleus., and others) take it to import *assent;* which, indeed, is most agreeable to the answer. And though ἀλλὰ does not follow,—as it properly should,—yet, in such pathetic sentences, regularity is overlooked. *Here* (as often) γὰρ has reference to a short clause omitted, to be thus supplied: 'True, Lord! [but extend a small portion of thy help and mercy towards me;] for even (καὶ) the dogs,' &c.

— τῶν ψιχίων] *scraps.* See Note on Luke xvi. 21. For ἀπὸ τῆς τραπέζης τῶν κυρίων Mark has ἀπὸ τῶν ψιχίων τῶν παιδίων, which is more suitable to τέκνων just before.

On this custom, which was common both to Jews and Gentiles, Wets. cites Athen. 97, A., and Philostr. Vit. Ap. i. 19, in addition to which I would add Liban. 182. C. πρὸς τῆς τραπέζης (I conjecture τῇ τραπέζῃ) κύων ἐπὶ τῶν ὀπίσω σκελῶν ἱζάνων, πρὸς αὐτὴν ἀνέβλεπε τὴν τράπεζην κεχηνὼς, ὅπως εὐτρεπὲς ἔχοι τὸ στόμα πρὸς τὸ ῥιπτούμενον. Athen. 270. D. Κἂν ἐκφατνίσματά τινα ἔχῃς, δὸς τοῖς κυσίν. Lycoph. Cass. 607. sq. καὶ κρίμνα χειρῶν, κἀπιδορπίων τρύφος Μάζης σπάσονται προσφιλὲς κυνζούμενοι. These ψίχια were directed not to be gathered up. So Aristoph. ap. Diog. Laert. viii. 34, μὴ γεύεσθ' ἄττ' ἂν καταπέσῃ τῆς τραπέζης ἐκτός.

29. εἰς τὸ ὄρος.] Not 'to *a* mountain,' but, 'to *the* mountain;' namely, the mountainous ridge, which skirts the lake on all sides.

— ἐκάθητο ἐκεῖ] 'commoratus est ibidem,' as in John vi. 3, and Ecclus. xxxvii. 18.

30. κυλλούς.] The Commentators have not made it clear what is meant by this term, and how it differs from χωλούς. In my Recens. Synop. and the two first Editions of the present work, I explained it (after Kypke) to mean a person with a distorted limb, like our *club-foot.* And that the word should have that sense, would seem probable from its *derivation;* it being cognate with κοῖλος. And that it in fact *had* such a sense is placed beyond doubt by the learned evidence adduced by Kypke, especially from Hippocrates. Yet the adoption of it here is precluded by the use of the word in the only other passages of the N. T., where it occurs, infra xviii. 8. xv. 31. Mark ix. 43, 45, where the sense in question is utterly inapplicable; and the term must plainly mean *maimed,* ἀνάπηρος, and, as appears from the latter, *maimed in the hand.* A sense equally applicable, and therefore certainly to be adopted, in the present case. To account for this strange variety of meaning, we may suppose (as in the case of some other words) that the two senses had originally two different *terms* to express them; and that these came at length, by corruption, to be merged into one. The two terms were, I apprehend, κυλλὸς, cognate with κοῖλος, and explained by Hesych. κάμπυλος, and κόλλος, or κόλος, which, as we learn from the Greek Lexicographers, meant κάλλυβος or κόλλυβος; and was equivalent to ἀνάπηρος· a sense which the word might well have, as being derived from κόλω, cognate with κολούω, *to curtail.* But to turn to the present case, as ὑγιεῖς follows, which would not be applicable to the supplying of a limb wanting, it is best to take the word as used, like our word *maimed,* of such a grievous hurt as deprives of the *use* of a limb.

31. κωφούς.] Meaning, both deaf and dumb; since those born deaf are naturally dumb also. Of this word *one* example only beyond the N. T. is adduced by Schleusner; namely, Habak. ii. 18,

MK.
8. κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέ-
1 ποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ. Ὁ δὲ Ἰησοῦς, 32
2 προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπε· Σπλαγχνίζομαι
ἐπὶ τὸν ὄχλον, ὅτι ἤδη * ἡμέραι τρεῖς προσμένουσί μοι, καὶ
3 οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω,
4 μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ 33
αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι
5 ὄχλον τοσοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους 34
ἔχετε; οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. Καὶ ἐκέλευσε 35
6 τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. Καὶ λαβὼν τοὺς ἑπτὰ 36
ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς
8 μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον πάντες, 37
καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων,
9 ἑπτὰ σπυρίδας πλήρεις. Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι 38
ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.
10 Καὶ ἀπολύσας τοὺς ὄχλους, ‡ ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν 39
11 εἰς τὰ ὅρια Μαγδαλά. XVI. Καὶ προσελθόντες οἱ Φαρι- 1

εἴδωλα κωφά. It occurs, however, sometimes, though rarely, in the Classical writers; ex. gr. Aristoph. Ach. 620. Mitch. οὐδὲν ὄντας, ἀλλὰ παρεξηυλημένους κ. [Comp. Is. xxxv. 5, 6.]

32. ὅτι ἤδη ἡμέραι τρεῖς—μοι.] In this passage, while the *sense* is plain, the *reading* is disputable. The textus receptus and the bulk of the MSS. have ἡμέρας; while a considerable number of the most ancient and the best MSS., and some Fathers have ἡμέραι, which has been received by all the Critical Editors from Wets. to Scholz, on the ground of its being the more difficult reading. Yet this introduces an intolerable harshness; for, as Fritz. observes, who ever heard of ἡμέραι τρεῖς for ἡμέρας τρεῖς. This he would remove by inserting εἰσιν, καὶ after τρεῖς, on the authority of two MSS., two Versions, and some Fathers. But, not to say that the authority is far too slender, we have thus only an exchange of one harshness for *another*, in the καὶ before προσμένουσι, which followed by another καὶ, is scarcely to be tolerated. The difficulty may be better removed by supposing an *ellipsis* of εἰσι, and either regarding ἤδη τρεῖς ἡμέραι as an interposed clause, to be pointed off by commas; *or*, if that be thought too harsh, by taking προσμένουσι as not a *verb*, but a *participle* pres. dat. The confounding of the two, one with the other, is not unfrequent. Thus, for instance, in Thucyd. iii. 31, it is only very recently that Critics have seen that ἐφορμῶσι (or rather, as I have shown ought there to be read, ἐφορμοῦσι) is not a *verb*, but a *participle*. Thus the construction will be perfectly regular, and agreeable to a very frequent idiom (on which see Matth. Gr. Gr. § 390.), e. gr. Xen. Hist. ii. 1, 27, ἐπεὶ ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθ. Thus the literal sense will be: 'There are now three days to them continuing with me,' &c. If, however, it should be thought that the verb substantive in this idiom cannot be dispensed with (though it would seem to be partly supplied by the ἤδη, which almost implies it), we may insert εἰσι after τρεῖς, on the authority of the above MSS., Versions, and Fathers, but reject the καὶ, as having been introduced by certain sciolists who were ignorant of the true construction. The εἰσι might be absorbed by the εἰς preceding. Finally, the ellipsis of αὐτοῖς is by no means harsh. It is in the passage of Thucydides *expressed*, at least according to the reading αὐτοῖς, approved by Poppo, and rightly received by Arnold.

— ἐκλυθῶσιν.] Schleus. Lex. remarks that the word is used, 'speciatim de languore corporis e fame, siti, et laboribus orto.'

36. εὐχαριστήσας] scil. τῷ Θεῷ, *expressed* in Acts xxvii. 35. Rom. xiv. 6. See Note supra xiv. 19.

39. ἀνέβη.] So, for ἐνέβη, the Critical Editors from Wets. to Fritz. read, on the authority of many MSS., Versions, and early Edd.; Scholz alone retaining the vulg., but without any sufficient reason. *External* authority is nearly equally balanced for either; but internal, I apprehend, quite in favour of ἀνέβη, which, from its comparative uncommonness, might easily be changed to the ordinary term ἐνέβη; though it is of unexceptionable propriety, occurring in the N. T. infra at Mark vi. 51, and perhaps supra xiv. 32; in the Sept. at Jonas i. 3, ἀνέβη εἰς αὐτὸ scil. τὸ πλοῖον, also in the best Classical writers, Homer and Thucydides; though confined almost entirely to the *earlier* authors, the later writers using instead of this ἐμβαίνω. Yet ἀναβαίνω, as it was probably the *original* and appropriate term, so it always continued in use in the common dialect, and from thence was introduced into the Sept.

— εἰς τὰ ὅρια Μαγδαλά.] Mark says εἰς τὰ μέρη Δαλμανουθά. Yet there is no real discrepancy; since ὅρια here (as not unfrequently) means *territory*; and Dalmanutha was a small town about three or four miles south of Magdala, and therefore probably in its *district*. All the difference is, that Mark's account is the more *definite*, while both are equally *true*.

σαῖοι καὶ Σαδδουκαῖοι, πειράζοντες, ἐπηρώτησαν αὐτὸν σημεῖον MK. 8.
2 ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
Ὀψίας γενομένης λέγετε· Εὐδία· πυῤῥάζει γὰρ ὁ οὐρανός·
3 καὶ πρωΐ· Σήμερον χειμών· πυῤῥάζει γὰρ στυγνάζων ὁ
οὐρανός. Ὑποκριταί! τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
4 διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; Γενεὰ 12
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθή-
σεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ 13
καταλιπὼν αὐτοὺς ἀπῆλθε.
5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελά- 14
6 θοντο ἄρτους λαβεῖν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ 15
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.
7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ 16
8 ἐλάβομεν. Γνοὺς δὲ ὁ Ἰησοῦς, εἶπεν [αὐτοῖς·] Τί διαλογίζεσθε 17
9 ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; Οὔπω 18
νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισ- 19
10 χιλίων, καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς ἑπτὰ 20
ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε;
11 Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ * ἄρτων εἶπον ὑμῖν προσέχειν ἀπὸ 21

XVI. 1. πειράζοντες] scil. αὐτὸν (*expressed* in Mark) for εἰς τὸ πειράζειν αὐτὸν, 'in order to try him,' put to the proof his pretensions to be the Messiah. The term *implies* the false *pretence* which dictated the action. They had already resisted the clearest evidence of miracles, and they now demanded *a sign from heaven*, hoping thereby to throw Jesus into a dilemma, by asking what would have been *now* improper for him to grant. They had already resisted sufficient evidence; and they only asked for more to scoff the more. So the Jews, at his Crucifixion, asked him to come down from the cross, and then they would believe in him. But in such a case to grant the demand were as useless as the demand itself was unreasonable; since, thus hardened and impenitent, 'neither would they believe though one arose from the dead.'

By a *sign from heaven* was probably meant some peculiar manifestation from thence, as *fire from heaven*, 1 Kings xviii. 38, or a glorious appearance in the heaven. [Comp. supra xii. 38.]

— ἐπηρώτησαν.] Here is the same idiom as that by which we say, to *ask* (i.e. request) any person to do a thing. On the matter itself see supra xii. 38.

2. εὐδία] Sub. ἔσται. The Jews, and indeed the ancients in general, were attentive observers of all prognostics of weather, fair or foul; and many similar sayings are adduced from both the Rabbinical and Classical writers by the Commentators.

3. στυγνάζων] for καὶ στυγνάζει. The Commentators and Lexicographers say, that στυγνάζειν signifies properly to *grieve*, and thence *to be gloomy*. The very reverse, however, is the truth. The verb (which is rarely met with, except in the N. T. and Sept.) is derived from στύγος, *thick*, from στυγνὸς, and that from στύω, *to stuff up*. So Wisd. xvii. 5. νὺξ στυγνή.

— τὸ μὲν πρόσωπον, &c.] From this reproof it appears, that the refusal of the Jews, to acknowledge the Messiahship of Christ was owing neither to the want of evidence, nor to the want of capacity to judge of that evidence. The accomplishment of the ancient prophecies (Gen. xlix. 10. Is. xi. 1; xxxv. 5. Deut. ix. 24.) and the miracles which he performed, were proof sufficient, and much more easily discernible than the signs of the seasons. (Mackn.)

— τὰ δὲ σημεῖα.] meaning, as Robinson explains, 'the miraculous events which foreshowed the coming of the Messiah in his kingdom.' Our Lord intends to intimate that the same sincere and honest attention, which made them usually good prognosticators of the weather,—might, had they not been hypocrites in their inquiries, have enabled them to have discerned, by the *signs* of the times, the truth of his pretensions. See Scott.

4. Vide supra xii. 39.

5. εἰς τὸ πέραν] i.e. to the territory of Bethsaida. Ἐπελάθοντο ἄ. λαβεῖν. Meaning, by a popular idiom, 'they found they had forgotten to take bread.'

6. ὁρᾶτε καὶ προσέχετε.] An emphatical phrase, signifying *mind* and *studiously attend to*. It is not so much a Hebraism, as an idiom common to the simple and colloquial style in all languages. The conjunction of the two verbs is intensitive of the latter. So Arrian Epict. i. 3. ὁρᾶτε καὶ προσέχετε μήτι, &c. Ζύμης, meaning, their doctrines, as διδαχὴ imports both doctrines and ordinances. See Lightfoot. [*Comp.* Luke xii. 1.]

7. λέγοντες· Ὅτι] Supply εἶπε or the like.

9. [*Comp.* supra xiv. 17. and John vi. 9.]

10. [*Comp.* supra xv. 34.]

11. ἄρτων.] So, for ἄρτου, all the most eminent Editors from very many MSS., of various families, and some versions.

MK. LU.
8. 9. τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; Τότε συνῆκαν, 12
ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ
τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
27 18 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίπ- 13
που, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· Τίνα [με] λέγουσιν
28 19 οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου; Οἱ δὲ εἶπον· Οἱ 14
μὲν Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ
29 20 Ἱερεμίαν, ἢ ἕνα τῶν προφητῶν. Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα 15
με λέγετε εἶναι; Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ 16
ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Καὶ ἀποκριθεὶς ὁ 17
Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ
καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατήρ μου ὁ ἐν τοῖς
οὐρανοῖς. Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος· καὶ ἐπὶ 18
ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι

13. τίνα με λέγουσι, &c.] For *qualem*, as v. 15. Mark viii. 27, 29. 1 Cor. iii. 5. James iv. 12. See Robinson's Lex. in v. Bp. Middlet. has shown that the interpretation of Beza and others, which supposes a double interrogation ['whom do men say that I am? the Son of man?'], would involve an intolerable harshness, not to say solecism. Yet, as the common reading and construction is thought liable to some objection, he thinks the conjecture of Adler probable; that the received reading was made up of *two*, viz.: τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, (which is the reading of Mark and Luke) and of τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου, which is the supposed true reading of St. Matthew. The με is not found in the Vatican MS. and several Versions and Fathers. But this authority is very slight. In a *single* MS. the με might be omitted by *accident*,—as is occasionally the case with the pronouns με and σε. That the scribe of the Vatican (or of its Archetype) *did* unintentionally omit the με, is highly probable, since in the Cod. C. the με is put *after* λέγουσι. Hence it seems to have been first accidentally omitted, and then inserted after λέγουσι, not to spoil the calligraphy. And as to the *Versions*, they are only the less ancient and inferior ones; for the authority of the Vulg. is overbalanced by that of the Italic, which *has* the με. Besides, *Versions* in any passages of difficulty or controverted sense are, from the license of translation, but questionable evidence. Moreover, the με seems required by the με in the next verse. And there is surely nothing really objectionable in the common reading. The purpose of our Lord in asking his disciples 'what men thought of Him' was, to hear *their* sentiments of Him, and to remove their misconceptions. The various incongruous notions of people respecting the nature and office of the Messiah had, it should seem, perverted the minds of the *Apostles*, who stumbled at the doctrine of a suffering and dying Messiah. In order to remove these misconceptions, our Lord was pleased to enter into a conversation with them on the subject of his death and resurrection, prefacing it by inquiring into the *opinions* commonly entertained of him. Thus he asks: 'What sort of a person do men say that I, [who am] the Son of man, am?' The people generally acknowledged him to be a very extraordinary person; but we find that even those who esteemed him most highly had very inadequate apprehensions of his real dignity. The highest (as it seems by the next verse) to which their faith then rose, was to think (as did Herod) that he was John the Baptist risen from the dead, or Elijah, or Jeremiah, or some other of the prophets, who were, they thought, in various ways to usher in the advent of the Messiah.

16. In this verse Peter, with his usual promptitude and characteristic zeal, answers in his own name, and that of his brethren: and his answer is the more remarkable, because every word is *emphatic*; q. d. *Thou*, and no other, art the [promised] Christ, the Son of the living God.

16. ὁ Υἱὸς—ζῶντος.] There was, as Whitby remarks, this difference between ὁ Χριστὸς and ὁ Υἱὸς τοῦ Θεοῦ, that the former referred to his *office*, the latter to his Divine *original*; though he admits that neither Nathanael (John i. 49.) nor the other Jews, nor even the Apostles, used it in that *sublime* sense in which Christians always take it. Ζῶντος denotes 'the (only) living and true [God],' as distinguished from εἴδωλα ἄψυχα, (Wisd. xiv. 29), and fictitious deities; and because he alone 'hath life in himself,' and is the Giver of life. [*Comp.* John vi. 69. Acts viii. 37. ix. 20; 1 John iv. 15. v. 5.]

17. σὰρξ καὶ αἷμα] i. e. according to the sense of the expression in the N. T. and the Rabbinical writers (for it does not occur in the Sept.), *Man*, as composed of flesh and blood; by a circumlocution, which (as Fritz. observes) always involves the idea of weakness and frailty. The sense is, 'Man [in his greatest wisdom], (alluding to the Scribes) hath not taught thee this, but God [by whose Providence thou becamest my disciple].' We are not, however, by this to understand any particular communication, by revelation, to Peter; but only the effect of that *conviction*, which resulted from the evidence afforded by the miracles, and confirmed by the precepts and doctrines taught by Christ. [*Comp.* 1 Cor. ii. 10.]

18, 19. We are now advanced to a passage on which, as the Church of Rome mainly rests its

19 ᾅδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω σοι τὰς κλεῖς τῆς
βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται

doctrines, of the *supremacy* and *infallibility* of the *Pope*, and the *power of the Church*, we are bound to discuss the sense with especial care. Let us, then, examine the words and clauses in order, as they offer themselves. First, from the very form of expression in Κἀγὼ δὲ σοὶ λέγω, it is plain, that what is here said by Christ is meant to *correspond* to what had been just said by *Peter*. As *he* had declared to Jesus: Σὺ εἶ—ζῶντος, so *Jesus* says to *him:* Κἀγὼ δὲ σοὶ λέγω: 'Moreover *I also* say to *thee*.' On the next clause ὅτι σὺ εἶ Πέτρος, we are to bear in mind that *Peter*, or Cephas (for Πέτρος is only Cephas Grecized), was not the *original* name of this disciple, but a *surname*, given to him (as was customary with the Jewish *Rabbis* at the baptism of proselytes) at his *conversion*, by anticipative reference to his character, as a Christian professor. And as those names were often given with allusion to some peculiar quality of disposition; so, in the case of Simon, it had reference to that *zeal* and *firmness* which he displayed, as well in first making this confession of faith in Christ, as in afterwards building up the Church, and establishing the religion of Christ. So our Lord, in like manner, surnamed James and John *Boanerges, sons of thunder*, Mark iii. 17. For examples of this kind of *Paronomasia* in giving names, see Gen. xvii. 5. xxxii. 27, 28, and compare Gen. xxvii. 36. Eurip. Phœn. 645. Æschyl. Prom. 472. Theb. 401. Agam. 670. Πέτρ. or Κηφᾶς means, not *stone* (as some affirm), but *Rock*, as πέτρος not unfrequently does in the Classical writers, as Herodot. ix. 55. Soph. Œd. T. 334. Callim. Hymn. in Apoll. 22. So Juvencus Hist. Ev. iii. 275, who well expresses the sense thus: 'Tu nomen *Petri* dignâ virtute tueris. Hac in mole mihi, *Saxique* in robore ponam Semper mansuras æternis mœnibus ædes.' So, by a similar figure, the Author of the Night Thoughts:

'On reason build resolve,
That *column* of true majesty in man.'

But, to proceed, Commentators, both ancient and modern, are not agreed as to what is meant by ἐπὶ ταύτῃ τῇ πέτρᾳ. Now this must depend upon the *reference;* which some suppose to be *Christ himself*, as a rock (Is. xxviii. 16. 1 Pet. ii. 6, 7, 8.); others, the *confession of faith* just made by Peter (q. d. 'on the truth thus confessed, and similar confessions, as the test of piety, will my Church stand'); while others, again, (and indeed almost every modern Expositor of note,) refer it to *Peter* himself: and with reason; for certainly, as it is observed by Bp. Marsh (Comp. View, App. p. 27.) 'it would be a desperate undertaking to prove that Christ meant any other than Peter.'

In fact, they can indicate no other, consistently with the rules of correct exegesis; for, not to mention that the confession was not Peter's only; since, in making it, he spoke not for himself alone, but for all the Apostles; (and in *that* quality returned answer to a question which had been addressed to *them collectively:* 'Whom say *ye* that I am?' &c.) the *connection* subsisting in the *reason* given for the surname which had been bestowed on Simon, *confines* it to that alone; as also does the *parallelism* between Christ's reply to Peter, and the answer which he had given. And when the Expositors above alluded to, in the second place, conjecture that, in pronouncing the words, Christ pointed to *himself*, (as the great foundation) they argue upon a wholly gratuitous and very improbable supposition. Not to say that the words following καὶ δώσω σοι, &c. imply that there had been some *previous* gift or distinction. Indeed, both that and the preceding interpretation, however plausible, seem to have been *forced* upon the passage, to avoid the difficulty which appeared to arise from taking it in its obvious sense, which is: 'Thou art by *name Rock* (i. e. thy name *means* Rock;) and suitably to that will be thy work and office; for upon *thee* (i. e. upon thy preaching, as upon a rock) shall the foundation of the Church be laid.' It may, indeed, seem strange, that so natural an interpretation should have been passed over by any. But that may be attributed partly to the causeless fears into which Protestants have been betrayed, lest, by admitting it, they should give a countenance to the Papal claim of supremacy; and partly to an idea, that such a sense would be contrary to what is elsewhere said in Scripture,—namely, that Christ *is the only foundation.* See 1 Cor. iii. 11. But as to the *first*, the fear is groundless: it being (as Bp. Middleton observes) 'difficult to see what *advantage* could be gained; unless we could evade the meaning of δώσω σοι τὰς κλεῖς. which follows.' And as to the *latter* fear, it is equally without foundation; since the two expressions are employed in two very *different senses.* In St. Peter's case it was very applicable; for, as he was the first Apostle called to the ministry, so he was the first who preached the Gospel to the Jews, and also the first who preached it to the Gentiles. So that, to use the words of Bp. Pearson on the Creed, 'the promise made here was punctually fulfilled, by Christ's using Peter's ministry in laying the foundation of the Christian Church among both Jews and Gentiles, and in his being the first preacher to them of that faith which he here confesses, and making the first proselytes to it: for St. Peter laid the first foundations of a church among the *Jews*, by the conversion of 3000 souls, Acts ii. 41, who, when they gladly had embraced St. Peter's doctrine, were all baptized; and then, ver. 47, we first find mention of a Christian Church. St. Peter also laid the first foundation of a Church among the *Gentiles*, by the conversion of Cornelius and his friends, Acts x.' 'If (as observes Bp. Taylor, Works, vol. viii. p. 56.) St. Peter was chief of the Apostles, and head of the Church, he might fairly enough be the representative of the whole college of Apostles, and receive this promise in their right, as well as his own;—that promise, I say, which did not pertain to Peter principally and by origination, and to the rest by communication, society, and adherence; but that promise which was made to Peter first; yet not for himself, but for all the college, and for all their successors: and then made a second time to them all, without representation, but in diffusion, and performed to all alike in presence, except St. Thomas.' See also Dr. Barrow's Works, iv. 47. In fact, the *Apostles*

MK. LU.
8. 9. δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς,
30 21 ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε διεστείλατο τοῖς 20

generally are in other parts of the N. T. called the *foundation* on which the Church is built, as in Eph. ii. 20. and Rev. xxi. 14, as being the persons employed in erecting the Church by their preaching. And what they all, more or less, did,—Peter *commenced* the doing thereof, and might therefore be said to be the *first foundation;* though in matters of doctrine, the Christian Church rests on the testimony, not of one, but of *all.*

But to proceed to the clause *καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς*, here there is the same debate as to the *reference* in *αὐτῆς*; some referring it to *πέτρα*, as meaning either Peter's *confession of faith*, or the *rock* of *the Gospel:* both methods alike harsh and gratuitous, and in violation of the laws of exegesis. Almost all Expositors of note are agreed in referring it to *ἐκκλησίαν*, both as it is the *nearer* antecedent, and because there thus arises a better sense. As to what is urged by some, that 'the *grammatical construction* is against it,' the persons who make this assertion show that they know as little of *grammar* as of criticism. And when they urge that the sense yielded by *ἐκκλ.* is wholly untenable on the ground of *historical* fact—this proceeds wholly upon a misconception of the *force* of *ἐκκλ.*, on which see Bp. Pearson on the Creed, Art. IX., where he explains the different modes of using the word. To understand the exact import of this promise, it is especially necessary to attend to the important expression *πύλαι ᾅδου*. Now this, (notwithstanding certain plausible, but far-fetched senses which have been propounded) the constant import of the phrase both in the Greek Classical writers, the Old Testament, and the Rabbinical writers (where it constantly denotes the grave, or the entrance to it, the state of the dead) must determine to mean simply *death*, i. e. the entrance into a new state of being; for the Hebrews as well as the Greeks and Romans, ascribed *gates* to Sheol, or Hades. Thus the clause in question contains a promise, *either* of perpetual stability to the *Church Catholic*, or Church of Christ (on which see Bp. Horsley, as cited in D'Oyly and Mant, and Vitringa de Synag. p. 86.), *or*, taking *ἐκκλ.*, as the best Commentators direct, to denote the *members* of it *individually*,—that 'not even death shall prevail over the [faithful] members of it, but that they shall be raised to a happy resurrection.'

Let us now proceed to examine the true import of the words which contain the *second* privilege conferred on St. Peter; namely, *δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν.* These words are a *continuation* of the image by which the Church was compared to an *edifice* founded on a rock. And as a *key* is used for the purpose of locking or unlocking the door of a house; and he who possesses *that*, has the power of admission to or exclusion from the house, and may be said to have the general care and superintendence of it; so *a key* was an usual symbol of power and authority for any work (see Is. xxii. 22.), and presenting with a key was a form of investing with that authority. Thus the words seem intended to *further explain* what was meant by founding the Church upon *Peter*, as a *foundation; figuratively* denoting that Peter should be the person by whose instrumentality the Gospel edifice,—the kingdom of heaven,—should be *first* opened to both Jews and Gentiles; which was verified by the event. See Acts x. 44. compared with xv. 7. Now this surely cannot be supposed to give Peter any *supremacy* over the rest of the Apostles (for see xviii. 18. John xx. 23.), much less any paramount authority to the Bishops of Rome in after ages.

The words *ὃ ἐὰν λύσῃς—οὐρανοῖς* are explanatory of the former. And some think, that as the Church of Christ is compared to an *edifice*, of which the Apostles have the keys (comp. Is. xxii. 22. and Rev. iii. 7.), and according as they open or shut the door to any one on earth, he shall be admitted to or excluded from heaven. But it is to be observed, that we have here, not *ὃν*, but *ὅ*. It should rather seem that, though this clause be explanatory of the former, yet that it contains, not a continuation of the image taken from the keys (i. e. of opening and shutting), but a fuller development of the notions of *trust* and *power*, of which keys were a symbol; and that the power meant is of a more general and extensive kind, namely (as the natural force of the words demands) over the *things* adverted to in the context, i. e. those which respected the Christian Church. And accordingly the verbs *δέειν* and *λύειν* must be modified in sense suitably thereto. So Lightfoot, Selden, Hammond, Whitby, Kuinoel, Wahl, Fritz., and most recent Commentators are of opinion that *δέειν* corresponds to the Heb. אסר, which signifies *vetare*, *interdicere*, not only in the Rabbinical writings, but in Dan. vi. 7, 8, as also in the Chaldee Paraphrase on Numb. xi. 28, and that *λύειν* (answering to the Heb. התיר and שרה), *ex vi oppositi*, denotes to *pronounce lawful*, *concede*, *permit*, *direct*, *constitute*, &c.: a sense which, though exceedingly rare in the Greek writers, yet is not quite unprecedented. One example is adduced by Selden from Diod. Sic. I. 27. *ὅσα γὰρ ἐγὼ δήσω, οὐδεὶς δύναται λῦσαι.* Yet even this is but the literal Greek version of an Oriental Inscription. The following example, therefore, among several which I have noted from Classical writers, may be not unacceptable. Soph. Antig. 39. sq. (which passage ought to be thus pointed): *Τί δ', ὦ ταλαίφρων,—εἰ τάδ' ἐν τούτοις,—ἐγὼ Λύουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον;* where the Schol. and Brunck well explain *λύουσ' ἢ 'φάπτουσα* by *λύουσα τὸν νόμον, ἢ ἐπιβεβαιοῦσα.* And though the ellipsis be somewhat anomalous, yet we have here evidence of the existence of the phrase, as applied to the observing or neglecting any injunction; by a metaphor taken from opening or shutting a door, or rather locking or unlocking a door. For it must be remembered, that the doors of the ancients were fastened with *bands* (to which there is an allusion in *ἐφάπτουσα*) or *chains*, to which a padlock was suspended.

The sense, then, of the words in question will be: 'Whatsoever thou shalt *forbid* to be done, or whatsoever thou shalt *declare lawful*, and constitute in the Church, shall be ratified, and hold good with God; including all the measures necessary for the establishment and government of the Church.' (See Vitringa de Synag. p. 754. sqq.) That the above powers were exercised by Peter,

μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν [Ἰησοῦς] MK. 8. LU. 9.
ὁ Χριστός. 21
21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς 31
αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ 22
παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων,
22 καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Καὶ προσ- 32
λαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾷν αὐτῷ, λέγων·
23 Ἵλεώς σοι, Κύριε! οὐ μὴ ἔσται σοι τοῦτο. Ὁ δὲ στραφεὶς εἶπε 33
τῷ Πέτρῳ· Ὕπαγε ὀπίσω μου, σατανᾶ! σκάνδαλόν μου εἶ·
24 ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε
ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου 34 23
ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
25 καὶ ἀκολουθείτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ 35 24
σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ
26 ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. (Τί γὰρ ὠφελεῖται ἄνθρωπος, 36 25

in conjunction with the other Apostles, is indisputable. We need only advert to the decisions of the Council held at Jerusalem, when nearly the whole of the Mosaic ritual law was *loosed*, given up, and abrogated, while *part* of it was *bound* and still held obligatory. See also Acts x. 28. & xxi. 24.

Whatever may be thought of the dignity thus conferred, it will certainly by no means justify the assertion of any peculiar prerogative to the *Roman Pontiff*; nor affect the question at issue between Protestants and Romanists upon the *power of the Church*. Whatever foundation Peter might be to the Church, it is clear that the very image excludes all notion of a *succession* of persons similarly circumstanced. Nor, if the superiority of *Peter* had *been* permanent, could it afford a shadow of reason for deducing from it the supremacy of the first Bishop of Rome *in the persons of his successors*. At the same time, it must be observed that the authority of *binding* and *loosing*, first communicated to St. Peter and the other Apostles, was exercised by their immediate successors; and indeed has been continued, as far as altered circumstances would permit, by their *successors*, the Bishops of the Church, to the present day.

20. *μηδ. εἴπ.*] meaning, 'before his resurrection,' as being premature, and pernicious in its consequences. The most eminent Critics are agreed, that Ἰησοῦς, found in the common text, is to be cancelled, on the authority of 54 MSS. and several Versions and Fathers.

21. Having now, by the power of his miracles, convinced his disciples that he was the Christ, the promised Messiah, obtained their declaration of faith in him, and exercised the power of Messiah by committing paramount authority to Peter and the other Apostles, our Lord proceeds to correct the misapprehensions of his followers as to the true nature of his kingdom, and his proper character as Messiah. Well knowing the secular views by which they were not a little swayed, he checks their vain expectations of worldly aggrandisement, by disclosing the real object of his incarnation; which made it necessary that he should go to Jerusalem, and there encounter insult, agony, rejection, and death. He, moreover, apprizes them of the necessity for *their* taking up the cross likewise, and sacrificing, if need should be, their lives for the Gospel's sake. At the same time he comforts them with the assurance, that though he must now leave them, yet he would come again in the glory of his Father, and, in the administration of his spiritual kingdom, would amply reward their faithful devotion to him by glory, and honour, and immortality.

— *πρεσβυτέρων.*] The members of the great Sanhedrim called at Luke xxii. 66, *πρεσβυτέριον*.

22. *προσλαβόμενος αὐτὸν*] 'taking him aside,' q. d. 'by the hand;' an action naturally accompanying advice, remonstrance, or censure. Schleus. adduces an example of this sense from Plutarch; in addition to which I have noted one from Aristoph. Lysist. 1128, *λαβοῦσα δ' ὑμᾶς, λοιδορῆσαι βούλομαι.* Ἐπιτιμᾷν here only denotes affectionate chiding.

— *ἵλεώς σοι.*] Sub. *Θεὸς εἴη*, *expressed* in 1 Chron. xi. 19. Equivalent to our 'God forbid!' and common in the Sept., Philo, and Josephus. The words following, *οὐ μὴ ἔσται σοι τοῦτο*, are explanatory of *ἵλεώς σοι·* and Grot. regards them as equivalent to the Classical *μὴ γένοιτο*; while Fritz., more properly, makes *this* distinction between them,—that the former is a formula *malum omen avertentis*; the latter, *precantis et valde sperantis* rem aliter eventuram esse; i. e. Di meliora, Domine! non credo hoc tibi accidet.

23. *σατανᾶ.*] Adversary, or evil counsellor. The words *σκάνδαλον*, &c. are exegetical of the preceding, and signify, 'thou art an obstacle to the great work of atonement by my death;' namely, by fostering that natural horror of his painful and ignominious death, which occasionally harassed our Saviour.

— *οὐ φρονεῖς.*] *Φρονεῖν τί τινος* properly signifies, 'to be *well affected* to any one, to *take his part*.' Here it denotes *caring for*, *being devoted to*, as 1 Macc. x. 20.

24. *ὀπίσω μου ἐλθεῖν*] i. e. 'become my follower or disciple.'

— *ἀπαρνησάσθω ἑαυτὸν*] 'let him neglect his preservation, not value his life.' Comp. Luke xiv. 26, and see note on Matt. x. 38, sq.

MK. LU.
9. 9. ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ;
ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;) Μέλ- 27
λει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἑκάστῳ
1 27 κατὰ τὴν πρᾶξιν αὐτοῦ. Ἀμὴν λέγω ὑμῖν· εἰσί τινες τῶν 28
ὧδε ‡ ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν
ἴδωσι τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.
2 28 XVII. ΚΑΙ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν 1

26. τί γὰρ ὠφελεῖται — ψυχῆς αὐτοῦ;] This seems to be a *proverbial* saying, but transferred from temporal to spiritual application, there being an allusion to the double sense of ψυχὴ,—*life* and *soul*. q. d. 'If we think an earthly and temporary life cheaply bought, at whatever price, how much *more* a heavenly and eternal one.' At ζημιωθῇ τὴν ψυχὴν sub. εἰς, which is sometimes *expressed* in the Classical writers, though they generally use the *Dative* without a preposition. Τί δώσει, &c. Another proverbial expression. Comp. John xii. 25. Ἀντάλλαγμα signifies 'a thing given in exchange for, or in compensation for the loss of any other thing;' viz. as a *ransom* for it. Thus it may very well carry with it a Genitive, as here and in Ecclus. vi. 15, φίλου πιστοῦ οὐκ ἔστ' ἀντάλλαγμα. In this case the Genit. is governed not of the noun ἀντάλλαγμα, but of the ἀντι in composition. So Pollux Onom. iii. 13, (de avaro) τὴν ψυχὴν ἂν ἀνταλλάξας τοῦ χρυσίου.

27. μέλλει γὰρ, &c.] The Commentators are not agreed as to the *reference* in this and the next verse. The ancient, and the earlier modern ones in general, refer the former of them to the *final* advent of Christ at the day of judgment; the latter, to the second advent of Christ at the destruction of Jerusalem, about 40 years afterwards. Most recent Expositors, however, since the time of Whitby, refer the *former* verse also to the same period. And indeed they make out, as far as regards the *connection* with the preceding verses, a tolerably good case. Not so, as regards the words and phrases of the verse itself; which though they be not wholly unsuitable to the *first* advent, yet are, far more naturally, to be understood (according to their use elsewhere) of the *final* advent. And as to the *connection*, the γὰρ may be referred, not to the verses immediately preceding, but to the injunction at v. 24; vv. 25, 26 being parenthetical. Nor is the course of argument injured; which may be preserved by supplying mentally a few words of connection between v. 27 and 28, q. d. [Of his power and determination to judge and punish the impenitent, he will, ere long, give a specimen on the unbelieving and persecuting Jews]; *for* 'verily I say,' &c. See more in Whitby. And as *this* coming ἐν βασιλ. (i. e., as Fritz. rightly explains, in medio regni splendore) is elsewhere described in terms bearing a strong resemblance to those which designate Christ's *final* advent, there was the greater propriety in introducing them as a just ground to expect and prepare for it. And although it has been urged that it would be harsh to understand the τινες of *one* person; and St. John alone of the bystanders is known to have lived to see the destruction of Jerusalem, yet that argument is very inconclusive; for it is highly probable that others of the by-standers, as well as St. John, might live forty years. And certainly the air of the words suggests a somewhat *distant* event, not one close at hand, as would be the case, if we were to take this, with Mackn. and others, of the *Transfiguration*. But although the words themselves are sufficiently *applicable* to the advent of Christ at the destruction of Jerusalem, yet that application is forbidden by the parallel passages of Mark viii. 38. ix. 1. Luke ix. 26, 27, which remove the sole difficulty that involves this passage, by enabling us to trace the real connexion of the verse, which is not with the preceding one, but with v. 24; vv. 25, 26 being in some measure parenthetical, and v. 27, not contained in Mark and Luke *totidem verbis*, but included in *sense*. Thus, then, by the coming of the Son of man seems simply meant the *coming of his* KINGDOM, prayed for in the Lord's Prayer (see Note on Matt. vi. 18), which, it is certain, did come, and as Mark says '*in power*,' in the lifetime of some then present. In these words, then, the disciples are encouraged to take up their cross and follow Christ, by the argument, that though his kingdom be now *despised*, yet the time was not far distant when it would be established in *power*. The parenthetical portion intimates the awful consequences of the opposite course,—namely, utter rejection. Comp. Matt. x. 39. John xii. 25, and notes.

28. ἑστηκότων.] Many MSS. and some Fathers have ἑστώτων, which is edited by Matth., Griesb., Knapp, Vater, and Scholz. Others have ἑστῶτες, which is adopted by Wets., and edited by Fritz., as being the more *difficult* reading. But it seems to have come from the margin, and to have been a conjecture of those who proposed to read εἰσί τινες ὧδε ἑστῶτες. As to the first mentioned reading, it *may* be the true one; but the evidence is not so strong as to demand any change in the text; and the common reading is defended by Mark ix. 1. Luke ix. 27.

— γεύεσθαι θανάτου is a Hebraism (like θεωρεῖν θάν. John viii. 51; and ἰδεῖν θάν. Luke ii. 26), by which verbs of sense are used in the metaphorical signification to *experience*, as is also not unfrequent in the *Classical* writers; where γεύεσθαι is joined not, indeed, with θανάτου, but with nouns denoting *trouble*, &c. as Soph. Trach. 1108. μόχθων μυρίων ἐγευσάμην.

XVII. 1. ἓξ] Luke says, ὡσεὶ ἡμέραι ὀκτώ. But the discrepancy will vanish, if we allow for the latitude involved in ὡσεὶ, and consider Luke's reckoning as *inclusive*, Matthew's (and Mark's) *exclusive*. We are now arrived at the record of a most awful and mysterious transaction—such

MK. LU.
Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ 9. 9.
2 ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν· καὶ μετεμορφώθη 29
ἔμπροσθεν αὐτῶν. καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ
3 ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. Καὶ ἰδοὺ, 3 30
ὤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἠλίας μετ' αὐτοῦ συλλαλοῦντες. 4
4 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλόν ἐστιν 5 33

as draws back for a moment the veil from the invisible world; on the *circumstances*, *manner*, and *probable purposes* of which, a brief notice must here suffice. For further particulars, the reader is referred to Bp. Hall's Contemplations, Whitby, Mackn., Porteus, and Townsend. The transaction itself may be considered as a *figurative representation* of Christ's final advent, in glory, to judge the world. I. To advert to some of the *particulars*,—why *three* disciples, and no *more*, were admitted, seems to have been, because that number was the number of witnesses necessary to establish the legal proof of any transaction. The three particular disciples taken were selected, as being the most attached and confidential of the disciples. That the presence of Moses and Elias was a bodily, and not, as some say, a *visionary* appearance, there is no reason to doubt; especially as it involves no difficulty, but such as Omnipotence will vanquish at the general Resurrection; though the *nature* of the change in question is incomprehensible to us, with our present faculties. As to supposing, with some sceptical foreign theologians, the *whole* to have been a vision, that is still *less* defensible; for though the disciples had been asleep (or rather *heavy for* sleep), the transaction, it seems, taking place in the night (see Luke ix. 32), they are distinctly said to have been *awake* when they *saw* and *heard* Moses and Elias conversing with Jesus. II. With respect to the *purposes* of this transaction, it seems to have been intended, 1. to loosen the prejudices of the Apostles as to the performance of the Mosaic Law, by a figurative and symbolical representation of the *expiration* of the Jewish, and the *commencement* of the Christian dispensation: 2. to reconcile their minds to the sufferings and death of Christ: 3. to strengthen their faith, by affording an *additional* proof, as it were by a *sign* from heaven, of the Divine mission of *Jesus*. For it is probable that as the Jews supposed the Messiah would, at his coming, be seen literally descending from the heavens, and arrayed in glory; so our Lord was pleased to give his *Apostles* this decisive proof of his Messiahship, by showing himself in his glory, such as that with which he would appear at the final Advent. The representation was, no doubt, *also* intended to comfort and support the Apostles under their present and future trials and tribulations, by a prospect of the *glory* which should be revealed in their Saviour, and, through him, in themselves.

— ὄρος.] This mountain is, from ancient tradition, supposed to have been *Tabor*. Lightfoot, however, questions the truth of the tradition; but, as far as respects the distance of the mountain from Cæsarea Philippi, on insufficient grounds; for it is only about 45 miles from that place, a distance easily accomplished in *six days*. But neither on the other hand, will the words of v. 22, and Mark ix. 30, as is alleged, *prove* what those who maintain that the mountain was Tabor, aver; namely, that a journey was taken through Galilee just before the Transfiguration. As to the former passage, see the note there; and as to the latter, it only proves that a journey to *Capernaum* was taken *after* the Transfiguration; and therefore it is highly improbable that there should have been so long a journey taken just *before* it. And although the expressions used by St. Matthew and St. Mark do not specify any *particular mountain*, yet the context evidently points at some mountain in the neighbourhood of Cæsarea. And this probability is converted into certainty by the words of St. Luke, ἀνέβη εἰς τὸ ὄρος (as it is found in all the MSS., confirmed by the Pesch. Syr. Version), where the Article limits the sense to *some* mountain, which might be called *the* mountain in respect to Cæsarea; and that cannot well be any other than some part of the ridge of *Hermon*, most probably that part of it which runs out into the plain of the Jordan, within six miles of Cæsarea, called the *Mons Paneum*. The tradition above mentioned seems to have arisen from the confounding of the *two* Mounts Hermon; one very near Tabor, the other near Cæsarea. It should seem that after it had been preserved by ancient tradition, that Mount Hermon was the scene of the Transfiguration, those who lived in later ages supposed the Hermon to be that near Tabor, as was natural; since the two were often associated. So Ps. lxxxix. 12. 'Tabor and Hermon shall rejoice in Him;' and others afterwards fixed on *Tabor itself*, on account of its very close contiguity, and its being most κατ' ἰδίαν, in their mistaken view of the expression, referring it to the *mountain*; for Mr. Maundrell, in his Travels, remarks that it stands 'apart:' and all travellers describe it as being of a conical form, detached from the neighbouring mountain, and terminating in a point.

2. μετεμορφώθη] 'was transfigured.' The word (which sometimes imports a change of *substance*) here denotes only a change in *external appearance* (as in Ælian V. H. i. 1.), agreeably to the sense of its primitive μορφὴ in the Old and New Testament. Thus, in the plainer words of Luke ix. 29, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον ἐγένετο. A similar appearance is ascribed to *Moses*, when he came down from Sinai, after receiving the Tables of the covenant, Exod. xxxiv. 29, sq., where it is said that his face shone, δεδόξασται, namely, with a kind of glory, as it were an ἀπαύγασμα τῆς δόξης τοῦ Θεοῦ.

3. μετ' αὐτοῦ συλλαλοῦντες.] Namely, as we learn from two added verses of Luke (ix. 31, 32.) on the subject of the death which he was about to undergo at Jerusalem, and doubtless the redemption thereby effected for the world; things into which, St. Peter says, 'the angels desire to look.'

4. ἀποκριθεὶς] 'addressing himself,' ὧδε εἶναι, 'to remain here.'

MK. LU.
9. 9. ἡμᾶς ὧδε εἶναι. εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς· σοὶ
34 μίαν, καὶ Μωϋσῇ μίαν, καὶ μίαν Ἠλίᾳ. Ἔτι αὐτοῦ λαλοῦντος, 5
7 35 ἰδού, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδού, φωνὴ ἐκ
τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός,
ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε! Καὶ ἀκούσαντες οἱ μαθηταὶ, 6
ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. Καὶ 7
προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε,
8 36 καὶ μὴ φοβεῖσθε. Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, 8
οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.
9 Καὶ καταβαινόντων αὐτῶν ‡ ἐκ τοῦ ὄρους, ἐνετείλατο 9
αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ
11 Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. Καὶ ἐπηρώτησαν 10
αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Τί οὖν οἱ Γραμματεῖς
12 λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ Ἰησοῦς ἀποκρι- 11
θεὶς εἶπεν αὐτοῖς· Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκατα-
13 στήσει πάντα· λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε· καὶ οὐκ 12

4. σκηνάς.] Booths composed of branches of trees, such as were hastily raised for temporary purposes by travellers, and such as were reared at the feast of tabernacles.

5. ἔτι α. λαλ.] 'while he was yet speaking.'

— φωτεινή.] Griesbach and Fritz. edit φωτὸς, on account of its being the more difficult reading. But that Critical canon has its exceptions. *One* is, when the reading involves a violation of the *usus loquendi.* Now νεφ. φωτὸς, as Knittel and Fritz. remark, 'repugnantiam quandam continet, (comp. Mark ix. 7.) nec facile dici potest,' whereas φωτεινὴ is supported by vi. 22, see Luke xi. 34, 36. *Another* is, when the external evidence for a reading is exceedingly slight; which is the case here; for it is found only in a very few inferior MSS. The cloud here mentioned, called at 2 Pet. i. 17, the 'excellent glory,' is supposed to have been the Shechinah, or symbol of the Divine presence, in which the Divine Majesty often appeared to the Jews.

— ἐπεσκίασεν.] Not, *overshadowed*, but diffused itself around, circumfudit. Comp. Virg. Æn. i. 586. An Hellenistic use found in the Sept. The αὐτοὺς may be understood of *all present.*

— φωνὴ, &c.] This is one of the *three* instances in the Gospels, of God's personally interposing and bearing testimony in favour of his Son. Αὐτοῦ is to be taken *emphatically*, 'him alone,' and no longer Moses and the Prophets. [*Comp.* supra iii. 17. 2 Pet. i. 17. Mark i. 11. John i. 34. Is. xlii. 1.]

6. ἔπεσον ἐπὶ πρόσωπον.] A posture naturally assumed by those to whom visions and Divine revelations were vouchsafed; and to be accounted for not so much on a principle of *fear* (it being the general persuasion that the sight of a supernatural being must destroy life), as of *reverence.* [*Comp.* Dan. viii. 18. ix. 21. x. 10, 18.]

9. ἐκ τοῦ ὄρους] i. e. that mentioned, supra xvi. 20. For ἀπὸ Matthiæ, Griesbach, Fritz., and Scholz edit ἐκ, from very many MSS., early Editions, and Fathers. And internal evidence is quite in favour of the reading. The same diversity exists in a kindred passage of Exod. xxxiv. 29, the ἐκ being in the text. recep., and ἀπὸ in the Alex. and other MSS.

— τὸ ὅραμα] 'what they had seen,' ἃ εἶδον, as Mark phrases it. This term quite excludes the notion that it was a mere vision. In the very same sense, indeed, ὅραμα is used at Acts vii. 31 (of the burning bush), ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὅραμα.

10. τί οὖν οἱ Γραμματεῖς—πρῶτον.] q. d. 'How, then, if thou be the Christ, can the declaration of the scribes (founded on the prophecy of Mal. iv. 5.) hold good, that Elias must precede the Messiah, to announce his coming, and restore all things,' &c., when we see the Messiah already come, and no Elias performing any of the offices in question?

11. Ἠλίας μὲν ἔρχεται—πάντα] i. e. 'Elias is, indeed, first to come,' &c. The *future* tense is used, because our Lord here adopts the language which was generally applied to the Messiah; q. d. 'It was *true*, which the Scribes taught, that Elijah would appear before the coming of the Messiah.' Καὶ ἀποκαταστήσει πάντα. By ἀποκ. is properly meant to restore a thing to its original state; and, by implication, to reform and amend it. From the manner in which the term is brought forward (namely, in repeating the words of others), it will appear that the sense need not be pressed on, but must be explained agreeably to what was to be expected from the nature of John's ministry; which was that of preaching a baptism of repentance, correcting men's carnal and earthly notions of the Messiah, and preparing them for his coming by a moral reformation as extensive as could be expected from so *preparatory* a ministry (see Matt. iii. 3.) as John's was,—in which is to be considered the *purpose* rather than the *effect*; though that was not inconsiderable. By a similar expression it is said, Rev. xxi. 5, Behold, '*I make all things new.*'

12. οὐκ ἐπέγνωσαν αὐτὸν] i. e. 'did not recognise him as such,' not being agreed as to his real character; q. d. 'John the Baptist *has* come in the *spirit* and power of Elias (Luke i. 17), but

MK. LU.
ἐπέγνωσαν αὐτόν· ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· 9. 9.
οὕτω καὶ ὁ Υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.
13 Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ
εἶπεν αὐτοῖς.
14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ 14 37
15 ἄνθρωπος γονυπετῶν αὐτὸν, καὶ λέγων· Κύριε, ἐλέησόν μου 17 38
τὸν υἱὸν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ 18
16 πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. Καὶ προσήνεγκα 40
αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.
17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διε- 19 41
στραμμένη! ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι
18 ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, 27 42
καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς
19 ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ 28
τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν
20 ἐκβαλεῖν αὐτό; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν
ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν· ἐὰν ἔχητε πίστιν ὡς κόκκον

they did not recognise him in that character of forerunner to the Messiah.'

— ἐν αὐτῷ.] This is not so much a Hebraism, as rather a *popular* idiom, similar to one in our own language. Ποιεῖν is adapted to denote *treatment* of every kind, whether good or bad. In ἐποίησαν ὅσα ἠθέλησαν we have a popular idiom, usually implying violence. We may compare the Classical phrase χρῆσθαι ὅτι βούλεται or βούλονται, occurring in Thucyd. vii. 85, and elsewhere. So also Xen. Cyr. ii. 4, 19 (cited by Middleton), where an eagle having caught a hare, ἀπενεγκὼν ἐπὶ λόφον τινὰ, ἐχρῆτο τῇ ἄγρᾳ ἅτ' ἤθελεν. By a similar expression it is said, Luke xxiii. 25, τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

14. ἐλθόντων] for κατελθόντων, used by Mark.

— αὐτόν.] So all the Editors from Wetstein downwards read, for αὐτῷ, on the strongest evidence both of MSS. and Fathers, and the usage of Scripture, as Mark i. 40. x. 17.

— γονυπετῶν.] The action was that of the deepest reverence, and suitable to the humblest supplication.

15. σεληνιάζεται] literally, 'he is moonstruck.' From the symptoms mentioned here and at Mark ix. 18, this disorder is supposed to have been *epilepsy;* under whose paroxysms those afflicted with it are deprived of all sense, bodily and mental, and nearly all articulation. And as we find, in the ancient medical writers, epileptic patients are said to be *moonstruck*, agreeably to the common notion, of the influence of the moon in producing the disorder, it is very possible that the disorder in question was epilepsy. Be that, however, as it may, the symptoms are all reconcileable with demoniacal influence.

17. ὦ γενεὰ ἄπιστος.] *Who* are the persons to be understood has been much debated. Some understand the *father* and the *relations*. Others, the *Jews*, i. e. the *Scribes* who might be present on the occasion. Others, again, the *disciples;* which seems from the context to be the *most* probable. But it is better (with Doddridge, Kypke, Kuinoel, &c.) to suppose the reproof meant for *all* present, each as they each deserved it. Γενεὰ ἄπιστος may be referred to the *disciples*, and perhaps the *father;* διεστρ. to the *Scribes;* the first ὑμῶν to the *disciples* and the second to the *scribes*. Here there seems an allusion to what Moses says of the Jews, Deut. xxxii. 5, γενεὰ σκληρὰ καὶ διεστραμμένη.

— διεστραμμένος signifies, literally, *crooked*, and, metaphorically, perverse. There is a similar metaphor in our word *wrong*, from the part. past *wrung*, from *wringen*, to twist. In both terms there is a tacit reference to what is *straight*. So also εὐθὺς for *upright*, occurring in Ps. vii. 12. Acts viii. 21. & al.

— ἕως πότε—ὑμῶν] render, 'How long must I be with you,' i. e. 'how long must my presence be necessary to you?'

18. καὶ ἐπετίμησεν—δαιμόνιον.] Some refer the αὐτῷ to the sick person; others, far more correctly, to the *dæmon*. In fact, the passage is to be taken as if written καὶ ἐπετίμησε τῷ δαίμονι, καὶ ἐξῆλθε. Mark adds the *address* of Jesus to the demon.

— καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δ.] Mark adds: καὶ ἐγένετο ὡσεὶ νεκρός· ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.

— καὶ ἐθεραπεύθη, &c.] I would bring in *here*, and not after verse 21, the words of Luke, ix. 43, ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.

20. διὰ τὴν ἀπιστίαν ὑμῶν.] Render, 'because of your want of faith, or deficiency in faith;' for, as Mr. Greswell observes, (vol. i. 160.) 'it cannot be inferred from the words following that the Apostles did not possess *any* kind or degree of the faith in question, but simply not that kind or degree of faith which is represented by the *mustard-seed*.'

— ὡς κόκκον σινάπεως] i. e. even in the smallest degree; for this was, as we find from the Rabbinical citations in Wetstein, a proverbial ex-

MK. LU.
9. 9. σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ,
29 καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. Τοῦτο δὲ τὸ 21
γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς 22
31 44 ὁ Ἰησοῦς· Μέλλει ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς
χεῖρας ἀνθρώπων· καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ 23
45 ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.
Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ 24
δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος
ὑμῶν οὐ τελεῖ τὰ δίδραχμα; λέγει· Ναί. Καὶ ὅτε εἰσῆλθεν 25
εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι
δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη
ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; Λέγει 26
αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. Ἔφη αὐτῷ ὁ Ἰησοῦς·
Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, 27
πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀνα-
βάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ,
εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

pression to denote any thing exceedingly small,—(the σίναπι being the smallest of all seeds) just as to *remove mountains* was an adagial hyperbole to denote the accomplishment of any thing apparently impossible. [*Comp.* infra xxi. 21. Mark xi. 23. Luke xvii. 6.]

21. τοῦτο τὸ γένος.] Here almost all Commentators supply δαιμονίων. But that would suppose *different kinds* of dæmons, which, though a possible fact, yet must not be thus admitted into revelation *per ellipsin.* Nor is it necessary, since (as Chrys., Euthym., and also some modern Commentators have seen,) the sense may be: 'this kind *of beings*,' namely dæmons. Similar expressions might be adduced both from the Greek and Latin, and modern languages.

— ἐν προσευχῇ καὶ νηστείᾳ.] viz., says Campbell, as necessary to the attainment of that faith, without which the dæmons could not be expelled; and, therefore, prayer and fasting might be said to be the *cause*, as being *the cause of the cause.*

22. παραδίδοσθαι.] To be delivered up. [*Comp.* supra xvi. 21. infra xx. 18.]

— ἀναστρεφομένων ἐν τῇ Γαλιλαίᾳ.] This should not be rendered, 'while they abode in Galilee;' nor, 'while they returned to Galilee;' nor, even 'while they passed through.' For though it may seem to be required by Mark ix. 30. παρεπορεύοντο διὰ τῆς Γαλιλαίας, yet there is no authority for such a sense; nor do the words of St. Mark require it; for παρεπ. there means, 'they passed along through' (as in ii. 23.) i. e. travelled through. And that is the very sense of ἀναστρέφεσθαι here, of which Wets. will supply examples. Render, 'as they were travelling in Galilee,' i. e., as we find from verse 24, on their way to Capernaum. [*Comp.* John vii. 1.]

24. τὰ δίδραχμα] 'the didrachms.' A collective name for the *tax* so called. The plural is used with reference to the many persons from whom it was collected, each paying one. The tax was doubtless the half shekel, the sacred tribute, which was paid by every Israelite from his 20th year, even if resident out of Judæa.

25. ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν.] The person here meant is not clear. Almost all the Commentators suppose *Jesus.* We may, however, understand it with the Syriac, Euthym., L. Brug., and Kuinöel, of *Peter.* The sense may be thus expressed; 'When he (i. e. Peter) had entered into the house, [whither Jesus had already gone, while the tax-gatherers were applying to Peter for the contribution,] and was just about to ask him whether he would not pay the contribution, Jesus was beforehand with his question, by asking *him* one,' namely, Τί σοι, &c.

— τέλη ἢ κῆνσον.] By the former are denoted the *customs*, or tax on eatables or drinkables: by the latter, the ἐπικεφάλαιον, *head-money*, or *poll-tax*, laid on the provincials.

26. ἄραγε ἐλεύθεροί ε. οἱ υἱοί.] Of these words the simplest and most probable interpretation is that of Chrysost. and Euthym. (approved by Fritz.), namely, 'Then this tribute, paid to God for his temple, I ought not to pay, inasmuch as I am his *Son.*' There is an argument *a fortiori.* 'If such be the case with an earthly king's son, how much more the heavenly,' &c.

27. ἵνα μὴ σκανδαλίσωμεν αὐτοὺς] i. e. that we may not make them suppose, that we undervalue the temple; which might cause them to stumble at, and reject my pretensions.

— τὸν ἀναβάντα ἰχθὺν] 'that which rises [to, or meets the hook].' As to the piece of money here mentioned, we need not, with Schmidt, suppose it created on purpose; but that it had fallen into the sea, and been swallowed by the fish. Many instances are on record of jewels, coins, &c. being found in the bellies of fishes. See Herodot. iii. 42.

MK. LU.

1 XVIII. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, 9. 9.
λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 46
2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν 36 47
3 μέσῳ αὐτῶν, καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν· ἐὰν μὴ στραφῆτε
καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν
4 τῶν οὐρανῶν. Ὅστις οὖν ‡ ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον
τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
5 Καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, 37 48
6 ἐμὲ δέχεται· ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων

XVIII. On the transaction now recorded, there is some discrepancy in the accounts of the Evangelists; of which the best solution appears to be that of Mr. Greswell, who supposes that the transaction took place twice on the same day, and in the same house. The disciples, it seems, had all of them been of late expecting that Jesus (whose fame had been recently fast increasing) would speedily enter on his temporal kingdom; and with minds bent on secular advantage, they had been, no doubt, conversing one with another about the different posts they should respectively hold about his person, or in his court. This had, it seems, formed the subject of especial disputation to Peter, James, and John, on their way back to Capernaum from the Mount of Transfiguration: and no wonder, since the preference which had been thus shown them by Jesus, would naturally excite their expectations of high advancement. On their reaching the house, Jesus inquired of them what they had been disputing about; for it seems their conversation was *aside:* and they were silent from shame. Whereupon our Lord gave them the lesson they so much needed, on *humility*, unambitiousness, &c.; and that by *action* as well as *precept.* See Mark ix. 33—50. Luke ix. 46—50. Afterwards, however, on the return of Peter from procuring miraculously and paying the Tribute-money, not the Apostles only, but the disciples generally (see Mark ix. 35.) (all of whom probably had been intent on the same subject as Peter, James, and John) agreed to refer to Jesus the subject of their mutual disputation τίς μείζων, &c.; whereupon our Lord gave them the same instruction, in the same striking manner, as he had done to the Apostles only; on this occasion, however, entering into more particular explanations. According to the foregoing view, the formula ἐν ἐκείνῃ τῇ ὥρᾳ will denote 'about that time,' viz. the payment of the tribute-money.

1. μείζων] for μέγιστος, say the Commentators. But the disciples seem to have desired to know, not who should be *the greatest*, but who should be *great*, i. e. fill the more considerable posts in the court of the Messiah. Thus James and John, as we learn from Mark x. 35, went to our Lord and asked, not each of them to be μέγιστος, but μείζων, namely, to occupy his right and left hand, and his regal state.

2. ἔστησεν αὐτὸ ἐν μ. α.] The more forcibly to impress on their minds the truth he wishes to inculcate, our Lord employs the aid of *example;* here adopting a method of instruction always prevalent in the East,—that by emblems and symbolical actions; a mode of conveying one's meaning, which having *first* been resorted to from the poverty of early language, was *afterwards* continued, from the advantage it possessed of forcible and vivid illustration; since none of the conceptions of the mind are so distinct as the direct impressions of the senses. Of these symbolical and significant actions the writings of the Old Test. supply numerous examples; nor are they wanting in the New. Those of the former are generally of a prophetic character; those of the latter, partly vehicles of prophecy, partly of counsel and instruction. Those of our Lord are generally of the latter description; as when he washed his disciples' feet, broke the bread at the institution of the Eucharist, and breathed on them when communicating the Holy Ghost. With respect to the *touching* so often mentioned in the Gospels, as preludial to the working of miracles, such actions may rather be regarded as *significant* than *symbolical* ones. The present was plainly the latter, and was intended to supply the place of a direct answer at the time, and to impart force to the instruction when directly communicated. See more in Mr. Greswell on Parab. vol. ii. p. 276—283.

3. ὡς τὰ παιδία] i. e. in respect to unambitiousness, humility, docility, and absence of a worldly-~~minded~~ spirit; dispositions the very reverse to those which they were then indulging, (comp. infra xix. 14. 1 Cor. xiv. 20), and from which they needed to be turned and changed in their minds. Our Lord proceeds to show, verse 4, that he who evinces the dispositions thus inculcated, shall be distinguished in the spiritual kingdom which he came to establish.

— οὐ μὴ εἰσέλθητε, &c.] q. d. 'ye will not only attain no honour in the kingdom of heaven, but ye will not even gain admittance into it.'

4. ταπεινώσῃ.] Lachman and Scholz edit, from many ancient MSS., ταπεινώσει. But there is not sufficient evidence to justify any change. If the propriety of the Greek be objected to, we might answer, with Matthæi, 'In Nov. Test. non Græcitas sed Codices valent.' However, the propriety has been fully established by Fritz.

— οὗτός ἐστιν ὁ μείζων, &c.] Meaning the character they were inquiring after under the name μείζων.

5. καὶ ὃς ἐὰν δέξηται, &c.] The preceding verse is evidently directed to the *Apostles;* while this and the following seem not applicable to them, but were probably addressed to the *bystanders.* [*Comp.* supra x. 42.]

— ἐπὶ τῷ ὀνόματί μου] i. e. in the character of being my disciples, 'because he belongs to Christ,' as it is explained Mark ix. 41.

6. σκανδαλίσῃ.] Σκανδαλίζω always denotes either the giving, or the being *the cause of*, a σκάνδαλον, or offence.

MK.
9. τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος
ὀνικὸς ‡ ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ
πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδά- 7
λων! ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ
43 τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται! Εἰ δὲ 8
ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ
βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν
χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι
47 εἰς τὸ πῦρ τὸ αἰώνιον. Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει 9
σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον
εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι
εἰς τὴν γέενναν τοῦ πυρός. Ὁρᾶτε μὴ καταφρονήσητε 10
ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι
αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ

6. *μικρῶν.*] Meaning, Christians in general, namely, those of ordinary capacity and attainments; honest and sincere, though not highly gifted believers. Comp. 1 Cor. i. 26, seqq.

— *συμφέρει αὐτῷ*, &c.] i. e. rather than he should commit such a crime as is implied in the context. So Clem. Rom. ad Corinth. Ep. i. 46. adds, ἢ ἕνα τῶν μικρῶν μου σκανδαλίσαι. Thus we have in the passage of Luke: ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων.

— *μύλος ὀνικός*] for λίθος ὀνικὸς, the expression used by Mark. Here, then, we have an example of the *synecdoche*, i. e. part for the whole, or a whole for a part. And the expression is a figurative one for an *immense stone*, as in Virg. Æn. viii. 250. Omniaque arma Advocat, et ramis vastisque *molaribus* instat. In *συμφέρει—καταποντισθῇ* there seems to be a proverbial manner of speaking, to denote the enormity of a crime. The punishment here alluded to, though not in use among the Jews themselves, was so among the surrounding nations; where it was inflicted on criminals of the worst sort, especially *parricides* and those guilty of *sacrilege*.

— *πελάγει τῆς θαλάσσης.*] A somewhat rare phrase, which preserves the primitive sense of *πέλαγος*, namely, a *depth*. The very same occurs in Apollon. Rhod. ii. 608. For *ἐπὶ* before *τὸν τράχ.* very many MSS. have *εἰς*, which is edited by Wetstein, Matthæi, Griesbach, Vater, Fritz., and Scholz; perhaps upon just grounds. Nevertheless, I am more inclined to agree with Kuinoel, that the *ἐπί* arose from the *Grammatici*, who wished to make a Hebrew construction Greek. 'Ἐν τῷ πελάγει is for εἰς τὸ πέλαγος, *hellenisticè*.

7. *σκανδάλων.*] We are to understand those scandals just adverted to, arising from the calamities and persecutions that awaited the professors of Christianity, and which are supposed to have been present to the mind of our Lord.

— *ἀνάγκη γάρ*, &c.] The *necessity* here mentioned is to be understood as *conditional*: 'it cannot but happen (ἀνένδεκτόν ἐστι, Luke xvii. 1.) that offences (σκάνδαλα) circumstances which obstruct the reception, or occasion the abandonment of the faith, should occur;' whether occasioned by persecution, denial of the common offices of humanity, contempt, &c. The argument is, that from the corruption of human nature, and the abuse of man's free agency, offences must needs arise; yet, so terrible are the consequences of those offences, that it is better to endure the greatest deprivation or corporeal pain, than occasion them. On which subject see Bp. Taylor, Works, vol. iii. 221. sq. and Bp. Sanderson, Serm. p. 473. fin.

8. See supra v. 30. sq. and Notes. With respect to the *connexion*, it should seem that, together with cautions against the *σκάνδαλα* which draw *others* into sin, our Lord intermixes one (intended for his disciples) against throwing any *σκάνδαλον* in our *own* way, by yielding to worldly-mindedness, or sensuality and inordinate affection. In short, the best comment on these verses are those of 1 John ii. 15, 16. Μὴ ἀγαπᾶτε τὸν κόσμον, &c.

9. See supra v. 29. and Note. On *αἰώνιον* see Pearson on the Creed, i. 592.

10. *ὁρᾶτε μὴ καταφρονήσητε*, &c.] Reverting back to the subject treated of at vv. 6, 7, our Lord, from *persecution* in general, proceeds to warn his hearers against contumely towards the persons in question, and that on two grounds: 1. from the care with which God, by his angels, watches over his meanest servants; 2. from the love of Christ shown equally unto *them*, by his laying down his life for their sakes, as well as their more honoured brethren. It is plain that *this* admonition is intended for such as had become disciples. In the *first*, we have an *argumentum ad hominem*, founded on the general belief of the Jews (as well as the Greeks and Romans, at least popularly) retained among the early Christians, and possessed by the Fathers generally) that every person, or at least the *good*, had his attendant guardian angel. A belief strongly countenanced by what is said at Heb. i. 14. of there being 'ministering spirits to those who shall be heirs of salvation.' This angelic attendant was regarded as the representative of the person: nay, even as bearing a personal resemblance to him (see Acts xii. 15.), and also as standing in the same favour with God as the person himself. See more in Greswell on Parab. ii. 329.

— *βλέπουσι τὸ πρόσωπον*, &c.] i. e. 'they enjoy the favour of, &c., with an allusion to Oriental custom, by which none were allowed to see

LU.
11 Πατρός μου τοῦ ἐν οὐρανοῖς. ᾿Ηλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου 15.
12 σῶσαι τὸ ἀπολωλός. Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ 4
ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ, ἀφεὶς τὰ
ἐννενηκονταεννέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ πλανώμενον;
13 καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' 6
αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανη-
14 μένοις. οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν 7
15 τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων. [a] Ἐὰν a Luke 17. 3, 4.
δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν Lev. 19. 17. Ecclus. 19. 13, &c.
16 μεταξὺ σοῦ καὶ αὐτοῦ μόνου. [b] Ἐάν σου ἀκούσῃ, ἐκέρδησας b Deut. 19. 15.
τὸν ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι 2 Cor. 13. 1.

the monarch, but those who were in his especial favour. See 1 Kings x. 8.

11. ἦλθε γὰρ—ἀπολωλός.] Here another argument,—both of the intrinsic value of a little one, and of the duty incumbent on their spiritual pastors, to protect them from all danger to their salvation,—is proposed in the example of our Lord himself, who came to seek and to save that which was lost, i. e. ruined man without distinction. (Greswell.)

Thus the connection here seems to be with the *former* part of the verse; q. d. 'Despise not any fellow-Christians, however humble; for the Son of Man came to save *lost and ruined men*, without exception or distinction,' showing that God willeth not the death of such, but that all should be saved. (Comp. Luke xix. 10.) The verse, however, is rejected by Kuin., and cancelled by Griesbach and Lachman; but rashly: for *external* evidence is, upon the whole, in its favour (only 5 MSS. and 3 inferior Versions being without it), and *internal* decidedly so; it being so much easier to account for its omission, than for its insertion from Luke xix. 10. So few, indeed, are the MSS. in which it is not found, that we might almost suppose it to have been omitted from the negligence of the scribes. But it should rather seem that the Alexandrian Critics (who throughout the whole of the New Test. took such unwarrantable liberties with the text) here threw out the verse, for no better reason than that they could not trace its *connection*. But the very difficulty of *tracing* that connection is the best of all reasons why we should *not* suppose the verse to be an *insertion*; for the kind of persons who used to insert clauses from one Gospel into another would never have thought of making the insertion *here*.

12, 13. The connection seems to be this: [You may figure to yourselves the grief and anger which the Almighty feels at *one* of his faithful being *led astray*, by the joy which he feels at the *recovery* of one that had gone astray;] which is like that of the *shepherd*, who, &c. Τί ὑμῖν δοκεῖ (where the ὑμῖν is emphatic) is a formula, showing that the thing may be illustrated by what takes place among *themselves*, and in the *ordinary transactions of life*. At τὸ πλανώμενον supply πρόβατον. With respect to ὄρη, it is by some construed with πορευθείς; by others, with ἀφείς; which is the more natural construction, and, as being confirmed by the parallel passage of Luke xv. 4. Καταλείπειν ἐν τῇ ἐρήμῳ is preferable. To advert to its *sense*, it seems intended to denote those mountain pastures, which abounded in Judæa, and were chiefly grazed by sheep. So Ezek. xxxiv. 6. 'my sheep wandered through all the mountains.' 2 Chron. xviii. 16, &c. Nor is this to be considered as any discrepancy with the ἐν τῇ ἐρήμῳ of Luke; since the deserts of Judæa were chiefly mountainous, and were only ἔρημα, as being,—like the mountain districts of Scotland,—abandoned to common pasturage, and accordingly very thinly peopled.

14. θέλημα] *purpose*, or *counsel*; as in John vi. 39. Acts xxii. 14. and eqnivalent to εὐδοκία at xi. 26. Οὐκ ἔστι θέλημα ἔμπροσθεν, &c. is a *formula loquendi* (like that supra xi. 26. οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου) in which ἔμπροσθέν σου is a *Hebraism* (answering to לפני) for the Classical Greek σοι; a *dative* of person being required by the nature of the phrase. This dative is, however, sometimes left understood, as in 1 Cor. xvi. 12. οὐκ ἦν θέλημα (scil. αὐτῷ) ἵνα νῦν ἔλθῃ. And hence may be seen the true reason why the Article is here not used, (to account for which the learned Fritz. puzzles himself and his readers to little purpose), namely, because it is not *needed*. If the Genit. were used, then the *Article* would be required; though, if left understood, it might be dispensed with.

15—17. These verses relate to the resentment of injuries, and the methods of procuring their redress; v. 18. to the validity of spiritual censures, when lawfully inflicted; 19 & 20. to the efficacy of common prayer, and the presence of Christ with his Church under particular circumstances. As to the connexion of these several topics, we may account for them by the relation subsisting between special applications and a general case. (Greswell.)

— ἁμαρτήσῃ] i. e. 'wilfully injure;' a sense of the word frequent in the best writers. Comp. Luke xvii. 3, 4. In μεταξὺ σοῦ καὶ αὐτοῦ there is an allusion to the injunctions of the Mosaic law, Levit. xix. 17. Deut. xix. 15, on which the canons of the primitive Church were founded. Ἐκέρδησας *may* be understood either, with Euthymius, of gaining him over, and recovering him to brotherhood; or, with Grotius and most Expositors, of recovering him to a right mind, and to the path of duty. Both senses, indeed, may be united; the latter, as suspended on the former.

16. δύο μαρτύρων ἢ τριῶν.] In allusion to the injunction of Deut. xix. 15, also adverted to at John viii. 17, and 2 Cor. xiii. 1; and, as appears from the Talmud, constantly acted upon by

ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν
c Rom. 16. 17. σταθῇ πᾶν ῥῆμα. [c] ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ 17
ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι
d Supra 16. 19. John 20. 23. ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. [d] Ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν 18
δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα
ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.
e Supra 21. 22. John 15. 7, 16. 1 John 3. 22. 5. 14. [e] Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς 19
γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται
αὐτοῖς παρὰ τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς. οὗ γάρ εἰσι 20
δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ
f Luke 17. 3, 4. αὐτῶν. [f] Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις 21
ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως
ἑπτάκις; Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ, λέγω σοι, ἕως ἑπτάκις, 22
ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὡμοιώθη ἡ 23
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι
λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναί- 24
g 2 Kings 4. 1. ρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. [g] Μὴ 25
ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ

the Jews. Ῥῆμα, matter, as often in the New Test.

17. τῇ ἐκκλησίᾳ] i. e. 'to the particular congregation to which you both respectively belong;' namely, in order that he may be publicly admonished to lay aside his unchristian spirit.

— ἔστω σοι ὥσπερ ὁ ἐθν. καὶ ὁ τελ.] i. e. 'account him as a person whose intercourse is to be avoided, as that of heathens and publicans;' implying, en dernier ressort, *excommunication*. So Rom. xvi. 17. ἐκκλίνατε ἀπ' αὐτῶν, and compare 2 Thess. iii. 14. Ὁ ἐθν. and ὁ τελώνης are to be taken *generically* for *heathens* and *publicans*.

18. ὅσα ἐὰν δήσητε, &c.] On the sense of these words see Note supra xvi. 19. The general import of v. 18—20 is: 'Whatever ye determine, as to the regulation of the Church, shall be approved by the Divine will. Whatsoever ye shall determine respecting such an offender,—whether as to his removal from the Christian society, if obdurate and incorrigible, or his re-admission into it on repentance, I will ratify; and whatever guidance ye ask from heaven in forming these determinations, shall be granted you; so that there be two or three who shall unite in the determination, or in the prayer.'

19. ἐὰν δύο ὑμῶν συμφωνήσωσιν, &c.] q. d. 'There is, however, no need of the *whole* of you to give validity to what you shall do in such a case; for where even one or two of you shall agree as to such a matter, it shall be enough.'

— περὶ παντὸς πράγματος] '*de quacunque re*;' by Hebraism.

20. οὗ γάρ εἰσι, &c.] A general assertion, in confirmation of the particular authority given to the Apostles.

— δύο ἢ τρεῖς.] Meaning very few. A certain for an uncertain, but very small number. So the Rabbinical writers say, that 'wherever two are sitting conversing on the law, there the Schechinah is among them.' Εἰς τὸ ἐμὸν ὄνομα, i. e.' on my behalf, in my service and in my cause.' Ἐν μέσῳ αὐτῶν, viz. spiritually, by my assistance to speed their petitions.

21. On the connexion here see Mr. Greswell, Parab. vol. ii. 367 seqq.

— ποσάκις ἁμαρτήσει, &c.] This comes under Winer's rule (Gr. Gr. Nov. Test. § 39. 5.): 'Two finite verbs are sometimes so connected, that the first one is to be taken as a participle;' which is accounted a *Hebraism*, but is, in fact, common to all languages, in the early periods and in the *popular* style. Ἑπτάκις. The number *seven* was called the complete or full number, and was therefore well selected by Peter for the *limit*.

22. ἑβδομηκοντάκις ἑπτά.] A high certain, for an uncertain and unlimited number. The meaning is, 'as often as he offend,' and, as is implied, (and, indeed, expressed in Luke) is repentant.

23. διὰ τοῦτο.] This is not (as Kuin. considers it) a mere *formula transitionis*; but is put elliptically: q. d. 'Wherefore, accordingly [because pardon of injuries is to be unlimitedly granted to the repentant offender], the Gospel dispensation, or the conduct of God therein, may be compared with that of a king in the following parable. God will deal with the members of his Church, as a certain king did with his servants. He will call all to a strict account, and to the unmerciful he will show no mercy.'

— δούλων.] Not *slaves*, but ministers, or officers in the receipt or disbursement of money as stewards, governors of provinces, or otherwise.

24. μυρίων ταλάντων.] Namely, of silver; for in all numbers occurring in ancient authors, *gold* is never to be supposed, unless *mentioned*. Yet a vast sum in comparison with 100 pence, and therefore well denoting the immense difference between our sins against God and those of ourselves one against another.

25. ἔχοντος] for δυναμένου, as often both in the New Test. and the Classics.

MK.
πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα 10.
26 ὅσα εἶχε, καὶ ἀποδοθῆναι. Πεσὼν οὖν ὁ δοῦλος προσεκύνει
αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι
27 ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου,
28 ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ
ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν
αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων·
29 Ἀπόδος μοι* εἴ τι ὀφείλεις. Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς
τοὺς πόδας αὐτοῦ, παρεκάλει αὐτὸν, λέγων· Μακροθύμησον
30 ἐπ' ἐμοὶ, καὶ [πάντα] ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ
ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῷ τὸ
31 ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα,
ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ
32 αὐτῶν πάντα τὰ γενόμενα. Τότε προσκαλεσάμενος αὐτὸν
ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δοῦλε πονηρέ! πᾶσαν τὴν
33 ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει
καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε ἠλέησα;
34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισ-
35 ταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ. Οὕτω καὶ
ὁ Πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος
τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα
αὐτῶν.

1 XIX. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς 1
λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς

— *πραθῆναι*, &c.] According to the custom of all the nations of early antiquity. Among the Jews, however, this bondage only extended to six years. At *ἀποδοθῆναι* supply *τὸ ὀφειλόμενον* from the subject-matter.

26. *μακροθύμησον ἐπ' ἐμοὶ*] 'have patience with me;' as the Latin *indulge*, *expecta*; lit. 'wait a little longer for me,' i. e. for payment from me. So Luke xviii. 7. *μακροθυμῶν ἐπ' αὐτούς*. In this sense the word is used Artemid. iv. 11. *μακροθυμεῖν κελεύει* (to wait longer for the debt). The word occurs also, with *ἐπὶ*, in Ecclus xxxv. 19.

28. *κρατήσας ἔπνιγε*] 'he seized him by the throat.' Both *πνίγειν* and *ἄγχειν* often occur in the Classical writers, of the seizing of debtors by creditors, to drag them before a magistrate, and compel them to pay a debt. So Pollux iii. 116. *ἀποπνίγειν τοὺς ὀφείλοντας*.

— *εἴ τι*.] There is the strongest authority, both external and internal, for this reading; which is preferred by almost every Editor and Commentator of note. The common one, *ὅ τι*, is doubtless a gloss. The *sense* however is the same, for the *εἰ* is not conditional. Of this phrase there are many examples in the Classical writers, as Diog. Laert. cited by Wetstein, *εἴ τι μοι ὀφείλει ἀφίημι αὐτῷ*. See my Note on Thucyd. II. 72.

29. *πάντα*.] There is very strong evidence in MSS., early Editions, Versions, and Fathers, against this word; which is rejected by Mill and Wetstein, and cancelled by Matthiæ, Griesbach, and Scholz. Yet it is found in the Pesch. Syriac Version, and its genuineness is, not unsuccessfully, defended by Fritz.

31. *ἐλυπήθησαν*.] The word imports a mixture of grief and indignation.

34. *βασανισταῖς*.] Since the object in view was not *torture*, but the security of his person, it is plain that the sense is not *tormentors*, but *jailors*, *πράκτορες*, Luke xii. 58, *δεσμοφύλακες*, Acts xvi. 23, 24; (for *βάσανος* and *βασανιστήριον* sometimes signify a *jail*.) It is literally *correctors*, with allusion to their harshness.

— *ἕως οὗ ἀποδῷ π. τ. ὀφ.*] Which, from its great amount, it could never be. Consequently, as Greswell observes, the punishment was eternal, so far as that which can never cease to be inflicted while it is capable of being endured, may be said to be so.

35. *τὰ παραπτώματα αὐτῶν*.] These words are cancelled by Griesbach and others, but on slender authority; and, indeed (as Scholz and Fritz. have proved) they are necessary to the sense. See supra vi. 14. Mark xi. 26.

XIX. 1. *μετῆρεν ἀπὸ τ. Γ.*] This was our Lord's final departure from Galilee for Jerusalem previous to his crucifixion.

— *εἰς τὰ ὅρια—Ἰορδάνου*.] There is here a difficulty; for, according to the sense at first offering itself, it would be tantamount to making the country beyond the Jordan a *part* of Judea;

MK.
10. τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. Καὶ ἠκολούθησαν 2
αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. Καὶ 3
προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειράζοντες αὐτὸν καὶ λέγοντες
2 αὐτῷ, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
πᾶσαν αἰτίαν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, 4
6 ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς,
7 καὶ εἶπεν· Ἕνεκεν τούτου καταλείψει ἄνθρωπος 5
τὸν πατέρα καὶ τὴν μητέρα, καὶ [προσ]κολληθήσε-
8 ται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα
9 μίαν; ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία. ὃ οὖν ὁ Θεὸς 6
3 συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. Λέγουσιν αὐτῷ· Τί οὖν 7

which we know it was not. Some Expositors attempt to remove this difficulty, by supposing the *πέραν* to mean 'on *this* side,' or *alongside* of: both interpretations against the *usus loquendi*, and at variance with Mark x. 1. The best mode of obviating it is to take *πέραν τοῦ Ἰ.* for *διὰ τοῦ πέραν*, thus: *καὶ ἦλθεν πέραν τοῦ Ἰ. εἰς τὰ ὅρια τῆς Ἰ.* Fritz., indeed, denies this to be Greek. And he proposes to connect *πέραν τοῦ Ἰ.* with *μετῆρεν ἀ. τ. Γ.* (taking the words as put, *per attractionem*, for 'movens a Galilæâ, transiit fluvium.') Thus regarding the words *καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰ.* as parenthetical. But the *violence* thus done to the *construction* is worse than the *liberty* supposed to be taken with the *usus loquendi*, as the words stand; for to say it is *not Greek*, is surely too hypercritical, and is making no distinction between Attic and Hellenistic Greek. The former mode is therefore preferable; which, indeed, is required by the passage of Mark x. 1, *κἀκεῖθεν ἀναστὰς, ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου*, i. e. 'having passed through the country beyond Jordan,' as Fritz. himself there interprets; where, in like manner, exception *might* be taken to the Greek, though the *sense* is clear. Jesus, it seems, purposely chose the longer course through Peræa, (the country beyond Jordan,) to the shorter one, through Samaria.

3. *οἱ Φαρισαῖοι.*] Meaning those of the neighbouring district. In *λέγοντες αὐτῷ, εἰ*, &c., there is a blending of the *oratio directa* and *indirecta*, not unfrequent in the New Testament.

— *εἰ ἔξεστιν*, &c.] The insidious motive of this question is apparent by a comparison of this with the parallel passage in Luke xvi. 18, where the judgment of Christ respecting the unlawfulness of divorce is given in illustration of his assurance, that the law should endure for ever. The interrogators hoped, by inducing Jesus to again deliver his judgment on this point, to embroil him with the school of Hillel, which taught that divorces were allowable even on trivial grounds. But Christ's wisdom frustrated their cunning, and he effectually thwarted their aims by an appeal to their great Lawgiver.

— *κατὰ*] 'propter.' Not a Hebraism, since examples of this signification are found not only in the Sept., but in the best Greek writers.

— *πᾶσαν*] 'any whatever.' A use of *πᾶς* occurring in Rom. iii. 20. 1 Cor. x. 25, and occasionally in the Classical writers, as Hom. Od. Γ. 71. Herod. v. 39.

— *αἰτίαν.*] The word here simply means *cause* (which, indeed, is its primitive signification), not *fault*, as some Expositors explain; a misconception productive of the *gloss* (for such it is) which in some MSS. was introduced in the place of *αἰτίαν*, namely, *ἁμαρτίαν*.

4. *ὁ ποιήσας.*] The Commentators take this as Participle for Noun, i. e. the Creator; a frequent idiom in Scripture, but not necessary to be supposed here; since *ἄνθρωπον* in a collective sense (in reference to which we have *αὐτοὺς* just after) must be supplied from the preceding *ἀνθρώπῳ*. However, *ἐποίησεν* and *εἶπεν* are to be closely connected; for the inference against divorce is founded on *what God* said (by Adam). Thus the sense is, 'Have ye not read what the Creator, after having at the first made them male and female, said,' &c. (See Gen. i. 27.) The argument is strengthened by *ἀπ' ἀρχῆς*, and *ἀρσὲν καὶ θῆλυ* (sub. *γένος* and *κατά*); the latter of which,—meaning *man* and *woman*,—implying that only two persons, one male and one female, were created, plainly intimates the intention of God, that marriage should be in pairs, and indissoluble except by death or adultery.

5. *προσκολληθήσεται.*] Render, 'shall closely connect or attach himself;' for in this tense, as in the Aor. 1. Pass., there is a middle sense. See Buttm. Gr. § 136. 2. A forcible metaphor often occurring in the New Test., and sometimes in the Classics, and also found in the Heb. דבק, and the Latin *agglutinare*. The var. lect. *κολληθήσεται* (found in many MSS. and Fathers, and edited by Fritz. and Scholz) *may* be the true reading. But there is not sufficient evidence to authorize any change. For both external and internal evidence are in favour of the old reading, which is supported by Ephes. v. 31, and the Septuagint; from which the citation is made.

— *εἰς σάρκα μίαν.*] A Hebraism for *σὰρξ μία*, 'one and the same *person*.' So Plato says *ὥστε δύο ὄντας ἕνα γεγονέναι*. It has been thought remarkable, that there is nothing corresponding to *οἱ δύο* in the Hebrew. But the truth is, that the Septuagint Translators supplied *οἱ δύο* to strengthen the sense by the aid of antithesis. And, indeed, in the Hebrew something is left to be supplied mentally, such as 'the man and his wife.'

6. *ὃ οὖν.*] There seems to be a tacit reference to *γένος* before implied.

— *συνέζευξεν.*] The sense is '*arctissimè consociavit*;' by a metaphor taken from the yoking

MK. LU.
Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι 10. 18.
8 αὐτήν; Λέγει αὐτοῖς· Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν 4
ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς 5
9 δὲ οὐ γέγονεν οὕτω. Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν 11
γυναῖκα αὐτοῦ, [εἰ] μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην,
10 μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. Λέγουσιν
αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου
11 μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι. Ὁ δὲ εἶπεν αὐτοῖς·
Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.
12 εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν
οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
ἀνθρώπων· καί εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ
τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρείτω.
13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ 13 15
αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

of oxen, and common to both the Greek and Latin, nay, perhaps all languages.

7. ἐνετείλατο, &c.] Moses does not command them to divorce their wives; but, when they *do* divorce them, to give them a writing of divorcement. An objection is here proposed: 'If the bond of matrimony be perpetual, why did Moses permit divorce, and why did he permit her that was divorced to be married again?' [Deut. xxiv. 1.] Answ. 'But every thing *permitted* by the law of the land is not just and equitable.' On this and the two following verses see Notes on Matt. v. 31, seq., and Bp. Warburton's Serm. xii. on v. 6, p. 354, seq.

8. Μωϋσῆς.] i. e. not God; so that it is, as Jerome says, a *consilium hominis*, not *imperium Dei*. 'Moses (observes Grotius) is named as the promulgator, not of a common, primeval, and perpetual law, but of one only Jewish, and given in reference to the times.' The sum of Christ's words, (Theophylact observes,) is this: 'Moses wisely restrained by civil regulations your licentiousness, and permitted divorce only under certain conditions, because of your brutality, lest you should perpetrate something worse, namely, make away with them by sword or poison.'

— πρὸς τὴν σκληροκαρδίαν] *pertinaciæ vestræ ratione habitâ*, with reference to your unyielding, unforgiving spirit.

9. εἰ μή.] The εἰ is not found in very many ancient MSS. and several early Versions, and is cancelled by Griesbach, Vater, Matthiæ, and Fritz.; but retained by Scholz; though the genuineness of the word may be strongly suspected. [*Comp.* supra v. 32. Luke xvi. 18. 1 Cor. vii. 11.]

10. εἰ οὕτως ἐστὶν, &c.] 'This use of εἰ with the indicative implies possibility without the impression of uncertainty, a condition or contingency as to which there is no doubt.' (Robinson.)

— ἡ αἰτία—γυναικός] 'the *case* or *condition* of men with their wives.' So Latin *causa*. Both words have the Article, as being *Correlatives*. (Middleton.) This use of αἰτία is *forensic*, and like the Latin *causa*.

11. χωροῦσι] χωρεῖν is properly said of *capacity*, i. e, TO HOLD; but it is sometimes used of *capability*, whether of *mind* (as Plutarch Cat. οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσι. Philo, p. 884. φύσεως ὑπερβολαῖς, ἃς ἡ πατρὶς οὐκ ἐχώρει,) or (as here) of *action*. Thus the sense is, 'all are not capable of practising this maxim,' or as the best Commentators render, 'this thing,' namely, οὐ γαμῆσαι. [*Comp.* 1 Cor. vii. 2, 7.]

— οἷς δέδοται.] scil. ἐκ Θεοῦ, as in 1 Cor. vii. 7. Yet not without the co-operation of man, as appears from the words following.

12. εἰσὶ γὰρ, &c.] The construction is elliptical; and, expressed at full length, would stand thus: Yet some there are who can; for [example] there are some who, &c.

— εὐνούχισαν ἑ.] A strongly figurative expression (akin to that of ἐκκόπτειν τὴν δεξιὰν, vv. 29, 30. xviii. 8, 9), found also in the Rabbinical writers, and meant of the suppression of the desire, said with reference to those who, from a desire to further the interests of religion, live in celibacy; probably with allusion to the Essenes, who did not marry. The Commentators compare a similar expression from Julian, to which may be added Max. Tyr. Diss. 34, ἄφελε τὴν αἰδοίων ἐπιθυμίαν, καὶ διέκοψας τὸ θηρίον.

— χωρείτω] 'qui capere, h. e. viribus suis sustinere possit, sustineat.' Here the Imperative has rather the force of *permission* than *injunction*; or, at any rate, the admonition must, like that of 1 Cor. vii. 26, have reference chiefly to the *circumstances* under which it was delivered. q. d. (in the words of Abp. Newcome) 'He who, by constitution or self-command, is able to refrain from marriage, let him dedicate himself, at this time, to preaching that kingdom.' [*Comp.* 1 Cor. vii. 32, 34. ix. 5, 15.]

13. ἵνα τὰς χεῖρας ἐπιθῇ.] Imposition of hands was a rite which from the earliest ages, see Gen. xlviii. 14, had been in use among the Jews on imploring God's blessing upon any person, and was especially employed by the Prophets (Numb. xxvii. 18. 2 Kings v. 11), but sometimes by elders, or men noted for piety. These children, therefore, were brought to Christ for his blessing; and, it should seem, to be admitted into his discipleship; though not by bap-

MK. LU.
10. 18. Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ 14
14 16 ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν
16 οὐρανῶν. Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν. 15
17 18 Καὶ ἰδού, εἷς προσελθὼν εἶπεν αὐτῷ· Διδάσκαλε ἀγαθέ, 16
18 19 τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ· 17
Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. Εἰ

tism; for the rite was not yet introduced; and if it had, our Lord did not himself perform it. Yet there may be, as some suppose, an *anticipated* reference thereto. That they were not brought to be healed of any *disorder*, but to obtain spiritual benefit, is plain; and that they were not only considered *capable* of receiving them by the people, but also by our Lord himself, is equally clear. And as they had already entered into covenant with God by circumcision, they might justly be considered capable of participating in the spiritual blessings of the Christian covenant. They were surely as fit to be admitted into the Christian Church as the Jewish. How strongly this confirms the propriety of *Infant Baptism*, is obvious; insomuch that the ancient Divines regarded this passage as a sufficient authority for it. So Tertull. de Baptismo, c. 18. Const. Ap. vi. 15, βαπτίσατε ὑμῶν καὶ νήπια. Ἄφετε γάρ, φησί, τὰ παιδία ἔρχεσθαι πρός με.

— ἐπετίμησαν αὐτοῖς.] Meaning τοῖς προσφέρουσι, as it is added in Mark and Luke. The disciples reproved them either for unseasonable intrusion, or for taking too great a liberty with one so exalted above Prophets.

14. τῶν τοιούτων] namely, such as have these *dispositions*; i. e. humility, docility, and simplicity. For Christ meant what he said for his disciples—namely, to inculcate the same lesson as he had done a little before (supra xviii. 3,) when in answer to an inquiry of the disciples, which of them should be greatest in the kingdom of heaven, he placed a young child in the midst. See also the note on Luke xviii. 15. In the passages of Mark and Luke it is added. ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

15. καὶ ἐπιθεὶς α. τὰς χεῖρας.] Implying, what is added in Mark, ηὐλόγει αὐτά.

— ἐκεῖθεν] i. e. from that town of Peræa, where he had been stopping on his road to Jerusalem. See Mark x. 17, and supra v. 1.

16. εἷς] for τις. This was (as we find from v. 22.) a young man; and, as we learn from Luke xviii. 18, a ruler; by which is probably meant a ruler of the Synagogue. His conduct seems to have been dictated by a real desire to be put into the way of salvation, and a sincere intention of following Christ's injunctions; which, however, proved too severe for a disposition in which avarice prevailed over piety.

— προσελθών.] And that most reverently. So it is added in Mark, γονυπετήσας αὐτός.

— τί ἀγαθὸν—αἰώνιον.] This question is thought to have reference to the Pharisees' division of the precepts of the law into the *weighty* and the *light*. The young man, it seems, was puzzled by the nice distinctions which were made in *classing* those precepts; and wished to have some clear information as to what was pre-eminently promotive of salvation.

17. τί με λέγεις ἀγαθόν;] 'why stylest thou me good?' as Mark xv. 12, ὃν λέγετε βασιλέα τῶν Ἰουδαίων. In this and the preceding verse there are some remarkable varr. lectt. In 6 MSS., some later Versions, and some Fathers, the ἀγαθὲ at v. 16, and the ὁ Θεὸς at v. 17, are not found; and for τί με λέγεις ἀγαθὸν, we have τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; these readings were preferred by Erasmus, Grotius, Mill, and Bengel, and were received into the text by Griesbach and Lachman; but entirely without reason. The *external* evidence for them is very slender; and the internal by no means strong. Besides, the answer of our Lord would thus be deprived of all its *simplicity*, and nearly all its *propriety*. It would, in fact, be *no* answer to the inquiry; for the young man did not (as appears from the words following, εἰ δὲ θέλεις—ἐντολὰς) inquire what was *naturally*, or *essentially good*, but what good should be *done* by *him*. And if the words be, as Griesbach directs, referred to what *follows*, there is, as Fritz. proves, quite as great an inconsistency. Thus that the readings in question are false, is plain. *How* they *originated*, is not so obvious. Matthæi thinks that they arose from the conjecture of Origen. But that, as Fritz. has shown, involves a great improbability. At all events, it is more important to inquire *what* induced the persons (whoever they were) to make the alterations in question. Matthæi and Nolan (Gr. Vulg. p. 474.) ascribe it to a groundless fear lest the words should be brought forward against the divinity of Christ. Such charges, however, are not rashly to be made, nor lightly to be credited. *If* the alterations were *all* introduced *designedly*, it is *more* probable that, as Wetstein suggests, they arose from those who thought that the answer would be more suitably made to the QUESTION *itself* ('what good thing shall I do?') than to the *title* 'good master.' Yet how could any persons, who had sufficient influence to materially alter the text, fail to see that the answer to the *question* itself *is* given in the words *following*? There seems far more reason to suppose, with Fritz., that no original intention existed to alter the passage, from any scruples doctrinal or otherwise; but that the alterations arose at first from accident; namely, in the omission of ἀγαθὲ propter homœoteleuton. Whereupon the words of the next verse, τί με λέγεις having become quite unsuitable, would, as he says, be altered to τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; I am, however, inclined to think that the alteration was not made *all at once*; but that, at first, a suitable sense was endeavoured to be elicited, by taking λέγεις for ἐρωτᾷς, (as in the Sept. and elsewhere in the New Test. See Schl. Lex. in v. § 5.) and then by the slight alteration ἀγαθοῦ, and supposing an ellipsis of περί. Comp. Mark i. 30, with Luke iv. 38. And, indeed, ἀγαθοῦ *without* the Article is cited by Origen himself, at

MK. LU.

18 δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. Λέγει 10. 18.
αὐτῷ· Ποίας; Ὁ δὲ Ἰησοῦς εἶπε· Τό· οὐ φονεύσεις· οὐ 19 20
19 μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· τίμα
τὸν πατέρα [σου] καὶ τὴν μητέρα· καὶ ἀγαπήσεις
20 τὸν πλησίον σου ὡς σεαυτόν. Λέγει αὐτῷ ὁ νεανίσκος· 20 21
Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ; 21 22
21 Ἔφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὕπαγε, πώλησόν
σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν

p. 664, C. Thus would arise a gloss, or marginal Scholium, τί με ἐρωτᾷς περὶ ἀγ. or τοῦ ἀγ.; which, it seems, was admitted into the text in six MSS., and possibly those which were used by the framers of the ancient Versions above mentioned. I say *possibly*, since it is extremely doubtful whether the reading was really in their MSS.; for their chief aim is to give the *sense;* and, therefore, in passages of this kind, the ancient Versions afford no certain evidence as to the readings of their MSS. Thus the genuineness of the common reading is, I trust, fully established. The *propriety* of the *answer*, according to that reading, is quite as demonstrable. The young man accosts our Lord by a title usually employed by the Jews to their most eminent Rabbis, and of which they were very proud. Hence, before he replies to his inquiry, he takes occasion (without rejecting the title *good*) to indirectly censure the adulation of the persons *addressing*, and the arrogance of those *addressed.* At the same time, he *proceeds upon* the notion entertained of him by the young man; who evidently only regarded him in the light of an *eminent teacher.* Moreover, when our Lord adds, οὐδεὶς ἀγαθὸς, εἰ μὴ ὁ Θεὸς, we are to understand (with Bps. Pearson and Bull,) the sense to be, that there is no Being originally, essentially, and independently good, but God.' Thus the Father, being the fountain of the whole *Deity* must, in some sense, be the fountain of the goodness of the Son. Accordingly, the Ante-Nicene Fathers were generally agreed, that ἀγαθὸς essentially and strictly applied only to God the Father: and to Christ only by reason of the goodness derived to him as being *very God of very God.* This use of ἀγαθὸς will establish and illustrate the *ratio significationis* of the expressive word employed, with slight variations, by all the Northern nations, to denote the Supreme Being, GOD. Finally, something very similar to the present, both in thought and expression, occurs in Phocylides, Frag. xiii. 47. Edit. Gaisf. Μὴ γαυροῦ σοφίῃ, μήτ' ἀλκῃ, μήτ' ἐνὶ (I conjecture ἐπὶ) πλούτῳ. Εἷς Θεός ἐστι σοφὸς, δυνατός ϑ' ἅμα, καὶ πολύολβος. Some Editors (and among the rest Scholz) point εἰ μὴ εἷς ὁ Θεὸς, which, indeed, yields a good sense ('except God only;' and the idiom is found at Mark ii. 7), but not, I think, *so* good a one as that of the usual punctuation. Moreover, the other introduces a use of εἷς very rarely found; while this is frequent. So Matt. xxiii. 8, εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς, ὁ Χριστός.

— τὰς ἐντολάς] namely, of God in the Decalogue; for though our Lord adduces his instances only from the laws of the *second* Table, yet he virtually confirms *all* of them.

18. ποίας] for τίνας, as often in the Sept.

— τό· οὐ φονεύσεις.] See Exod. xx. 13. Deut. v. 17. Levit. xix. 18. Though the *whole* law be meant, yet, as often in the New Test. (see Rom. xiii. 8. and James ii. 8.) the commandments of the *second* table alone are adduced in *exemplification;* not that they are of greater importance than those of the first table; but because there is a necessary connection between the duties towards God, and those towards man; and because the latter are not so easily counterfeited as the former. That the terms of salvation here offered are not at all different from those stated in other parts of Scripture, has been evinced by the Commentators. See Lightfoot, Whitby, and Macknight. On the use of the neuter Article, thus employed absolutely, with reference to a whole clause, see Matth. Gr. Gr. § 279.

— οὐ κλέψεις.] Instead of the more usual κλέψῃ. See Buttman and Winer.

20. ἐκ νεότητός μου.] As this was a young man, it must be rendered, 'from my childhood,' like the Classical ἐκ παιδός. So at 2 Tim. iii. 15. we have ἀπὸ βρέφους.

— τί ἔτι ὑστερῶ;] At τί sub. κατὰ, 'In what am I yet behindhand, or wanting?' This readiness to undertake more than he had yet done, showed at least that he was *well disposed,*— and caused our Lord, as we learn from Mark, to be pleased with him. So a Rabbinical writer, cited by Wets.: 'There is a Pharisee, who says, "What ought I to do, and I will do it." That is good. But there is also a Pharisee who says, "What ought I to do *besides*, and I will do it." That is *better.*'

21. τέλειος.] The term is here used, not in the *moral* sense, by which God is said to be perfect, but in that *comparative* sense by which a thing is perfect so far as the constitution of its nature permits. It therefore denotes a true Christian, and such as will be accepted by God. See Note, supra v. 48. and Luke xii. 33. Rom. xii. 2. Phil. iii. 13. Col. i. 28. & iv. 12. James iii. 2.

— πώλησόν σου τὰ ὑπάρχοντα] q. d. 'show your love to God and obedience to me his Messenger, by selling your goods, and following my cause.' Comp. supra vi. 20, 21. The injunction, (meant to lower the pride and try the sincerity of the convert,) was only binding on the *individual* thus addressed, or on those similarly circumstanced, as in the Apostolic age; and has no relation to Christians of the present or any other period. See Lightfoot, Whitby, and Macknight.

The use of ὕπαγε just before is like that at xviii. 15. Mark x. 21, and is said by some Commentators to be pleonastic. But it rather carries an intensive force, and may be rendered '*begone!*'

MK. LU.
10. 18. οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. Ἀκούσας δὲ ὁ νεανίσκος 22
22 23 τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα
πολλά.
23 24 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω 23
ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν
25 25 τῶν οὐρανῶν. Πάλιν δὲ λέγω ὑμῖν· εὐκοπώτερόν ἐστι κάμη- 24
λον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν
26 26 βασιλείαν τοῦ Θεοῦ ‡ διελθεῖν. Ἀκούσαντες δὲ οἱ μαθηταὶ 25
[αὐτοῦ,] ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται
27 27 σωθῆναι; Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώ- 26
ποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά [ἐστι].
28 28 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· Ἰδού, ἡμεῖς ἀφήκαμεν 27

— δεῦρο.] Said to be put for ἐλθὲ, but there is rather an ellipsis of ἐλθέ. The *full* expression often occurs in Homer.

22. ἦν ἔχων.] Not 'he chanced to possess,' (as some render), but, 'he was in the possession of.' So Luke ἦν πλούσιος.

23. δυσκόλως] for χαλεπῶς. 'He will scarcely be persuaded to become a Christian.'

— πλούσιος.] That is, if he place his trust in his riches, and make them his summum bonum; a necessary limitation, as appears from the parallel passage at Mark x. 24. At the same time, considering how many impediments to good, and how many incitements to evil attend riches; how the cares of the world, and the deceitfulness of riches choke the word (see 1 Tim. vi. 9.), this limitation scarcely lessens the difficulty; since it is the very nature and effect of riches to *cause* men to *trust* in them, and to seek their happiness in them. So that, although the words of this and the next verse be primarily referred to the extreme difficulty (represented by a proverbial mode of expressing what is next to impossible) with which the rich would be converted; yet they are applicable to, and were doubtless intended to supply, an awful warning of, the danger of trusting in uncertain riches, and the necessity of a true conversion; without which men do not really belong to the kingdom of Christ on earth, and therefore will not be admitted to his kingdom in heaven.

24. κάμηλον.] Some ancient and modern Commentators would read κάμιλον, a *cable, rope;* or take κάμηλον in that sense. But for the former there is little or no manuscript authority; and for the latter no support from the *usus loquendi.*

— διελθεῖν.] For this many MSS., several Versions, and some Fathers read εἰσελθεῖν, which is preferred by Wetstein, and edited by Matthæi, Knapp, Griesbach, Vater, and Scholz; while the Vulg. is retained by Tittm. and Fritz. But though the evidence of MSS. and Versions be somewhat in favour of the new reading, yet internal evidence is rather in favour of the common one, which is found in Mark x. 25. and several MSS., in Luke xviii. 25.

— ῥαφίδος.] Literally, 'a sewing-tool,' (from ῥάπτω), and later Greek for βελόνης.

25. αὐτοῦ.] This is omitted in many MSS. of various Recensions, and some Versions and Fathers, and is cancelled by Griesbach, Fritz., and Scholz.

— τίς δύναται σ.] This is generally interpreted, 'Who then can be saved? [since all men are either rich, or desire to be so.]' A mode of interpretation not a little harsh; and therefore it is better, with Euthymius and Markland, to suppose an ellipsis, and interpret, 'what [rich man,] then, can be saved?' There is, however, properly speaking, no *ellipsis;* but the τις is supposed to be mentally referred to πλούσιος, which preceded. And the Apostles may have meant to express, by inference, the *difficulty* with which *men in general*, as well as the rich, would be saved.

26. ἐμβλέψας] 'fixing his eyes upon them.' There is a similar use at Mark x. 21, 27. xiv. 67. Luke xx. 17. and elsewhere; in which places the word must not (with many recent Commentators), be regarded as merely pleonastic, or as having the sense *turning towards*, but must retain its full force,—denoting extreme earnestness, as in Mark x. 21, 27. Luke xx. 17. John i. 36. and Xenoph. Cyrop. i. 3. 2. ἐμβλέπων αὐτῷ ἔλεγε. also Acts xvi. 18. ἐπιστρέψας εἶπε.

— παρὰ ἀνθρώποις.] This use of παρὰ is said to be Hebraic, and the Commentators tell us that the Classical writers use the simple dative with δυνατὸν or ἀδύνατόν ἐστι. But the meaning is somewhat different, being, 'as far as regards [the power of] man.'

— ἀδύνατον.] Le Clerc, and most recent Commentators (as Kuinoel and Fritz.) take the word in the qualified sense, *extremely difficult*, as also at Luke xviii. 27. and Heb. vi. 4. But I agree with Mr. Rose on Parkhurst, p. 16, that 'the affixing of this sense to passages [like this], *containing a doctrine*, which is altered by the translation, is improper.' We are therefore to leave the *full sense;* as intimating that, in the work of salvation, human nature is quite insufficient of itself, and stands in the utmost need of the aids of Divine grace.

'Εστι is omitted in very many MSS. of various recensions, and is cancelled by Griesbach, Tittman, Fritz., and Scholz. [*Comp.* Luke i. 37.]

27. ἡμεῖς ἀφήκαμεν — ἡμῖν;] This inquiry does not appear to have been suggested by *disappointment*, but simply from the wish of ascertaining the reward which he and the other Apostles would have for giving up their all in the cause

28 πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; Ὁ δὲ MK. 10. LU. 18.
Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ
ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ
Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ
ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς
29 τοῦ Ἰσραήλ. Καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφοὺς ἢ 29 29
ἀδελφὰς, ἢ πατέρα ἢ μητέρα, ἢ γυναῖκα ἢ τέκνα, ἢ ἀγροὺς,
ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ 30 30

of the Gospel. That all was indeed slender; but it was yielded up unhesitatingly. And hence our Lord, who did not estimate their value from the *amount* of the sacrifices, but from the *disposition* with which they had been made, kindly cherished their hopes; pointing to the fruition of them in an immortality of bliss.

— τί ἄρα ἔσται ἡμῖν;] 'what, then, shall be our reward?' namely, in heaven. Said with reference to the preceding ἕξεις θησαυρὸν ἐν οὐρανῷ.

28. ἐν τῇ παλιγγενεσίᾳ.] The *sense* contained in these words depends very much upon the *construction*. Some, as the early modern Commentators in general, construe the words with the *preceding* οἱ ἀκολουθ. μοι, understanding by παλ. the great change of morals and doctrines which arose from the preaching of John the Baptist, or from the moral regeneration consequent upon the *first* preaching of the Gospel. This, however, is harsh and forced. There is no doubt that the words following contain a fuller description of this παλιγγενεσία, and relate, not to time *past*, but *future*. Indeed, it is now generally admitted, that the words must be referred to what *follows*; though Expositors are not agreed as to the *nature* of the promise, or the *time* of its fulfilment. Whitby fixes the time at the *close of the world*, and after the fall of Antichrist; and he understands, by παλιγγ., not a resurrection of their *persons*, but a revival of their *spirit*, by admitting the Gospel to govern their faith and practice. Adopting which view, others consider the time in question to be the *Millennium*. Others, again, understand παλιγγ. to refer either to the *renovation*, or *new state of things*, which took place at the promulgation of Christianity, after the ascension and resurrection of Christ; or to the *regeneration* which was then effected by the *Gospel*. And they understand 'the throne of his glory' to apply to his *mediatorial* kingdom. And the *sitting on thrones*, and judging, &c. they interpret of the *ministerial authority*, with which the Apostles had been invested by our Lord. Thus they take the general sense to be, that 'the Apostles were to rule the Christian Church by the laws of the Gospel, which they were authorized and inspired to preach, and by the infallible decisions respecting faith and practice which he enabled them to give.' An interpretation which, however specious, will no more bear examination than the foregoing one. For though we may grant that παλιγγ. admits of either of these senses, yet the words following cannot, without great violence, be made to yield any sense at all suitable thereto. Not to say that what is thus assigned as the sense would not be sufficiently suitable to the purpose for which the words were pronounced; namely, to hold out to the disciples an ample *compensation* for all their sacrifices and sufferings in the cause of the Gospel. Under these circumstances I can scarcely hesitate to prefer to all others the sense assigned to the passage by the ancient Expositors in general, and of the modern ones by Kuinoel and Fritz., confirmed by the Syriac, Persic, Arabic, Æthiopic, and Italic Versions; by which παλιγγ. is understood of the *resurrection to judgment*, and a new state of being in the next world. This is very agreeable to, nay, is required by what follows, ὅταν καθίσῃ —ἐπὶ θρόνου δόξης αὐτοῦ, for in the only other passage where Christ is so spoken of (Matt. xxv. 31.), the words relate indisputably to the *day of judgment*. And as regards the term itself, it is, from the nature of the context, far more likely to have been used in its proper sense and ordinary acceptation, than in any *figurative* one whatsoever. While, on the other hand, it was likely that the *adjunct* to this substantial and definite assurance in the form of *promise*, should be denoted by a figurative expression to signify high exaltation and supreme felicity. See 1 Cor. vi. 2. Luke xxii. 30.

Of the truth of this interpretation there cannot be a stronger proof than the fact, that the most powerful supporters of the other are compelled to *engraft* this, and so include both. Nay, Campb. grants that 'the *principal* completion of the promise will be at the *general resurrection*.' If, however, the other interpretation be at all admitted, it can only be as a kind of subordinate adjunct, by way of allusion, to the principal idea. Compare Acts iii. 21. ἀχρὶ χρόνων ἀποκαταστάσεως πάντων. Luke xxii. 29, 30.

29. ὅς.] Several MSS. have ὅστις, which is received by Knapp, Tittman, Vater, and Griesb. in his two first Editions, though it has been rejected in his third. The common reading is retained by Fritz. and Scholz; and rightly, since ὅστις, though better Greek, seems to be a *correction* of the Alexandrian Critics. It is, moreover, confirmed by Luke xii. 8, 10. and Acts ii. 21.

— ἑκατ. λήψ.] This is by most Commentators understood of a *temporal* recompense,—as that suggested in the parallel passage of Mark,—namely, in the support and comfort they would receive at the hands of their richer brethren. But there is no reason here so to limit the term ἑκατ., which is only a strong mode of expressing that they shall, upon the *whole*, receive back very far *more* in value than they parted with. And although it is not expressly said whether that remuneration is to be *temporal* or *spiritual*,—yet, notwithstanding that what follows in the next verse seems to fix it to *temporal* blessings, still we are justified in

MK. 10. ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι 30
31 ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. Ὁμοία γάρ ἐστιν ἡ 1
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν
ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.
Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, 2
ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν 3
περὶ [τὴν] τρίτην ὥραν, εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ
ἀργοὺς· κἀκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν 4
ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. 5
Πάλιν ἐξελθὼν περὶ ἕκτην, καὶ ἐννάτην ὥραν, ἐποίησεν
ὡσαύτως. Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὗρεν 6
ἄλλους ἑστῶτας [ἀργοὺς,] καὶ λέγει αὐτοῖς· Τί ὧδε ἑστήκατε

including spiritual ones; even the inward satisfactions of a good conscience, and the inexpressible consolations of the Gospel (far exceeding in value all that is most precious of earthly goods, however great), which would be their support under all persecutions and troubles. Compare 2 Cor. vi. 8. seqq., which passage affords both a comment upon our Lord's declaration, and a fulfilment of the prediction contained in it.

30. πολλοὶ δὲ—πρῶτοι.] A sort of proverbial mode of expression, not unfrequently employed by our Lord to check the presumption of the Apostles; the sense of which is, that 'many who, in the order of time, were last (*brought in* last) in the kingdom, shall be first in the rewards; and those who claim to be first, shall be last;' i. e. that many of the Jews, to whom the blessings of Christ's kingdom were first offered, would be the last to partake of them; and that many of the Gentiles, to whom they were to be offered after the Jews, would be the first to enjoy them. In order to illustrate and apply this declaration, our Lord subjoined the parable at the beginning of the next chapter; in which, however, as I have shown in Recens. Synop., the application is not to be limited to the Jews, but left general; being meant for the instruction of all Christians of all ages. [*Comp.* infra xx. 16. Luke xiii. 30.]

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XX. 1. ὁμοία γὰρ, &c.] The sense is: 'Thus for example, the same thing will take place in the Christian dispensation as that which occurred in the management of a certain master of a family.'

This Parable is found, though with a widely extended application, in the Jerusalem Talmud. '*Here* it is meant (as observes Waterland) to represent God's dealings with mankind in respect to their outward call to the means of grace, as well as to the retribution in a state of glory.' In this Parable, as in many others, some parts of the simile only regard the ornament, and do not affect the *scope* of the Parable; as the labourers waiting to be hired, and the murmurings, &c. of the labourers after the distribution of the wages. The main point of similarity is the rejection of those who were first, and the admission of those who seemed last.

— ἀνθρώπῳ οἰκοδ.] The Commentators remark on the pleonasm in ἀνθρώπῳ, of which there are several similar examples in Scripture, and which they regard as *Hebraistic*. But instances of the idiom may be found in the Greek Classical writers, especially Herodotus. It may therefore be better regarded as a vestige of the wordiness of primitive phraseology.

— μισθώσασθαι ἐργ.] Μισθόω signifies to hire or let out to others; μισθώσασθαι, *to hire for oneself*, to take to hire.

— ἅμα πρωῒ.] This is regarded by the Commentators as an elliptical expression, for ἅμα σὺν π. But though that phrase occurs in the Sept., it is not found in the Greek Classical writers. Whereas ἅμα and similar words are of frequent occurrence with nouns of time. I know of no example with πρωῒ, which may be regarded (with Scheid on Lennep), as properly a *Dative* of the old noun πρωῒs (as the Latin *heri* is of *heris*), which properly denoted the point of time when the sun appears in the horizon, as ὄψε (also an old dative from the obsolete noun ὄψις, from ὄπτω) its disappearance, or the period which *succeeds* it.

2. ἐκ δηναρίου] 'at or for a denarius.' The *denarius*, which was equivalent to the Greek drachma, was then the usual wages of a labourer, and the pay of a soldier. See Greswell, vol. v. 383.

3. τήν.] This is omitted in very many of the MSS., including all the most ancient ones, and some Fathers. It is cancelled by Wetstein, Matthæi, Griesbach, Knapp, Tittman, Fritz., and Scholz; and rightly: for in such common phrases the Article, being easily understood, was usually omitted. Indeed, ordinals are usually anarthrous.

— ἑστῶτας—ἀργούς.] The very place where (from its being used for buying and selling, and *all* public business) the greatest number of persons assembled, especially the idle or the unemployed. So Ælian. V. H. xix. 25. (cited by Grotius) μετεπέμπετο τοὺς ἐν ταῖς ἀγοραῖς ἀποσχολάζοντας. The time here mentioned was equivalent to what was called the πλήθουσα ἀγορά.

4. ἐὰν] for ἄν. In which use with the Subjunctive (rare in the Classical writers) it answers to the Latin *cunque* and our *soever*.

— δίκαιον] i. e. what, according to all circumstances, and in proportion to the degree of exertion called forth, was equitable or *reasonable*.

6. ἀργούς.] This word (not found in a few of

7 ὅλην τὴν ἡμέραν ἀργοί; Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς
ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν
8 ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, λήψεσθε. Ὀψίας δὲ γενο-
μένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ·
Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθὸν,
9 ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Καὶ ἐλθόντες
10 οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον. Ἐλ-
θόντες δὲ οἱ πρῶτοι, ἐνόμισαν ὅτι ‡ πλείονα λήψονται. καὶ
11 ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. Λαβόντες δὲ ἐγόγγυζον
12 κατὰ τοῦ οἰκοδεσπότου, λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι
μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς
13 βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. Ὁ δὲ
ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν· Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ
14 δηναρίου συνεφώνησάς μοι; Ἆρον τὸ σὸν καὶ ὕπαγε. θέλω
15 τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. [a] Ἢ οὐκ ἔξεστί μοι

a James 1. 18.

the most ancient MSS. and several Versions) is cancelled by Griesbach and Vater, while it is defended by Fritz., as being necessary to the sense. This, however, is scarcely the case. The best defence is to say, that the MSS. which have it not are but *four* out of 500; and therefore the omission was most probably accidental, and arose in copying from a common archetype, in which was written ἄλλους ἀργοὺς ἑστῶτας; and thus the omission would be caused by *homoioteleuton*.

8. ὀψίας δὲ γενομένης.] At which time the law of Moses strictly required the day's wages of a labourer to be paid. See Deut. xxiv. 15.

— τῷ ἐπιτρόπῳ.] A servant generally answering to the Roman *procurator*; but as said of *agriculture*, corresponding to the Latin *villicus*, and our *bailiff*.

— ἀρξάμενος ἀπὸ τῶν ἐσχ. &c.] A phrase to denote the *terminus a quo*, the point of departure in a narrative; as in Luke xxiii. 5. xxiv. 27. John viii. 9. Acts i. 22. The construction of this passage has been mistaken by Kypke and Kuinoel; but is correctly laid down by Fritz. as follows: ἀπόδος αὐτοῖς τὸν μισθὸν ἕως τῶν πρώτων, ἀρξάμενος ἀπὸ τῶν ἐσχάτων. It is observable that the *order* of payment is here introduced, to give opportunity for the remarks which follow.

10. ἐνόμισαν ὅτι πλείονα λήψ.] Render, 'they expected they should receive;' imagining that he would pay them, not according to contract, but in proportion to the time they had worked. For πλείονα several very ancient MSS., Origen, and the ancient Versions have πλεῖον; which is edited by Fritz. and Lachman; perhaps rightly; for it would be difficult to justify the common reading, which might easily arise from Λ of the word following being conjoined with this, and taken for A.

11. ἀνά.] This is said by the Commentators to be put adverbially. And they refer to a *plena locutio* in Rev. xxi. 21, ἀνὰ εἷς ἕκαστος. There is, in fact, an ellipsis of ἕκαστον.

12. ἐποίησαν.] Some render *confecerunt*, *spent*. But although examples are adduced proving the sense of ποιεῖν and the Latin *facere* with nouns of time, yet it is better, with most Commentators, to take it for εἰργάσαντο, by a Hebraism formed on עשה, as in Ruth ii. 19. Matt. xxi. 28. And so *facere agrum* in Columella.

— ἴσους.] for ἰσομοίρους, of which examples are given by Wetstein. A similar expression occurs in Plin. Paneg. 25, æquati sunt cæteris illis quibus non erat promissum.

— βαστάσαι τὸ βάρος τ. ἡ.] 'which have borne the burden of the day, and [endured] the heat.' Καύσων (which is of the same form with δώσων, φώσων, σείσων, ἄξων, μύξων, &c.) literally signifies the *burner*, the burning (wind) *Eurus*; and is often to be found in the Sept. Here it may be explained simply *heat*, as in Gen. xxxi. 40, ἐγενόμην τῆς ἡμέρας συγκαιόμενος τῷ καύσωνι, where in the Hebrew it is חרב, i. e. the *shriveller*, the *drier*. It is to be remembered that in the East, though the air be cool by night and in the early part of the day, yet during the remainder of it the heat of the sun is exceedingly scorching. See Gen. xxxi. 40, and comp. Liban. Epist. 245, περὶ ἣν οὗτος πολὺ καῦμα, πολὺν δὲ καπνὸν ἠνέσχετο.

13. ἑταῖρε.] An idiom found in the Heb. רע, the Greek ὦ ἀγαθὲ, or φίλε, the Latin *bone vir*, and Eng. *my friend*. It was a familiar form of address, and consequently often used to inferiors, and sometimes to strangers or indifferent persons.

— οὐκ ἀδικῶ σε.] Much ingenuity has been exerted (see Wetstein and Waterland) to discover a *reason why* all the labourers should have had the same wages. It is sufficient to say, that the circumstance was not so improbable but that it may often have happened; nay, as appears from the Rabbinical writers, did. And we may suppose it to have been introduced into the story by way of illustrating the unfettered *will and pleasure* of the Almighty Ruler to distribute his benefits as he thinks proper, well expressed by the emphatic θέλω δοῦναι, *I choose to give*.

14. ἆρον τὸ σόν.] Literally, 'take up.' Probably the foremost grumbler had thrown down his denarius; as it is said Matt. xxvii. 3, ῥίψας τὰ ἀργύρια.

MK. LU.
10. 18. ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός
ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι 16
πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ,
ὀλίγοι δὲ ἐκλεκτοί.
32 31 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέλαβε 17
τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς·
33 Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου 18
παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατα-
32 κρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν 19
34 33 εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ
ἡμέρᾳ ἀναστήσεται.

— ἢ ὁ ὀφθαλμός σου πονηρός ἐ.] A figurative expression, importing, 'art thou envious?' The eyes being (observes Fritz.) indicators, as of all other passions of the mind, so especially of envy. Hence the Hebrews called an envious man one of *evil eye*. See Prov. xxiii. 6.

16. οὕτως] i. e. as it was in the case of the labourers last hired by the master.

— πολλοὶ γάρ—ἐκλεκτοί.] ~~On~~ the ~~important~~ terms κλητοὶ and ἐκλεκτοὶ, ~~it may be proper to offer a few observations. These~~ are supposed to have been originally Jewish forms of expression, applied (like many others) by Christ to similar distinctions in the Gospel Dispensation. In the Sept. κλητοὶ often denotes those *chosen* to receive especial favours, or *called* to execute peculiar trusts. Hence it is, both in the Old and New Test., applied to the *Jews;* who had been *chosen* from the nations, and *called* to peculiar privileges. Thus at Ps. civ. 6, they are called ἐκλεκτοί. In the New Test. κλῆσις is often used to denote the *peculiar favour* first vouchsafed to the *Jews.* More frequently, however, both κλητοὶ and κλῆσις are used of that shown to *Christians.* As to ἐκλεκτοὶ, it may be questioned whether it ever be (as some say) *synonymous* with κλητοὶ, at least in the New Test. The terms are properly *distinct*, and have reference to two different *stages* in the Christian course. Thus, in the present passage, and at xxii. 14, they are put *in opposition;* and in the former, by κλητοὶ are denoted those who have been *invited* into, and have *entered* into, the service of Christ; and by ἐκλ., those who have *approved* themselves therein. In the latter, κλ. means those who are *invited* to the blessings and privileges of the Gospel; and ἐκλ. those who, having *accepted* the invitation, *approve* themselves worthy of their high calling in Christ. It is true, that in *both* these parables, by the κλητοὶ are especially designated the Jews, who were invited to the marriage feast of the Gospel, but who almost wholly rejected the invitation (see Luke xiv. 18.); by the ἐκλ., those of them who accepted it, and who are termed by St. Paul, Rom. xi. 5, 'the remnant κατ' ἐκλογήν.' However, the saying admits of, and was doubtless intended for, a *general* application; by which κλ. will denote those who have *accepted* the invitation, and are professedly members of the Christian Church; ἐκλ., those who have *approved* themselves not unworthy of the blessing, and have not 'received the grace of God in vain.' The general sense, as Mr. Greswell observes, is that 'in the dispensations of Divine grace for the good of mankind, the offer of such and such privileges, subject to such and such conditions, is indiscriminate, and made to all; but the acceptance of the offer, subject to the conditions in question, is not indiscriminate, nor equally characteristic of all. Consequently, neither is the actual enjoyment of the promised blessing or privilege alike characteristic of all, nor are the *benefits* of the offer as general as the *intention* thereof.'

17. The fourth passover now drew near, and our Lord's time was come; and his whole conduct during the brief remainder of his course was such as to show that his kingdom was not of this world.

— ἀναβαίνων εἰς Ἱ.] Said with reference to the elevated situation of Jerusalem; by a mode of speaking frequent in Josephus and the Sept. Nay, we have in Hom. Od. α. 210, ἐς Τροίην ἀναβ.

— εἶπεν αὐτοῖς, &c.] Meaning, it should seem, that he spoke *out* (as we say) and positively; though from the time when he made a distinct intimation of his Messiahship, at Peter's confession, he had, as we find from xvi. 22, *begun* to disclose it.

18. Our Lord now gives them to understand, that what they had heretofore feared was now immediately to come to pass. [*Comp.* John xviii. 32.]

— κατακρινοῦσιν αὐτὸν θανάτῳ.] This is to be taken *impropriè* (for the Jews had no power of life and death), and is more definitely expressed by Mark xiv. 64, κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου: which words have reference to the *sentence* ἔνοχος θανάτου ἐστί. Or the expression rather signifies, by a blending of two senses, to condemn any one, *so that* he shall be delivered to death. By ἔθνεσι the *Romans* are plainly meant; for crucifixion was a *Roman* punishment. The minute particularity of this prediction is astonishing; and, as Doddridge observes, is a remarkable proof of the prophetic spirit with which Christ was endued; for, humanly speaking, it was far more probable that he should have been either *assassinated*, in a transport of popular fury, or *stoned*, by the orders of the Sanhedrim; especially as Pilate had given them permission to judge him according to their own law. But 'all this was done that the Scripture might be fulfilled.'

19. εἰς τὸ ἐμπαῖξαι.] This (as Grotius remarks) is to be taken ἐκβατικῶς: q. d. The

MK.
20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ 10.
τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. 35
21 Ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; Λέγει αὐτῷ· Εἰπὲ ἵνα καθί- 36
σωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ 37
22 εὐωνύμων σου, ἐν τῇ βασιλείᾳ σου. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς 38
εἶπεν· Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον,
ὃ ἐγὼ μέλλω πίνειν, [καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
23 βαπτισθῆναι;] λέγουσιν αὐτῷ· Δυνάμεθα. Καὶ λέγει 39
αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε, [καὶ τὸ βάπτισμα, ὃ
ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·] τὸ δὲ καθίσαι ἐκ δεξιῶν 40
μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς

consequence of which will be that, &c. [*Comp.* John xviii. 32.]

20. *ἡ μήτηρ*, &c.] Namely, Salome, mother of James and John, Mark xv. 40. xvi. 1. She had doubtless followed him from Galilee, with other pious women who attended on our Lord in his journeys. The request she made seems to have originated in the promise just before given to the Apostles, of sitting on twelve thrones, &c.

— *μετὰ τῶν υἱῶν α.*] This shows that they participated in the petition; and, indeed, though they preferred it through the medium of their mother, yet it should seem that *they* were the principal movers of the affair. Thus Mark is justified in representing *them* as asking it. And, indeed, that Jesus *regarded* them as the principals, is clear from his addressing the answer to *them.*

— *αἰτοῦσά τι παρ' αὐτοῦ*] or, as it is more precisely stated by St. Mark, they said, *Θέλομεν, ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν.*

21. *εἷς ἐκ δ.—ἐξ εὐωνύμων.*] Said in allusion to the Eastern custom, by which sitting next to the throne denotes the next degree of dignity; and consequently the first situations on the right and left denote the highest dignities. See 1 Kings ii. 19. Ps. xlv. 9, and comp. Herodot. ii. 30, *οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλέϊ.* Soph. Œd. Tyr. 399. *θρόνοις παραστατήσειν τοῖς Κρ.*

— *σου.*] This is added in almost all the best MSS., and Versions, and is, with reason, received by Wetstein, Matthiæ, Griesbach, Knapp, Tittman, Vater, Fritz., and Scholz.

22. *οὐκ οἴδατε τί αἰτεῖσθε*] i. e. 'ye do not comprehend the nature of my kingdom;' which will rather call you to *suffer* with me than to enjoy honour or temporal advantage under me. See infra xxvi. 39, 42. John xviii. 11. Our Lord graciously overlooks the *fault* implied in their presumptuous request; and is pleased to take their words in such an acceptation as, though capable of, they were not intended to convey; and then founds on them such instructions as were calculated to counteract the corruption of heart, which had suggested their presumptuous request. Suitably thereto, he speaks to them of the kingdom he was *really* come to establish in the world, and also of spiritual advancement, showing the mode in which it is to be attained, and to what *persons* it would ultimately be given.

— *δύνασθε πιεῖν—πίνειν.*] A figure frequent with the Hebrews; who thus compared whatever was *dealt out* to men by the Almighty (whether good or evil) to a cup of wine. See John xviii. 11. Ps. xvi. 5. xxiii. 5. Nor was this confined to the Hebrews; for, as it was customary among the ancients in general to assign to each guest at a feast a particular *cup* as well as dish; and since by the quality and quantity of the liquor contained in it, the respect of the entertainer was expressed; hence *cup* came in general to signify a *portion assigned*, whether of pleasure or sorrow (as Hom. Il. *ω.* 524, where see Heyne); though, for an obvious reason, the expression was more frequently used of *evil* than of *good.*

— *καὶ τὸ βάπτισμα—βαπτισθῆναι;*] This metaphor, of immersion in water, as expressive of being overwhelmed by affliction, is frequent both in the Scriptural and Classical writers; with this difference, however, that in the latter there is usually added some word expressive of the evil or affliction, as in Plutarch de Educ. C. 13, 3. *ψυχὴ τοῖς μὲν ξυμμέτροις αὔξεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται.* Synes. Epist. 57, *καὶ τὴν ψυχὴν ἐμβαπτίζει μερίμναις.* The clauses *καὶ τὸ βάπτισμα—βαπτισθῆναι* and *καὶ τὸ βάπτισμα—βαπτισθήσεσθε* are not found in some MSS., Versions, and Fathers; and are rejected by Grotius and Mill, and are cancelled by Griesbach and Fritz.

23. *οὐκ ἔστιν ἐμόν.*] Sub. *ἔργον*, which is often *supplied*, as Eurip. Phœn. 454.

— *ἀλλ' οἷς ἡτοίμασται.*] The early Commentators and Translators (misled by some of the ancient Versions) here supposed an ellipsis of *δοθήσεται*; which would afford some colour to the Arian and Socinian doctrines; since (as Whitby and Campbell observe) 'in the distribution of future rewards, Christ might seem to acknowledge his inferiority to the Father, inasmuch as there would be some power reserved by the Father to himself, and not committed to the Son.' Others of the ancients supposed an ellipsis of *ἐκείνων ἐστὶν*, interpreting the clause *οὐκ ἐμὸν δοῦναι*, not with relation to our Lord's *power*, but with respect to his *justice* and *equity*; or referring the phrase only to his *human* nature. Others again understand, from the context, *ὑμῖν*, which even crept into the text of the Vulgate. And thus, indeed, all difficulty is removed; but in a manner little warrantable. In fact, all these ellipses are very irregular and inadmissible. It is better to suppose no ellipsis at all; but only to take *ἀλλὰ* in the somewhat unusual sense of *εἰ μὴ*, as in Mark ix. 8, (where *ἀλλὰ* corresponds to *εἰ μὴ* in Matt. xvii. 8.) Examples from the

MK.
10. ἡτοίμασται ὑπὸ τοῦ Πατρός μου. Καὶ ἀκούσαντες οἱ δέκα, 24
41 42 ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ Ἰησοῦς προσ- 25
καλεσάμενος αὐτοὺς εἶπεν· Οἴδατε, ὅτι οἱ ἄρχοντες τῶν
ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιά-
43 ζουσιν αὐτῶν· οὐχ οὕτως [δὲ] ἔσται ἐν ὑμῖν. ἀλλ' ὃς ἐὰν 26
44 θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· καὶ ὃς 27
45 ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος. ὥσπερ 28
ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι,
καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Classical writers are by no means rare. (See Rec. Synop.) This mode of interpretation is supported by the authority of the Pesh. Syr., Arabic, Persic, and Æthiopic Versions; and, of Commentators, is adopted by Casaub., Grotius, Gatak., Gusset, Hackspan, Koecher, Starck, Raphel, Palairet, Bengel, Rosenm., Kuinoel, and Prof. Turton. Indeed, it may be observed, the Sept. sometimes renders the Heb. כִּי אִם by ἀλλά. *How* ἀλλὰ comes to have this sense, seems to be from its being thus put for ἀλλ' ἤ, *otherwise than.* Thus all difficulty, both as regards words and things, is entirely removed; for, as observes Whitby, 'the expression argues no defect in the *power* of Christ, but merely a perfect conformity to the will of his Father.' 'Our Lord (says Bp. Horsley, Serm. V. v. p. 281.) does not deny his power to give, but only declares who they are who shall receive this honour. His answer, far from intimating any thing of that kind, concludes as strongly *against* it as a negative argument can be supposed to do. Thus the meaning is, "I cannot arbitrarily give happiness, but must bestow it on those alone for whom, in reward of holiness and obedience, it is prepared, according to God's just decrees."'

24. [*Comp.* Luke xxii. 24.]

25. *οἱ ἄρχοντες—αὐτῶν.*] Comp. Luke xxii. 25. Erasmus, Grotius, Wetstein, Rosenm., and Fritz. take *κατακ.* and *κατεξ.* to denote *tyrannical and arbitrary power* (of course hinting a *censure* thereon); in which sense the words do occur in the Sept. But as it is scarcely to be supposed that the governors in question were *always* tyrants; and as the *simple* verbs are used in Luke, it is better, with many good Commentators, to suppose the sense to be, 'exercise authority over.' Thus the *κατὰ* is not so much *intensive*, as it promotes definiteness. The Commentators first adverted to, with even *less* reason, suppose the first *αὐτῶν* to refer to the *people*, the second to the *kings*; which is harsh, and inconsistent with the parallel passage in Luke. There is, in fact, a repetition of the same sentiment in different words (as also at ver. 27.) for greater emphasis. See Bp. Jebb's Sacr. Lit. p. 288 seqq.

26. *δέ.*] This is omitted in many MSS., some Versions, and Theophyl., and was cancelled by Griesbach, Knapp, Tittman, Vater, and Scholz; but restored by Fritz.; and rightly; for, it is supported not only by high authority here and in Mark, but is so suitable to the passage, that it can hardly be dispensed with.

— *διάκονος—δοῦλος.*] There is properly a difference between these terms; the former signifying a *servant*, like our *footman*, or *valet*, and usually a free man; the latter, a servant of all work, and also a *slave*. The terms were, however, sometimes interchanged. So Aristid. vol. iii. 360, οὕτω φαῦλος ἦν τοὺς τρόπους, καὶ αὐτόχρημα διάκονος.

28. *οὐκ ἦλθε διακ., ἀλλὰ διακονῆσαι.*] As *διακονηθῆναι* and *διακονῆσαι* are here opposed, so in Xenoph. de Rep. Att. i. 13, there is a similar opposition, χορηγοῦσι μὲν οἱ πλούσιοι, χορηγεῖται δὲ ὁ δῆμος. To turn from the word to the *things*,—as Christ here says he came *διακονῆσαι*, so at Luke xxii. 27, he says to his disciples ἐγώ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν, and at Phil. ii. 7, He is described as μορφὴν δούλου λαβών.

— *δοῦναι—ἀντὶ πολλῶν.*] In order to determine the sense of this passage (so important, by its connection with the distinguishing doctrine of the Gospel, the ATONEMENT), it is proper carefully to attend to its *scope*,—and then to ascertain the force of its principal *terms*, *λύτρον*, *ἀντί*, and *πολλῶν*. The scope of the passage evidently is, to point out the *purpose* of Christ's coming into the world. It was *δοῦναι—πολλῶν*. On the sense of *ψυχὴ* here there has never been any doubt. It plainly signifies (as often in the Scriptures, and even the Classical writers) *life*. Christ came to give up his life as a *λύτρον*. Now *λύτρον* properly denotes the *ransom* paid, in order to deliver any one from *death*, or its equivalent, *captivity*, or from *punishment* in general. More frequently it denotes the *piacular victim*, כֹּפֶר, sometimes expressed by *ἐξίλασμα*; which Hesych. explains *ἀντίλυτρον*. It has been satisfactorily proved that, among both the Jews and the Gentiles, *piacular victims* were accepted as a ransom for the life of an offender, and to atone for his offence. The heathens believed that no atonement was so complete or effectual as that whereby the piacular victim should be a *human* being; whose life was thus given *ἀντί*, *instead* of the life of the other. Hence such victims were called *ἀντίψυχοι*, and the atonement made by them an *ἀντίλυτρον*. And Aristides, Sacr. v. has an oracular response, where, with allusion to this belief, there is demanded ψυχὴ ἀντὶ ψυχῆς. So also Eurip. Phœn. 1012, ψυχὴν δὲ δώσω τῆσδ' ὑπερθανεῖν χθονός. Indeed, on this very notion, that the life of one person was, in some cases, to be given and accepted for the life of another, the whole of the Alcestis of Euripides is founded. The *true* idea, indeed, of atonement was unknown to the Heathens; though they felt the necessity for it. See Horne's Introd. vol. i. 8, 146, 147. The very term *ἀντί*, too, is the strongest that can be imagined; it being, (as

MK. LU.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὼ ἠκολούθησεν 10. 18.
30 αὐτῷ ὄχλος πολύς. καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ 46 35 36
τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· 47 37

derived from the ancient word ἄνς, which signifies *change*,) for ἐν ἀντὶ, *in mutatione*, *per mutationem*.

The sense, then, of this passage can be no other than that which has been assigned to it by every Interpreter of any consideration in every age, namely, that 'our Lord was to give up his life as a piacular victim, a ransom for mankind, that they might not suffer spiritual death.' And thus it harmonizes with the doctrine of Scripture elsewhere. So in Dan. ix. 24, it is predicted, that the Messiah 'shall make reconciliation for iniquity;' whence he is called by the Jewish Rabbins איש כפר, ἀνὴρ λύτρου. Comp. Matt. xxvi. 28. John xi. 52. Eph. v. 2. 1 Tim. ii. 6. Heb. ix. 14, 28, (and the Notes on those passages), all declaring the same doctrine, that Christ's death was a sacrifice for the sins of mankind; even that true and substantial sacrifice, which those of the law but faintly shadowed forth in types, symbols, and figures.

I cannot, however, leave this passage, without removing a stumbling-block which has been found here by serious, but misjudging or timid believers; who have been too ready to conclude, that from πολλῶν it may be implied that redemption is not *universal*. But utterly without reason; for the best Expositors, ancient and modern, are agreed, that πολλῶν is here to be taken for πάντων; of which they adduce many examples. And although not a few of them are inapposite, yet some others fully establish the point. Thus comp. Dan. xii. 2. with John v. 28. sq. and Rom. v. 12, 15, 18, 19. with 1 Cor. xv. 22, not to mention *some* examples in the Classical writers. Yet, even in these instances, it may be doubted whether πολλοὶ can ever be said to be, strictly speaking, *put for* πάντες. It should seem that, in such cases, an idiom subsists, unperceived by Philologists, where there is, by an apposition, either *expressed* or *implied*, a comparison of πολλοὶ, with some other *very small* number (usually *one*), which remains after deducting it from a *total*. In such a case, πολλοὶ may be said to be *equivalent* to πάντες; being, *in a manner*, the whole of the number in question; though it cannot strictly be said to *signify* that; the literal sense being 'the remainder of a large number,' after a very small one has been subtracted. This principle will apply to all the passages alleged in proof that πολλοὶ is used for πάντες. I mean to all that are *justly* alleged; for Matt. xx. 16. has quite another bearing (see the note there); and in places like 1 Cor. x. 33, where the ARTICLE is used, the principle cannot be admitted. There the meaning is, either 'the *majority*,' or 'the *rest*.' And such is the case in almost all the passages adduced from the Classical writers; where the sense is, 'very many,' or 'ever so many.' And so in a passage of Tyrtæus ap. Plat. de Repub. 772. οὔτ' εἰ πολλὰ ἀγαθὰ κεκτημένος, on which Plato remarks: εἰπὼν σχεδὸν ἅπαντα. Also in Thucyd. i. 133. τοῖς πολλοῖς, as appears from a comparison with 134. § 5. must mean [all] the rest; and at i. 38. we have τοῖς πλέοσιν (for πολλοῖς) opposed to τοῖσδε μόνοις. As examples of the *tacit* comparison above adverted to, we may adduce Rom. viii. 29. εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς (where the εἷς is implied in πρωτ.) Matt. xxvi. 28. and Mark xiv. 24. τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. (where τὸ περὶ πολλῶν is for τὸ ἑνὸς περὶ πολλῶν, with allusion to the μου just before) Heb. ix. 28. οὕτως ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, &c. The same principle will also apply to *some* passages where the *Article is found*, namely, where it does not exert its definite force. So Rom. xii. 5. οὕτως οἱ πολλοὶ, ἓν σῶμά ἐσμεν ἐν Χριστῷ. In Rom. v. 15, 18, 19, the Article is used both to εἷς and πολλοί, the Articles there coming under the head of '*Insertions in reference* (see Middleton in loc.) and *renewed mention*;' the reference being to v. 12, where ὥσπερ δι' ἑνὸς ἀνθρώπου is opposed to εἰς πάντας ἀνθρώπους. And thus it is the same as if *neither* had the Article. as in Is. 53. 12. (where the comparison is direct) ἐν τοῖς ἀνόμοις ἐλογίσθη, καὶ αὐτὸς ἁμαρτίας πολλῶν ἀπήνεγκε. Upon the whole, in such a case we may render '*all the rest*.' And this may be done in the only Classical passage, *not* having the Article, that is here apposite, namely, Eurip. Hec. 284. Ἥδ' ἀντὶ πολλῶν ἐστί μοι παραψυχή. Compare also Virgil, Æn. v. 815. UNUM PRO MULTIS DABITUR CAPUT.

30. δύο τυφλοὶ, &c.] There is a considerable variation in the accounts of this miracle by the three Evangelists. Mark and Luke notice only *one* blind man, Matthew two; Luke represents the miracle as performed 'when Jesus was drawing nigh to Jericho,' before he entered it; Matthew and Mark *after* he had left Jericho. The joint testimony, however, of Matthew and Mark as to the time, seems to outweigh that of Luke, who is not so observant of chronological order; and as all agree that Christ was then attended by a '*multitude*,' who '*led the way*,' and who '*followed him*' towards *Jerusalem*, it is more probable that the incident took place after he left Jericho, where this multitude seems to have been collected. For he came privately from Ephraim to Jericho, attended only by the twelve. (Hales.) The minute discrepancies in this narrative, compared with those of Mark and Luke, involve no real contradiction; since, though those Evangelists mention *one* blind man as healed, yet they do not say that *only* one was healed; and Mark and Luke, in mentioning one, might mean to point out that one who was the more known. Again, the apparent difference between Matthew and Mark, as compared with Luke, with regard to the *place* where the miracle was performed, may, it is thought, be removed by reading in Luke 'when, or while, Jesus was near Jericho.' Perhaps, however, it may be better, with Mr. Greswell, to consider the account of Luke, and that of Matthew and Mark, as distinct, and relating to two different miracles; one,—that recounted by Luke,—worked on a blind man, at the *entrance* to Jericho; the other, recounted by Matthew and Mark, on *another* blind man, named Bartimæus, on leaving Jericho. Matthew, how-

MK. LU.
10. 18. Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυΐδ! Ὁ δὲ ὄχλος ἐπετίμησεν 31
48 38 39 αὐτοῖς, ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραζον, λέγοντες·
49 40 Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυΐδ! Καὶ στὰς ὁ Ἰησοῦς 32
51 41 ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί θέλετε ποιήσω ὑμῖν; Λέ- 33
γουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.
52 42 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ 34
43 εὐθέως ἀνέβλεψαν αὐτῶν [οἱ ὀφθαλμοὶ,] καὶ ἠκολούθησαν
11. 19. αὐτῷ.
1 29 XXI. Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον 1
εἰς Βηθφαγῆ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέ-
2 30 στειλε δύο μαθητὰς, λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην 2
τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην,
3 31 καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. Καὶ ἐάν 3
τις ὑμῖν εἴπῃ τι, ἐρεῖτε· Ὅτι ὁ κύριος αὐτῶν χρείαν

ever, blends both together. If, however, the trifling discrepancy in question were real and irreconcileable, still they would not weaken the credit of the Evangelists, being such as are found in the best historians; nay, they may be rather thought to strengthen their authority as independent witnesses.

31. ἐπετίμησεν, ἵνα.] Campbell translates, 'charged them, that,' &c. But though that be sometimes the signification of the term, as Matt. xii. 16, yet it is here unnecessary to deviate from the usual sense, '*rebuke*,' which is indeed more suitable. The full sense (in which we have a sort of *sensus prægnans*) may be expressed by 'rebuked, charging them,' &c. The most probable reason assigned for the rebuke is, that they were unwilling that our Lord's course should be interrupted, or his discourse rendered inaudible. Thus, it should seem, the people only blamed the importunity, as being *unseasonable;* as in a kindred passage at xii. 16. ἐπετίμησεν αὐτοῖς, ἵνα μὴ, &c.

34. ἀνέβλεψαν α. οἱ ὀφθ.] A phrase not easy to be paralleled with others in the Greek Classical authors; in which ἀναβλέπω is used only of *persons.* Hence, and because it is not found in Mark and Luke, the Alexandrian Critics removed the irregularity, by cancelling αὐτῶν οἱ ὀφθαλμοί.

XXI. Several events intervened between that which terminated the last Chapter, and the one recorded in this,—namely, the visit to Zacchæus, and thence to Bethany, at the house of Simon the Leper and Mary, which he made his abode.

1. Greswell prefixes to v. 1. John xii. 12, 13.

— εἰς Βηθφαγῆ.] Mark xi. 1. and Luke xix. 29. add καὶ Βηθανίαν. We may therefore suppose that the territories of the two villages were contiguous; yet that Bethphage came *first* in travelling from Jericho to Jerusalem. Hence Calmet and others are wrong in describing Bethphage as being a village *between* Bethany and Jerusalem. So Epiphan. adv. Hæres. p. 340, cited by Reland, Palæst. 629. testifies that there was an old road to Jerusalem from Jericho through Bethphage and Bethany, and the Mount of Olives. Nay, Calmet himself describes Bethany as situated at the foot of the Mount of Olives (and so all accounts represent it—see Reland); but from the words πρὸς τὸ ὄρος τ. ἐλ. being here conjoined with Βηθφ., it is probable that Bethphage was situated on some part of the lower ridge, or ἀκρώρεια, of the mountain, and Bethany just below it, at the *foot* of it: and, consequently, it could not be between Bethany and Jerusalem. This is supported by the testimony of Jerome and Origen, the former of whom describes Bethphage as 'sacerdotum viculus, situs in *monte Oliveti.*' And the latter, in his Annot. on Matt., says it was situated on Mount Olivet.

2. πῶλον] 'a colt.' Mark and Luke add, 'on which no man had ever sat.' Animals which had never borne the yoke, or been employed for ordinary purposes, were (by a custom common to all the ancients, whether Jews or Gentiles) employed for sacred uses. See Deut. xxi. 3. 1 Sam. vi. 7. Horat. Epod. 9. 22. Ovid. Met. 3. 11. Virg. Georg. 4. 540, 551. Mark and Luke mention the sending for the *colt* only, as being that whereon alone our Lord *rode;* not mentioning the *ass*, though *also* brought (agreeable to the prophecy of Zecharias), because they do not mention that prophecy. There is plainly in the latter assertion no negation of the former. Whitby notices the minuteness of the matters predicted, and rightly infers from thence Christ's supernatural prescience.

3. εἴπῃ τι.] A *popular* mode of expressing 'if he shall make objection,' which is found in Mark and Luke.

— ὁ κύριος] not 'the Lord,' but 'the master,' Rabbi, as at vii. 21. and viii. 25. John xi. 12. xiii. 13, 14. See Doddridge, Campbell, and Schleusner.

— ἀποστελεῖ.] Many MSS., Versions, and Fathers have ἀποστέλλει, which is preferred by Mill and Wetstein, and edited by Matthæi, Griesbach, Knapp, Tittman, and Scholz, but without reason. In so minute a variation *manuscript* authority is of little weight; and yet there is far more of it for the old reading than for the new one; which cannot be admitted without violating the *usus loquendi;* for the Present cannot (as Kuin. imagines) be *here* taken for the Future. The common reading is rightly defended by Schulz. (who observes that the new reading arose from an error of pronunciation), and has been restored to the text by Fritz.

MK. LU.
4 ἔχει· εὐθέως δὲ ‡ ἀποστελεῖ αὐτούς. Τοῦτο δὲ ὅλον γέ- 11. 19.
γονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·
5 Εἴπατε τῇ θυγατρὶ Σιών· Ἰδοὺ, ὁ βασιλεύς σου
ἔρχεταί σοι πραῢς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ
6 πῶλον υἱὸν ὑποζυγίου. Πορευθέντες δὲ οἱ μαθηταὶ, 4 32
7 καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον 7 35
τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ
8 ἱμάτια αὐτῶν, καὶ ‡ ἐπεκάθισεν ἐπάνω αὐτῶν. Ὁ δὲ 8 36

4. ὅλον.] This is suspected not to be genuine by Griesbach and Gratz, and is cancelled by Lachman, but wholly without cause; for external evidence is *almost entirely* in favour of the word, and internal nearly as much so,—since it is almost necessary to the sense (*tota hæc res*), and was more likely to have been omitted, by accident, in three or four MSS., than have been foisted into the text of as many hundreds. Besides, the word occurs without any var. lect. in passages exactly similar, supra i. 22. xxvi. 56.

5. τῇ θυγατρὶ Σιὼν] i. e. *Jerusalem*, by a poetical personification usual in the prophetical writings. That city might be called the daughter of Sion, being situated at the foot, and, as it were, under the wing of that fortified mount. The quotation is from Zech. ix. 9. (with the exception of the introductory words, which are from Is. lxii. 11.), and agrees (at least all that is meant to be adduced for a short clause, χαῖρε σφόδρα, is omitted, as unimportant), with both the Sept. and the Hebrew. In John xii. 15. we have the equivalent phrase μὴ φοβοῦ. For עני, the true reading is thought by Dr. Randolph to be ענו. But there is no occasion for any such change; since עני may mean *lowly*, and is so interpreted by Gesenius in his Lexicon. There is, indeed, a variation in the last words between Matthew and the Sept. But there is some reason to think that formerly the Sept. was read nearly as in Matthew. At any rate, the Evangelist's text closely agrees with the *Hebrew*.

— πραῢς.] The words δίκαιος καὶ σώζων are omitted; and indeed πραῢς may well include the notion of δίκ., especially in the sense it there bears,—where the idea of mildness and clemency is comprehended, as in Matt. i. 19. See Note. Thus it means 'mild, or peaceful, and tender,' as opposed to the haughtiness and tyranny of earthly monarchs. Simil. Pind. Pyth. iii. 124. βασιλεὺς πραῢς ἀστοῖς,—οὐ φθονέων ἀγαθοῖς,—ξείνοις δὲ θαυμαστὸς, πατήρ. For so the passage should be pointed. Such a king was called by the Romans by the title *Pater patriæ;* but he could not be *pater* with respect to *foreigners*. Θαυμαστὸς is there used in its primitive sense (as a verbal) *admirandus*.

— ὄνον καὶ πῶλον.] Several eminent Commentators would render the καὶ *even*. But this is doing violence to the plain sense expressed, and would destroy the *coincidence* as to fulfilment of prophecy. Nor is there any necessity for it in order to reconcile the Evangelists; for St. Matthew does not say that our Lord *rode* on the ass, but only that it was *prepared* for him. Neither will it follow from St. Matthew's saying, 'thus was fulfilled.' For the prophecy was sufficiently fulfilled by the ass and colt being both *got ready*. Not to say, that even the words of the *Prophet* are not inconsistent with this view; for any one who goes on horseback, accompanied by a *led* horse, may be not improperly described as ἐπιβεβηκὼς, with respect to *both*.

— ὑποζυγίου.] Scil. κτήνους. The word properly signifies any *beast of burden*. But as the ass was the one commonly so used, it came of itself to denote that animal.

6. What is found in this verse contains the *sum* of what is *circumstantially* detailed in Mark xi. 4—6. Luke xix. 32—34.

7. ἐπεκάθισεν.] The reading here is not a little controverted. Ἐπεκάθισεν is found in all the early Edd.; which was altered by the Elzevir Editor, to ἐπεκάθισαν. But ἐπεκάθισεν has been restored by Wetstein, Matthæi, Knapp, Griesbach, Tittman, Fritz., and Scholz. Ἐπεκάθισαν is, indeed, supported by St. Luke's ἐπεβίβασαν. It is also preferred by several Commentators, as Beza, Camerar., Pisc., Wakefield, and Schleusner; and if we were to follow the *proprietas linguæ*, it ought to be adopted. Yet as the verb is often in the Sept. used in the sense '*to sit*,' or '*ride*,' so the reading ἐπεκάθισεν may deserve the preference, especially as it is supported by Mark's ἐκάθισεν. If ἐπεκάθισαν be read, αὐτῶν will, if understood of the ass and the colt, be unsuitable; and if of the *garments*, it will be very jejune. We might, indeed, conjecture αὐτὸν, supposing ἐπάνω to be taken absolutely for thereon. This would be confirmed by the parallel passage of Luke, and not be at variance with that of Mark. But the mention of the ass and colt at v. 2. and 7. greatly supports the reading αὐτῶν. The people would put the trappings on *both* the ass and the colt, to do the more honour to Jesus; and as not knowing on which he would ride. Thus, though there is a minute diversity in Matthew and Mark, as compared with Luke, yet it is no real discrepancy, since it does not involve any contradiction. 'Matthew (as is observed in the British Crit. and Quart. Theol. II. 371.) tells us *all* that happened, because he saw and knew all: Mark and Luke received the facts at secondhand, and mentioned only the material fact.' As to the αὐτῶν, it must not, with many Commentators, be taken, *per enallagen*, as plural for singular; or τινὸς be supplied, with others; but, with Euthymius, Theophylact, Beza, Homberg, Schleusner, Wahl, and Fritz., must be referred to the *garments*, not the ass and colt.

8. ὁ πλεῖστος ὄχλος] 'the bulk of the people,' consisting both of those who were going to keep the Passover, and of those who, after Lazarus's resurrection, had come out of the city to meet Christ. See John xii. 9.

MK. LU.
11. 19. πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ·
ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον
9 37 ἐν τῇ ὁδῷ. Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολου- 9
θοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαυΐδ! εὐλο-
10 38 γημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου! Ὡσαννὰ ἐν τοῖς
ὑψίστοις!

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα 10
ἡ πόλις, λέγουσα· Τίς ἐστιν οὗτος; Οἱ δὲ ὄχλοι ἔλεγον· 11
Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ τῆς Γαλι-
λαίας.

15 45 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ 12
ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ
ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ
τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· καὶ λέγει 13
17 46 αὐτοῖς· Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς
κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

— *ἔστρωσαν ἑαυτῶν τὰ ἱμάτια.*] An Oriental custom employed on the public entry of kings, also in use among the Greeks. So Joseph. Ant. ix. 6, 2. *ἕκαστος ἐστρώννυεν αὐτῷ τὸ ἱμάτιον.* See 2 Kings ix. 13.

— *ἔκοπτον κλάδους.*] Meant as a symbol of joy, and employed at the feast of tabernacles and other public rejoicings among the Jews; though in use also among the Greeks and Romans.

9. *Ὡσαννὰ*] Heb. הושיע נא. *Save us now*, or *we beseech thee!* from Ps. cxvii. 25.

— *ὁ ἐρχόμενος.*] A title of the Messiah, as was also *υἱῷ Δαυΐδ.* The clause *εὐλ.—Κυρ.* occurs also infra xxiii. 39.

— *Ὡσαννὰ ἐν τοῖς ὑψίστοις!*] Kuin. thinks there is here an ellipse of *ὁ ὤν*; and Grotius takes the *ἐν τοῖς ὑψίστοις* adverbially, for *summé.* But it is better, with others, to supply *μέρεσι*, treating it as a periphrasis for *ἐν οὐρανοῖς.* Thus in Heb. i. 3. and viii. 1. *ἐν ὑψηλοῖς*, is interchanged with *ἐν οὐρανοῖς.* As to the ellipse after *Ὡσαννὰ*, it is rather *ἔστω*; *Ὡσαννὰ* being regarded as a noun.

10. *ἐσείσθη*] for *ἐκινήθη*, Acts xxi. 30. 'was in commotion,' agitated with hope, fear, wonder, or disapprobation, according as each person stood affected. Comp. Pind. Pyth. iv. 484. *σείσας τὴν πόλιν.*

11. *ὁ προφήτης.*] The force of the Article is expressed by the [celebrated] prophet. [See supra ii. 23.]

12. *τὸ ἱερόν.*] A general name for the whole edifice, with all its courts: as distinguished from the *ναὸς*, or temple properly so called; which comprehended only the vestibule, the sanctuary, and the holy of holies. See Horne's Introd.

— *ἐξέβαλε—ἱερῷ,*] It appears from Mark xi. 11. that Jesus did not perform this *on the day of his entry* into Jerusalem (though it is there said that he entered into the temple, and looked round the whole of it), but the *day after;* spending the night at Bethany, and returning to Jerusalem in the morning; and in the way thither working the miracle of the fig-tree. As Mark is so positive and particular in his account, and as Matth. does not *expressly* connect our Lord's driving out the traders with the events of the day,—we ought, it should seem, to adopt Mark's account. To do which, there cannot be a greater inducement than the consideration, that those who adopt the other hypothesis are compelled to suppose that the circumstances in question happened *twice* on *two successive* days. Indeed our Lord had done much the same thing in the first year of his ministry (John ii. 14). The reason why he did not *then* do it at his first entry, was (as we learn from Mark), because, it being evening, the buyers and sellers had most of them retired. Mark adds another circumstance, *καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ*, which simply means that he *forbade* the action in question.

— *κολλυβιστῶν*] from *κόλλυβος*, a petty coin, signifies those who exchanged foreign coin into Jewish, or the larger into the smaller coin, for the convenience of the purchasers of the commodities sold in the temple. These *κολλυβισταὶ*, or, as they are elsewhere called, *κερματισταὶ*, may be paralleled with our *money-brokers.* The reason why such persons should be found in the outer court of the temple is well explained by Mr. Greswell ubi supra.

13. *γέγραπται*, &c.] This quotation is from Isa. lvi. 7, where it exactly agrees with the Sept. and Hebrew; except that after *κληθήσεται* follows *πᾶσι τοῖς ἔθνεσι*, which is added in the passage of Mark, though not in that of Luke. In the latter clause of the sentence there is not, as the Commentators imagine, a quotation, but only the saying is formed on a similar one at Jerem. vii. 11. In *μὴ σπήλαιον λῃστῶν ὁ οἶκός μου* there is an allusion to the custom (common to all countries, but especially Judæa) for robbers to make their abode in caves. See Joseph. Ant. xv. 10. 1.

— *λῃστῶν.*] Not literally thieves, but extortioners and cheats, at least persons devoted to base lucre. An interpretation which seems required by the expression of John, *οἶκος ἐμπο-*

MK. LU.
14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ 11. 19.
15 ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμ- 47
ματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας
ἐν τῷ ἱερῷ καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαυΐδ! ἠγα-
16 νάκτησαν, καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν;
Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί. οὐδέποτε ἀνέγνωτε, Ὅτι
ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω
17 αἶνον; Καὶ καταλιπὼν αὐτοὺς, ἐξῆλθεν ἔξω τῆς πόλεως εἰς
Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
18 Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε· καὶ ἰδὼν
19 συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὗρεν 13
ἐν αὐτῇ, εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ 14
σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα 20
20 ἡ συκῆ. Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· 21
21 Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ! Ἀποκριθεὶς δὲ ὁ Ἰησοῦς 22
εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν· ἐὰν ἔχητε πίστιν καὶ μὴ 23
διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ
ὄρει τούτῳ εἴπητε· Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,

ρίου. Otherwise the assertion might be justified, in its full sense, by what is found in Joseph. B. J. vii. 11. ἐκδοχεῖον κλεπτῶν, φονέων ἁρπάγων τὸ ἱερὸν γέγονε. v. 9, 4. οὐ τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἠδοξήκατε, κλοπὰς λέγω καὶ ἐνέδρας καὶ μοιχείας,—ἁρπαγαῖς δ' ἐρίζετε καὶ φόνοις. See also iv. 5, 1, 4, and Antiq. xx. 7, 5.

14. I have placed Luke xix. 47. in parallel with this verse, since it seems necessary to be prefixed to this, to make the representation complete.

15. τὰ θαυμάσια] scil. ἔργα, miranda et inaudita. So at Ecclus. xliii. 25. we have θαυμάσια καὶ παράδοξα.

16. ἐκ στόματος—αἶνον;] An *application* to the present case of a passage of Ps. viii. 2. Sept. (which speaks of the existence and providence of God, as so clearly appearing from the works of nature, that even the most simple must see) where the Hebrew says, 'thou hast ordained strength;' the Sept. 'thou hast perfected praise,' i. e. accomplished a grand effect by weak means; for the divine praise is perfected even by the silence of the suckling, and the artless cry of the babe. Thus there is no real discrepancy in *sentiment*, whatever there be in expression, between the Heb. and the Sept. That the whole Psalm has a prophetic reference to the Messiah, is plain from there being three other passages in the New Test. where it is applied to him: 1 Cor. xv. 27. Eph. i. 22. Heb. ii. 6.

17. ηὐλίσθη ἐκεῖ] '*lodged* or *spent the night there.*' A sense found in 3 Esdr. ix. 2. Eccl. xxiv. 7. Jesus left the city, and returned to Bethany for the night; not so much to avoid the snares that might be laid for his life, as to avoid all suspicion of affecting temporal power; the night being a season favourable for popular commotion. So Thucyd. ii. 3, 4, φυλάξαντες νύκτα, κ. τ. λ.

18. πρωΐας, &c.] Supply ὥρας, *expressed* in Lucian. Amor. 39. The Article is omitted on account of the participle οὔσης *understood.* On the chronology of the Passion Week, the reader is referred to Townson, Hales, Townsend, and Greswell.

19. This action was emblematical; according to the usual custom of the sages of the East to express things by symbolical actions. It was also prophetic. Our Lord intended to prove that his power to punish the disobedient was as great as that to confer benefits. It was, moreover, to prefigure the destruction of the perverse Jews,—because in the *time of fruits* they had borne none (see vv. 33, 41.); and, likewise, to read a very important lesson to all his disciples of every age, —that if the opportunities God gives for the approving themselves virtuous be neglected, nought will remain but to be withered by the fiat which shall consign them to everlasting destruction.

— μηκέτι ἐκ σοῦ καρπὸς, &c.] A cursing, as Henry observes, the very opposite to the primeval blessing, *be fruitful!* And accordingly equivalent to '*to be barren!*'

21. καὶ μὴ διακριθῆτε.] This negative expression is the very same with the positive one ἐὰν ἔχητε πίστιν, the two being united for the sake of emphasis, as at xiii. 34, and elsewhere. (Kuin.) In διακρ. there is the same metaphor as in διστάζω and the Latin *diffido.*

— τὸ τῆς συκῆς.] An elliptical expression for τὸ περὶ τῆς συκῆς γεγονὸς ἔργον.

— τῷ ὄρει τούτῳ.] Spoken δεικτικῶς, with reference, it is supposed, to the Mount of Olives. For *mountain*, Luke says *sycamore tree.* But there is, in fact, no discrepancy; because Jesus might make use of *both* examples. On the force of these adagial sayings see Note on Matt. xvii. 20. It is implied in the foregoing promise, that they shall *pray* for the power. And accordingly there is here subjoined an *encouragement* to prayer, by the assurance that whatever they shall ask *in faith* they shall receive.

22. καὶ] yea, all things, &c.

MK. LU.
11. 20. γενήσεται· καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, 22
24 πιστεύοντες, λήψεσθε.
27 1 Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδά- 23
28 σκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες·
2 Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν
29 3 ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· 24
Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα· ὃν ἐὰν εἴπητέ μοι, κἀγὼ
30 4 ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα 25
5 Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ
διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἴπωμεν· ἐξ οὐ-
31 ρανοῦ, ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν 26
32 6 δὲ εἴπωμεν· ἐξ ἀνθρώπων,—φοβούμεθα τὸν ὄχλον· πάντες
33 7 γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. Καὶ ἀποκριθέντες 27
8 τῷ Ἰησοῦ εἶπον· Οὐκ οἴδαμεν. Ἔφη αὐτοῖς καὶ αὐτός· Οὐδὲ
ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ ὑμῖν 28
δοκεῖ; Ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ,
εἶπε· Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.
Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, 29

22. [*Comp.* supra vii. 7. Luke xi. 9. John xv. 7. 1 John iii. 22. v. 14.]

23. ἐλθόντι αὐτῷ.] These are Datives put for Genitives of consequence.

— ἐν ποίᾳ ἐξουσίᾳ.] Ἐν, Heb. בּ, 'by virtue of.' This they were authorized to ask, because they had the power of inquiring into the pretensions of a prophet; and the permission of preaching in the temple was derived from them. The interrogators expected, no doubt, that he would answer, 'By virtue of my right as Messiah,' and thus enable them to fix upon him at once the charge of *blasphemy*. But our Lord forbore to directly reply to his malevolent interrogators; not through *fear* (as appears from the boldness evinced in the parables immediately following), but from deliberation; and according to a method familiar to Hebrew, nay to Grecian disputants, he answers by *interrogation*, replying to question by question, and that propounded with consummate wisdom; for while the Pharisees were not disposed, nay were even afraid, to dispute John's claim to be a prophet, they would thereby, on their own principles, admit the claims of *Jesus*, to whose Divine mission John had borne repeated and unequivocal testimony.

25. τὸ βάπτισμα—ἦν;] The sense is, 'whence had John authority to baptize?' Βάπτισμα is put, by synecdoche, for the whole ministry of John to preach repentance, and the doctrines he taught; because baptism was its most prominent feature, being a symbol of the purity which he enjoined. See Campbell.

— ἐξ οὐρανοῦ,] for ἐκ Θεοῦ, or οὐράνιον, of heavenly origin; a use which sometimes occurs in the LXX., but rarely in the Classical writers.

— διατί οὖν οὐκ ἐπ. α.] 'why, then, have ye not believed him?' i. e. in his testimony of me.

26. φοβούμεθα.] This is *not* (as Kuinoel and other Philologists suppose) of the middle voice, signifying *to terrify oneself*, but a deponent formed from what had originally been of the passive voice; just as our neuter or deponent verb, *to be afraid*, was formed from the old passive *to be afear'd*, to be struck with fear. Fritz. ably remarks on that brevity of expression in the present passage, by which a clause is omitted after ἐξ ἀνθρώπων (equivalent to 'that will not be for our good'), to which the γὰρ following refers, and which γὰρ is put for two γάρ's. I have edited as the sense seems to require, ἐξ ἀνθρώπων, to intimate the *aposiopesis*.

— ὡς προφήτην.] Ὡς is wrongly taken by Kuinoel, as put for ὄντως; though ὄντως is found in the parallel passage of Mark. It is either elegantly pleonastic (by which the expression will be equivalent to that of Luke) or somewhat diminishes the force of the assertion. [*Comp.* xiv. 5.]

27. οὐκ οἴδαμεν.] Hence our Lord rightly infers their unfitness to be judges in this matter, or to claim to have their authority reverenced.

28. τί δὲ ὑμῖν δοκεῖ;] 'What think *you*? Give me your opinion of what I am about to say.' A mode of speaking meant to refer the matter to *themselves*, that they might ultimately be self-condemned.

— ἄνθρωπος—δύο.] By ἄνθρ. is plainly meant *God;* but it is not so clear what is meant by τέκνα δύο, on which there has been some diversity of opinion. The best Commentators, however, are agreed that the words designate two different classes of the Jewish nation; 1. *the profane and irreligious* generally, but who were brought to repentance by John, and to reformation by Christ; 2. *the Scribes and Pharisees*, whether priests or laymen, who, though professedly anxious to do the will of God, were, in reality, the greatest enemies to religion, and especially that of the Gospel.

29. μεταμεληθείς.] A passive form with a middle signification, 'having *changed his mind*.'

MK. LU.
30 ἀπῆλθε. Καὶ προσελθὼν τῷ ‡ δευτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ 12. 20.
31 ἀποκριθεὶς εἶπεν· Ἐγώ, κύριε· καὶ οὐκ ἀπῆλθε. Τίς ἐκ τῶν
δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ· Ὁ
πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ
τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν
32 τοῦ Θεοῦ. Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιο-
σύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι
ἐπίστευσαν αὐτῷ. ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον,
τοῦ πιστεῦσαι αὐτῷ.
33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπός [τις] ἦν οἰκο- 1 9
δεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ
περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν, καὶ ᾠκοδόμησε πύρ-
34 γον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. Ὅτε δὲ
ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους 2 10

30. *δευτέρῳ.*] Many MSS. and some Versions and Fathers have *ἑτέρῳ*, which was approved by Mill and Bengel, and has been adopted by Wetstein, Griesbach, Tittman, Vater, and Scholz. While Matthæi and Fritz. retain the common reading; and rightly; for it is supported by greater authority, and the other reading is evidently a *correction.* The two words, however, are often confounded; as in Thucyd. iii. 49. where see my note.

— *ἐγώ, κύριε·*] The best Commentators are agreed that this phrase answers to the Heb. הנני which is, by ellipse, a phrase of responsive assent, rendered by the LXX. *ἰδοὺ ἐγώ*, in 1 Sam. iii. 4. They rightly observe, that 'the Hebrews answer by pronouns, where the Latins use verbs and adverbs, as *etiam* Domine.' Thus it may be paralleled by our own idiom, '*aye*, sir.'

31. *οἱ τελῶναι καὶ αἱ πόρναι*] i. e. even the worst of those profane and dissolute persons.

— *προάγουσι.*] Render, not 'go before,' precede: but 'are preceding you.' [*Comp.* Luke vii. 29, 30.]

32. *ἐν ὁδῷ δικ.*] A Hebrew form of expression for 'he came to you in the practice of, i. e. practising righteousness;' and, by implication, leading others into the same course. [See supra iii. 1, 2.]

— *τοῦ πιστεῦσαι*] for *εἰς τὸ πιστ.*, i. e. *ὥστε πιστ.* [See Luke iii. 12, 13.]

33. *τις.*] This is not found in many of the best MSS. and some Versions and Fathers, and was cancelled by Griesbach, Knapp, Vater, Tittman, Fritz., and Scholz, but retained by Matthæi; yet, if we may judge from supra v. 28, without reason. Nay, Fritz. pronounces, somewhat hypercritically, that even the *construction* requires its absence.

— *ὤρυξεν—ληνόν.*] *Ληνὸς* properly denoted the large vat (called the wine-press) into which the grapes were thrown, to be expressed; in which sense it often occurs in the Sept. But as this vessel had connected with it on the side, or under it (to check, by the coolness of the situation, too great fermentation) a *cistern*, into which the expressed juice flowed; so, by synecdoche, *ληνὸς* came to denote (as here) that cistern itself; which, as it was necessarily subterranean, and generally *under the vat*, so it was often called *ὑπολήνιον*, as in the parallel passages at Mark xii. 1, and Is. xvi. 10. Now every vineyard had its *ληνὸς*, or *torcular*, and its *ὑπολήνιον*, or *lacus*, which received the *must;* and which St. Mark states to have been dug beneath the press. These cisterns (which are even yet in use in the East), bore some resemblance to the *λάκκοι* of the Greeks, which the Scholiast on Aristoph. Eccl. 154 (cited by Wetstein), explains *ὀρύγματα ποιοῦντες εὐρύχωρα, καὶ στρογγύλα τετράγωνα·* (I conjecture *καὶ στρογγύλα καὶ τετράγωνα·*) *καὶ ταῦτα κονιῶντες* (plastering) *οἶνον ὑπεδέχοντο καὶ ἔλαιον εἰς αὐτά.* In this parable, according to a common practice in Judæa, it is presumed that the owner did not himself cultivate his vineyard, but entrusted its cultivation to others. Accordingly, the owner expected, by covenant, to receive *the fruits*, by way of rent for his vineyard; and so *καρπὸς* and the Latin *fructus* are continually used.

— *πύργον.*] This was built partly as a *place of temporary abode* for the occupier, while the produce was collecting; and partly for security to the servants stationed there as guards over the place. In the application, however, of the parable, such circumstances as this are to be considered as only serving for ornament; or only express generally, that every thing was provided both for pleasure and security.

— *ἐξέδοτο*] for *ἐξεμίσθωσε*, as in Polyb. vi. 17, 2, and Herodian, i. 6, 8, cited by the Commentators; to which I add Thucyd. iii. 68, *τὴν γῆν ἀπεμίσθωσαν ἐπὶ δέκα ἔτη.* The word may here be rendered 'let it out,'—understanding, however, the rent to be not in *money*, but (agreeably to the most ancient usage, yet retained in the East, and even in some parts of the West) in a certain portion of the *produce.* Thus *τοὺς καρποὺς* just after should be rendered 'his fruit, or produce, the portion which fell to him.' The expression *let out* implies *agreement;* and in the moral of the parable, has correspondent to it the covenant entered into by God with the Jews (comp. Is. v. 1. Ps. lxxx. 8), on which see Greswell, vol. v. 56, 58.

34. *καιρὸς τῶν καρπῶν,*] 'the time for gathering the fruits,' as Mark xi. 13. This, too, appears from the researches of Mr. Greswell, to have been the time commonly appropriated by land-

MK. LU.
12. 20. αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.
3 Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν 35
4 11 ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. Πάλιν 36
5 ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ
6 13 ἐποίησαν αὐτοῖς ὡσαύτως. Ὕστερον δὲ ἀπέστειλε πρὸς 37
αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν
7 14 μου. Οἱ δὲ γεωργοὶ, ἰδόντες τὸν υἱὸν, εἶπον ἐν ἑαυτοῖς· 38
Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ
8 15 κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. Καὶ λαβόντες αὐτὸν 39
ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. Ὅταν οὖν 40
9 ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
16 ἐκείνοις; Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς· 41
καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀπο-
δώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. Λέγει 42
10 17 αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς;
Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
11 ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ Κυρίου ἐγένετο
αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Διὰ 43
τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ

lords to receiving the rents. Indeed it *must*, if, as in the present case, the rent be supposed to have been paid in *produce*. By the *servants* are plainly meant, in the moral, the *prophets;* on which see Greswell, p. 83, sqq.

35. ἔδειραν.] Δέρειν signifies properly to *flay* or *skin;* but as words denoting great violence come at length, by the abuse of them, to bear a milder sense, it was at length used to signify *beat severely*. [*Comp.* 2 Chron. xxiv. 21.]

37. ἐντραπήσονται] 'they will treat with reverence.' Ἐντρέπεσθαι signifies, 1. *to turn upon oneself;* 2. from the adjunct, *to be afraid;* 3. *to regard with reverence.* The expression is to be understood, not as excluding prescience, but as denoting that the contingency of an event is viewed in its causes.

38. Thus returning the very answer, than which no other, consistently with the customs of men, could be returned; which was what our Lord wished, in order to prove to them the justice of God while punishing the failure of the Jews in their covenanted engagements, by taking away their national privileges. [*Comp.* infra xxvi. 3. xxvii. 1. John xi. 53.]

41. κακοὺς κακῶς ἀπ.] Meaning, as Campb. renders, 'he will bring these wretches to a wretched death.' A forcible phrase frequent in the Greek writers from Homer downwards.

— ἀποδώσουσιν—αὐτῶν.] The most ancient, and in the time of our Lord a not unusual, mode of paying RENT, namely, by *rendering* a certain proportion of the produce; of which I have adduced several examples, with illustrations, in Recens. Synop. The most apposite is Plato de Legg. viii. γεωργίαι δὲ ἐκδεδομέναι δούλοις, ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀποτελοῦσιν.

42. λέγει αὐτοῖς.] In Luke it is more definitely expressed ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε. [*Comp.* Matt. xix. 26. Luke xxii. 61.]

— λίθον—γωνίας.] Taken from Ps. cxviii. 22. Sept., to which there is also a reference in other passages of Scripture (see Isaiah xxviii. 16.) All of them show that the words, though very applicable to David, are, in their highest sense, to be referred to the Messiah; as indeed the Jews themselves acknowledge. Λίθον ὃν for λίθος ὃν is not (as Glass. imagines) a Hebraism; but an idiom (namely by inverted attraction) frequent both in the Greek and Latin. See Matt. Gr. Gr. § 474. c.

— κεφαλὴν γωνίας.] Both the Jewish and Christian dispensations are often designated by the figure of a *building;* and of the latter Christ is represented as the *corner*-stone, and, by its importance in sustaining and defending the building, the *head*-stone. See 1 Cor. iii. 11. Eph. ii. 21. However, the *nature* of the metaphor is not very obvious, nor are Expositors agreed what this κεφ. γων. was. Bp. Middleton, with *most* probability, thinks that, from this passage, it appears to have been, 1. something which might be added when the building was complete; 2. that it was so situated, that a passer by might fall against it; and also 3. that it might fall upon him. So that, says he, 'it exactly answers to an upright stone or buttress, added for the purpose of protecting the corner of a building, where it is most exposed to external violence.'

— αὕτη—θαυμαστή.] Feminines for neuters, Hebraicé. An idiom often adopted by the LXX. The construction ἐγενήθη εἰς is Hebraic, as also is θαυμαστὴ ἐν ὀφθ. ἡμῶν; for though the Commentators adduce many examples of the phrase ἐν ὀφθ. with a *verb*, yet not one with an *adjective.*

43. Meaning, 'Because ye have rejected this stone, the benefits of the Messiah's kingdom and religion shall not be communicated to *you;* but imparted to a nation, or race of persons (whether Jews or Gentiles), all obedient followers of Jesus,

MK. LU.
44 Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. Καὶ 12. 20.
ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ' ὃν δ' 18
45 ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ 19
οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν
46 λέγει· καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς 12
ὄχλους· ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.
1 XXII. ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς
2 ἐν παραβολαῖς, λέγων· [a] Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
3 ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ· καὶ

a Luke 14. 16. Rev. 19.7, 9.

who shall, &c. i. e. the Jewish nation shall no longer be the peculiar people of God; but that nation or race shall be so, which (of whatever country) embraces the plan of salvation now promulgated.'

44. *καὶ ὁ πεσὼν—αὐτόν.*] Almost all Critics are agreed that this verse should properly follow ver. 42; and indeed that it has probably no place here, but was introduced from the parallel passage of Luke. The MSS. and Versions, however, give not the slightest countenance to the *first* surmise; and the *second* is very slenderly supported.

With respect to the words themselves, there is an allusion to Is. viii. 14, 15; and the verbs are terms denoting *greater* or *less* degrees of injury: the first being to bruise and crush; the second, to beat to pieces, and destroy utterly. The full sense is, 'will crush him to pieces and scatter him as chaff before the λικμὸς, or winnowing fork.' Here Wetstein and others suppose an allusion to the different ways of *stoning* among the Jews, whereby, a scaffold being erected, twice the height of the person to suffer the punishment, the criminal was violently pushed from it. If, then, he died by coming in contact with some stone nothing further was done; if not, a heavy stone was hurled upon him, which despatched him at once.' But the real allusion, I should rather say, is to that stone spoken of by the Prophet Dan. ii. 34, 'Thou sawest till that *a stone* was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then were the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors,' similar to what is here said, *λικμήσει αὐτόν*. See also Dan. ii. 44. Is. lx. 12.

Our Lord, then, having, v. 42, made an allusion to himself as a stone, or rock, proceeds to intimate the *consequences* of coming in contact with it. He that *falls upon* it shall be broken; he that *runs against it*,—a corner-stone, standing out from the other parts of the foundation,—shall be injured, or broken in his limbs, or bruised in his body. He that is offended with *my* being the foundation, or opposes me, shall, by the act, injure himself; make himself miserable by so doing, even were there nothing worse. But there *is* something farther: 'On whom this stone falls, it will grind him to powder,' i. e. will reduce him to dust, so that it may be scattered by the winds. The difference is between those who decline to refuse Jesus as the Messiah, and those who *oppose* him, or rather who continue impenitent and unbelieving. On these the rock, at which they at first stumbled to their great harm, will eventually fall, and crush them in irretrievable ruin.

46. *ὡς προφ.*] The *ὡς* is thought to be put for *ὄντως*, *revera*. Comp. Mark xi. 32, and Luke xx. 6. But, however this sense may have place in other passages, it would here seem sufficient to render *utpote*.

XXII. Our Lord now proceeds to set forth to the priests and people their criminality, and the consequences of their contumacy, by another parable, peculiar to St. Matthew, and doubtless pronounced immediately after the preceding (as being further illustrative thereof), namely, as soon as the Priests and Pharisees had withdrawn. The *object* of the Parable was, it should seem, twofold; I., as being partly *historical* and partly *prophetical*, to shadow forth the general fortunes of the Gospel in its earthly stage. Thus it represents, 1. the invitation given to the Jews to embrace the Gospel; the rejection of that offer, the severe punishment to be inflicted on them for their disobedience, and the admission of the Gentiles, in their stead, to the privileges of Christianity: 2. It was meant to represent the peculiar nature of the Gospel, as a dispensation of grace through faith; and thus to afford instruction for every age of the Church; when multitudes who were bidden to the marriage feast of life and immortality would refuse to come, and others who accepted the invitation would come irreverently and profanely, and, so far from complying with the terms, both expressed and implied, would affix terms of their own, and thus be self-excluded.

1. *ἐν παραβολαῖς.*] For the more elegant *διὰ παραβολῶν*; occ. in Aristoph. Ran. 61, *σοὶ δι' αἰνιγμῶν ἐρῶ*. *Ἀποκριθεὶς* here simply denotes *addressing*; unless there be, as some suppose, an answer to the *thoughts* of the Pharisees.

2. *ὡμοιώθη*] i. e. 'the same thing will take place as that represented in the parable of a king,' &c.

— *γάμους.*] This is by most Commentators taken to signify *a marriage-feast*; though, as the word (correspondently to the Heb. משתה) often signifies a *feast* in general, some Expositors assign that sense here (agreeably, as they think, to the moral purport of the parable); while others, (as Rosenmuller, Kuinoel, and Schleusner) understand an *inauguration feast*, when the Oriental kings were considered as it were *affianced* to their country. See Luke xii. 36. xiv. 8. Esth. ii. 18. ix. 22. 1 Kings i. 5—9. But there is no reason to abandon the common interpretation. In the comparison to a *marriage-feast* there is a peculiar

ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς
b Prov. 9. 2. τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν. [b] Πάλιν ἀπέστειλεν 4
ἄλλους δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις· Ἰδοὺ, τὸ
ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυ-
μένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ 5
ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς
τὴν ἐμπορίαν αὐτοῦ. Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δού- 6
λους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν. ‡ Καὶ ἀκούσας ὁ βασι- 7
λεὺς ἐκεῖνος, ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ,
ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέ-
πρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος 8
ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. Πορεύεσθε 9
οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε, καλέ-
σατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς 10
τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ

propriety; since in Scripture the *Jewish* Covenant, as well as the Christian, is represented under the figure of a *marriage-contract* between God and his people. See Is. liv. 5. Jerem. iii. 8. Matt. xxv. 5. John iii. 29. 2 Cor. xi. 2. Revel. xix. 7—9. Moreover, the nature of the story and its scope in the application (namely, to the mystical union between Christ and his Church) requires us to suppose a festival of the most magnificent kind, and to which the greatest numbers would be expected to attend. Now certain it is, that the most remarkable instances on record of magnificent entertainments among the ancients, are matrimonial festivities, and especially those of monarchs. And how usual it was to have *very great numbers* present, we may imagine from the question proposed for discussion in Plutarch, Sympos. iv. 3. διατί πλείστους ἐν γάμοις ἐπὶ δεῖπνον καλοῦσιν;

3. καλέσαι] generally signifies 'to invite;' like the Latin *vocare* and the Heb. קרא. Here it rather denotes to *summon*, since, as Grotius and Kuin. have shown, among the ancients guests were first *invited* some time before; and then *summoned*, within a short time of the feast, that they might be ready. See Greswell.

4. τὸ ἄριστον.] This was, in early times, the name given to *breakfast:* afterwards it denoted the *noonday meal;* and at length it was applied to the *chief meal* (dinner), taken at the close of the day. Hence it came to signify a *banquet* in general. See Kypke on John xxi. 12. and Mureti Var. Lect. iv. 12.

— τὰ σιτιστά.] The term properly denotes animals put up to fatten; and as we had mention made just before of ταῦροι, it must denote calves, lambs, sheep, &c.

— τεθυμένα.] Θύω properly signified *suffio* (whence θύος and θύωμα), and *at first* denoted to make those offerings of incense, fruits, and flowers, for which sacrifices of animals were afterwards substituted. But as θύειν still continued to be used, it then denoted to *sacrifice;* and at length generally to *slaughter* for eating; a process found in the Heb. זבח (Grotius and Hemsterh.)

5. τὸν ἴδιον] for αὐτοῦ. Ἀγρὸν, properly *land;* but here *farm*, i. e. estate, or (as the words following require) *farming business;* for ἐμπορίαν, from the antithesis, must denote other sorts of business, as trade or manufactures.

6. οἱ λοιποί.] Meaning, as Mr. Greswell observes, the remainder of the same number, distinct from these, and consequently a third class among the body of guests. The persons had in view are the Jews of the Apostolic age.

7. καὶ ἀκούσας—ὠργίσθη.] On this clause several varieties of reading exist. Many MSS., Versions, and Fathers for καὶ ἀκούσας have ἀκούσας δὲ, and after βασιλεὺς add ἐκεῖνος. And so Matthæi, Griesbach, and Scholz edit. But although there is considerable *external* evidence for the readings in question, yet *internal* evidence is, I apprehend, quite against them; and Fritz. has shown how they originated. In short, all the *five* varieties of reading here found in the MSS. present no more than so many different ways by which the passage was tampered with by the early Critics. And as the common reading is plainly the *parent* of all the others, it ought, according to one of the most certain of critical canons, to be preferred.

— πέμψας—ἐνέπρησε.] Plainly referring to the utter destruction of Jerusalem by the Romans, who might properly be termed the armies *of God*, as being commissioned by him for the work of destruction. Comp. Is. xiii. 4, 5. Accordingly this was at once a *parable*, and a *prophecy*, whose fulfilment was a striking confirmation of the truth of Christianity.

9. τὰς διεξόδους τῶν ὁδῶν.] Most Commentators explain this *compita viarum*, places where many streets or roads meet, and therefore of public resort. As, however, such a sense is not easy to be deduced from the word, we may rather suppose it to mean (as in Thucyd. iii. 98.) the *outlets* of the main streets into the country at the principal city gates; places which, being the main channels of communication in and out, must be places of the greatest concourse.

10. συνήγαγον πάντας ὅσους εὗρον.] A circumstance, from the state of society in the East, by no means unnatural or improbable.

11 ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. [c] Εἰσελθὼν δὲ c 2 Cor. 5. 3 Ephes. 4. 24.
ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρω- Col. 3. 10, 12. Rev. 3. 4.
12 πον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει αὐτῷ· Ἑταῖρε, & 16. 15. & 19. 8.
πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη.
13 [d] Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δήσαντες αὐτοῦ d Supra 8. 12. & 13. 42.
πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ infra 25. 30.
σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγ-
14 μὸς τῶν ὀδόντων. [e] πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ e Supra 20. 16.
ἐκλεκτοί.

MK. LU.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον, 12. 20.
16 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Καὶ ἀποστέλλουσιν 13 20

10. *πονηρούς τε καὶ ἀγαθούς.*] Meaning, of all sorts, of every rank, and every variety of moral character. By this it is intimated, that the *bad* as well as the good would form part of the *visible Church;* though the privileges of the Gospel would belong alone to the latter, while its threatenings, denounced against the wicked, would fall on the former.

11. *θεάσασθαι τοὺς ἀνακ.*] As was then usual with great persons who made splendid entertainments. So Aristæn. Ep. i. 5. *πάντων εἰς ταὐτὸν ἀθροιζομένων, ὁ ἑστιάτωρ εἰσῄει.* Comp. also 2 Esdr. ii. 38, 39.

12. *πῶς εἰσῆλθες,* &c.] i. e. 'How is it that thou didst venture to come in?' &c.

— *ἔνδυμα γάμου.*] An appropriate robe, with which those who attended, were expected to come clothed, and which was invariably furnished by the host on all such occasions as a wedding-feast. This custom was common alike to the Hebrews, Greeks, and Romans; and something similar to it yet prevails in the East. See Jahn § 178. In *this*, therefore, consisted the offence of the delinquent—that he had neglected to *provide himself* with the appropriate dress. But the most important point in tracing the moral of the Parable is, to ascertain what it is that is designated by the *wedding-garment.* On this Expositors widely differ, and in tracing the thing have been too much influenced by a desire to support the systems they have adopted. Many ancient and early modern Commentators supposed it to mean the *gifts of the Holy Spirit* for sanctification. But this is not correspondent with the scope of the parable. St. Augustine thought it equivalent to the charity spoken of as the end of the commandment, 1 Tim. i. 5; while again, some ancient and most recent Commentators suppose it to mean, in general, the *adorning our Christian profession by a suitable conduct.* See Ephes. iv. 1. 2 Pet. i. 10. Yet even this view is not extensive enough, nor sufficiently agreeable to the scope of the parable; which, I conceive, requires that we should, with many eminent Interpreters, and recently Mr. Greswell, understand to mean 'a lively *faith in Christ*, a sacred badge of our Christian profession, peculiarly characteristic of the Gospel, and the grand criterion between the nominal and the real Christian; forming, indeed, the mystical bond of union, which attaches the members to the Head of his body, the Church.' This proper garment (observes Mr. Greswell) was to be furnished indeed from the vestry of the king, but its assumption depended on the guests themselves; and even *faith*, though the one thing necessary to salvation, and in its imputed efficacy, singly sufficient for that purpose, is not independent of the free will and co-operation of the believer, no more than of the grace of God. It may be the proper spiritual covering of the soul, and neither of mortal texture nor of human acquisition, but immediately derived from the wardrobes of heaven; and yet it must be received, and put on, by the wearer for himself.' Thus it is, as Calvin well remarks, frivolous to debate whether the wedding garment designates faith, or a holy life; since the two are inseparable, the former *implying* the latter. And therefore the former is rightly made the *symbolum* or *tessera* of admission to the heavenly banquet. Agreeably to this, St. Paul says, Rom. iv. 16. *διὰ τοῦτο ἐκ πίστεως* [*ἐστὶ*] *ἵνα κατὰ χάριν*, scil. *ᾖ*. So also the innumerable company of the redeemed are in Rev. xix. 11—14. represented as clothed in white robes, typifying, like the white robe of the spouse of the Lamb, xix. 8, the *δικαιώματα τῶν ἁγίων*, i. e. the justificatory robes of the saints.

Lastly, it is to be borne in mind (as Mr. Greswell well suggests) that 'the individual mentioned in the Parable as being rejected for non-qualification, forms the *representative* of a class, and, alas! a very large one, even of those among professing believers, who presumptuously seek to be saved in some other way, and not through faith in a crucified Redeemer.'

14. *πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι,* &c.] We have here an inference from the whole parable, intended to refer both to the whole of it generally, and to the last verse particularly; and which, though meant especially of the persons in question, would hold good generally; namely, that many, comparatively, would be *κλητοὶ*, by having the *offer* of salvation made to them, but the number who shall *accept* the terms of the offer would be comparatively few. On the sense of these two expressions *κλητοὶ* and *ἐκλεκτοὶ*, see Note supra xx. 16. As to *one* individual only being mentioned, that proves nothing; since this one forms (as we have seen) the representative of a *class.*

15. *παγιδεύσωσιν*] 'might ensnare him.' The term is properly used of snaring birds; but, like *ἀγρεύειν*, employed by Mark xii. 13, and the Latin *irretire* and *illaqueare*, is used of ensnaring any person by difficult and artful questions. So Prov. vi. 2. Symm. *ἐπαγιδεύθης ἐν ῥήμασι*

MK. LU.
12. 20. αὐτῷ τοὺς μαθητὰς αὐτῶν, μετὰ τῶν Ἡρωδιανῶν, λέγοντες·
14 21 Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ
ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ
22 βλέπεις εἰς πρόσωπον ἀνθρώπων. Εἰπὲ οὖν ἡμῖν· τί σοι 17
15 23 δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; Γνοὺς δὲ ὁ 18
Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε· Τί με πειράζετε, ὑπο-
16 24 κριταί; Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσ- 19
ήνεγκαν αὐτῷ δηνάριον. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν 20
αὕτη καὶ ἡ ἐπιγραφή; Λέγουσιν αὐτῷ· Καίσαρος. Τότε 21
17 25 λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ
26 τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ, ἀφέντες 22
αὐτὸν, ἀπῆλθον.
18 27 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ 23

στόματος. Λόγος here signifies *sermo*, *conversation*, as Acts xiv. 12. 2 Cor. x. 10.

16. τοὺς μαθ. α.] In the passage of Luke we have: ἐγκαθέτους ὑποκρινομένους δικαίους εἶναι, &c.; and in Mark the insidious purpose is adverted to.

— τῶν Ἡρωδιανῶν.] From the slight mention of these persons in the New Test., and the silence of Josephus, nothing *certain* with respect to them can be determined; but the prevailing and best-founded opinion seems to be, that they did not form any distinct *religious sect* (though probably Sadducees in doctrine, as was Herod), but were rather a *political party*, composed of the courtiers and ministers, partisans and adherents generally of Herod; who maintained, with him, that the dominion of the Romans over the Jews was lawful, and ought to be submitted to; and that, under present circumstances, the Jews might, allowably, resort to Gentile customs. This is confirmed by the *termination* ιανοι, which was then appropriated to denoting political partisans, ex. gr. *Cæsariani*, *Pompeiani*, *Ciceroniani*, &c. The Herodians were brought with them by the Pharisees, in order that any opinion of Jesus unfavourable to the payment of the tribute might be surely reported to the Romans.

— ἀληθὴς] 'upright,' neither practising simulation nor dissimulation.

— ἐν ἀληθείᾳ.] In an adverbial sense for ἀληθῶς, as often in the New Test. See Robinson's Lex. in ἐν i. 3. b. α.

— οὐ μέλει σοι π.ο.] Meaning, 'art impartial,' 'without partiality.' This and the expression following, οὐ βλέπεις εἰς πρόσωπον ἀνθ. (of which the latter is a Hebraism, for which Luke has λαμβάνεις πρόσωπον), are nearly synonymous. Except that πρόσωπον adverts to the *external* condition of men, with allusion to its being no more a part of the man than the πρόσωπον, or actor's mask.

18. πονηρίαν.] The word here signifies, like the Latin *malitia*, *craft*. So Luke has πανουργίαν; Mark, ὑπόκρισιν, with reference to the ὑποκρινομένους of Luke xx. 20.

19. τὸ νόμισμα τοῦ κήνσου] i. e. 'the coin demanded by the tax,' what Mark and Luke express by δηνάριον. The word comes to mean this, as signifying literally any thing νενομισμένον, 'appointed or sanctioned by law.' The idiom is found also in the Classical writers.

20. τίνος—ἐπιγραφή;] The inscription was ΚΑΙΣΑΡ ΑΥΓΟΥΣΤ: ΙΟΥΔΑΙΑΣ ΕΑΛΩΚΥΙΑΣ. 'Our Lord here baffles the malignant proposers of the question, by taking advantage of their own concession, that the denarius bore the emperor's image and superscription, and also of the determination of their own schools, that wherever any king's coin was current, it was a proof of that country's subjection to that government. He significantly warns these turbulent and seditious demagogues, the Pharisees, *to render unto Cæsar the dues of Cæsar*, which they resisted; and these licentious and irreligious courtiers, the Herodians, *to render unto God the dues of God*, which they neglected; thus publicly reproving both, but obliquely, in a way that they could not take any hold of.' (Dr. Hales.)

21. ἀπόδοτε οὖν.] 'Though the right of Cæsar to demand tribute of the Jews may seem to be undecided by the answer, yet the precept at v. 22 is decisive, and being united with the preceding verses by οὖν, it inculcates the duty of submission to established governments which is a leading feature of the Christian religion.' (Whitby.) [*Comp.* supra xvii. 25. Rom. xiii. 7.]

22. ἐθαύμασαν] i. e. 'wondered at the wisdom of his answer;' for by this decision of so nice and difficult a question Cæsar was satisfied, God glorified, and the people edified.

23. The Pharisees being thus baffled, endeavoured to effect their object by setting upon him a not less hostile but craftier race, the *Sadducees*, who, as Mr. Scott observes, 'excelled in that sort of logic which consists in *arguing by insinuation* from imagined difficulties against authenticated revelation, or even stubborn facts.' How formidable this mode of warfare was they had themselves experienced; and hoped that Jesus would find in his own case. Accordingly, being thus instigated, those deniers of a future resurrection sought to embarrass him 'who was the resurrection and the life' with a difficulty which had probably perplexed others, but only gave our Lord, as in the case of the Pharisees, an opportunity of showing his own consummate wisdom; and accordingly he so effectually vanquished the classes of his opponents, that they never in future dared to essay the same course.

— Σαδδουκαῖοι.] Render, not 'the Sadducees,' but 'Sadducees;' for we cannot suppose

MK. LU.
24 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, λέ- 12. 20.
γοντες· Διδάσκαλε, Μωϋσῆς εἶπεν· Ἐάν τις ἀποθάνῃ 19 28
μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ
τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ
25 ἀδελφῷ αὐτοῦ. Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ 20 29
ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα,
26 ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ 21 30
27 ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά. Ὕστερον δὲ πάν- 22 31 32
28 των ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει τίνος τῶν 23 33
29 ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. Ἀποκριθεὶς 24 34
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε μὴ εἰδότες τὰς γρα-
30 φὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. Ἐν γὰρ τῇ ἀναστάσει 25 35
οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται· ἀλλ' ὡς ἄγγελοι τοῦ 36

the whole sect to have gone. Indeed, that it must be so understood, is plain from the parallel passage of Luke xx. 27, where we have: τινὲς τῶν Σαδδουκαίων.

— μὴ εἶναι ἀνάστασιν.] Campbell would render, 'that there is no future life;' for ἀνάστασις, he says, when applied to the dead, properly denotes no more than a *renewal* of life to them, in whatever manner. 'Now (continues he) the Sadducees denied not merely the resurrection of the *body*, but the immortality of the soul, and a future state of retribution. To say, therefore, that they denied the resurrection, would give a very defective account of their tenets. It is plain from Josephus and other Jewish writers, as also Acts xxiii. 8, that they denied the existence of angels, and *all* separate bodies. Thus going much further than the Pagans, who did, indeed, deny the *resurrection of the* BODY, but believed in a state after death, wherein the *souls* of the departed exist in a state of happiness or misery, according to their deeds on earth. It is plain, from our Lord's answer, that the Sadducees denied not merely the *resurrection of the body*, but the *immortality of the soul*. They had, it seems, no notion of *spirit*, and were consequently obliged to make use of terms which properly relate to the body, when they spoke of a future state; which, therefore, came at length to be denoted simply by the word *resurrection*. Comp. Acts xxiii. 8.' This, though very true, yet does not prove our common version to be, as Dr. C. maintains, inaccurate. Nay, on the contrary, his *own* is (properly speaking) no version at all, but merely an *explanation*. The learned Commentator does not sufficiently bear in mind, that *popular* phraseology (such as is generally that of the New Test.) must be interpreted *as such*. There is little doubt but that the phrase ἀνάστασις τῶν νεκρῶν, or ἀνάστασις, denoted, in common parlance, and agreeably to the general doctrines of the Pharisees, the resurrection of the *soul* as well as of the body (doctrines which indeed have commonly stood or fallen together), and the re-union of both in a future state. Though, at the same time, the ideas of the Pharisees *themselves* (and still more the people at large) as to the *nature* of that future life, were very vague, and occasionally founded on the notions of the heathens. So that our Lord's reply was, in wisdom, so framed as not only to silence the *Sadducæan* doctrines, but to remove the misconceptions of the *Pharisees;* and thus to instruct not only the *unbelievers* in the doctrine of the resurrection, but the *misbelievers*. [*Comp.* Acts xxiii. 8.]

24. This is not a regular quotation, nor does it profess to be such—yet it correctly represents the *sense* of the injunction of the law. The intent of which was to keep the families of Israel separate, and perpetuate them. See Deut. xxv. 5.

— ἐάν τις ἀποθάνῃ.] Mark and Luke more explicitly, ἐάν τινος ἀδελφὸς ἀποθάνῃ.

— ἐπιγαμβρεύσει.] Ἐπιγαμβρεύω (which occurs also in the Sept.) denotes to marry a widow by right of affinity.

— ἀναστήσει.] Mark and Luke have ἐξαναστ.

— σπέρμα.] This word, like the Heb. זרע denotes progeny, whether one or more children; though in Scripture it is almost confined to the *latter*. On the contrary, in the *Classical* writers it is almost always used of the former. So Soph. El. 1510, and Œd. Tyr. 1087, and a Delphic oracle in Thucyd. v. 16. Διὸς υἱοῦ ἡμιθέου τὸ σπέρμα—ἀναφέρειν. There are, however, examples in the Classical writers of σπέρμα in a *plural* sense. Thus Soph. Trach. 304. Eurip. Med. 798, ἀλλὰ κτανεῖν σὸν σπέρμα τολμήσεις, γύναι; By raising up progeny is meant, as Dr. Clarke shows, that the offspring shall be reckoned in the genealogy of the deceased, and, in fact, to be considered *his* as to inheritance, &c.

28. ἐν τῇ ἀν.] 'in the state following the resurrection.'

29. πλανᾶσθε—Θεοῦ] i. e. 'ye deceive yourselves by assuming a false hypothesis'—namely, that if there be a future state it must be like the present, and by your ignorance of the true sense of the Scriptures; and not considering the *omnipotence* of God,—to whom renewal of existence can require no more exertion of power than original creation; nor reflecting that God is as able to raise up the dead without their former passions, as to originally create them with those passions.

30. οὔτε ἐκγαμίζονται.] On this point there has been much difference of opinion among the Jewish Rabbins. Some, as the earlier ones, maintaining that there is marrying in heaven; others, as the later, that there is not. The general opinion, however, was, in the time of Christ, that the dead would be raised either in their former or

MK. LU.
12. 20, Θεοῦ ἐν οὐρανῷ εἰσι. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, 31
26 37 οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος·
27 38 Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, 32
καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ
ζώντων. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ 33
διδαχῇ αὐτοῦ.
28 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδου- 34
καίους, συνήχθησαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώτησεν εἷς ἐξ 35
αὐτῶν, νομικὸς, πειράζων αὐτὸν καὶ λέγων· Διδάσκαλε, 36
29 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Ὁ δὲ Ἰησοῦς * ἔφη αὐτῷ· 37
30 Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρ-

with other bodies. And it was the common notion, that the offices of the new bodies would be precisely the same with those of the former ones. The wiser few, however, were of quite another opinion. But of these some (as Maimonides afterwards) went into the *other* extreme—and maintained that the raised would have no *bodies* in a future state. To avoid the difficulty involved in the belief of a resurrection, the Sadducees rejected it altogether,—misunderstanding Scripture,—which does not say that men in a future life will live as they do, and quite misconceiving the power of God. The purpose of the Sadducees was, by this sort of puzzle, to show the absurdity of a resurrection by showing the uselessness of it; for if the future world was not to differ from this, why should there be a resurrection at all? But our Lord answers them by showing the groundlessness of this hypothesis, which was quite unsupported by Scripture, and by assuring them (as is done more at large in Luke) that the future life will be quite different from the present, and that therefore there will be no marrying, &c.

— ὡς ἄγγελοι.] Luke says ἰσάγγελοι. Though neither expression imports *equality*, but only *similarity*. This similarity must chiefly, by the context, be referred to the point in question; i. e. the not being subject to the appetites of the body; although, upon the whole, εἰσὶν ὡς may denote *condition* generally. At all events, it does not follow, because angels are, as is supposed, composed of spirit only, that the righteous shall, at the resurrection, have *spirits only*. That they will also have bodies of some sort or other is certain,—especially from 1 Cor. xvi. 42. seq.

31. περὶ δὲ τῆς ἀναστ.] i. e. 'as to the dead being raised, in proof of the resurrection.'

32. ἐγώ εἰμι ὁ Θεὸς, &c.] From this passage of Exod. iii. 6, 16, the doctrine of the resurrection is proved, *more Judaico*, and that inferentially and by legitimate consequence from what has been said. The argument (as stated by Mr. Horne) is as follows: 'Abraham, Isaac, and Jacob had been long dead when these words were spoken, wherein God says, "I am," (not I was,) "the God of Abraham," &c.; and as He is not "the God of the dead, but of the living," these patriarchs must have been existing in some sense when this declaration was made; for it implies a relationship between God and them, which could not be if they were not existing. The patriarchs, therefore, though dead to us, are alive to God; which proves a future state.' This mode of argumentation was peculiarly *Jewish*. So Manasseh Ben Israel, cited by Wetstein, proves the resurrection of the dead from the very same passage, and employs almost the very same words. [*Comp.* Acts vii. 32.]

33. In Luke it is added, that some of the Pharisees answered, 'Master, thou hast said well.'

34. ἐφίμωσε.] Literally, 'had put a muzzle on their lips.' An idiom not unfrequent in the later writers, as Josephus, Bell. i. 22, 3. Lucian de Morte Per. 15, οἱ δὲ ἐχθροὶ ἐπεφίμωντο.

— συνήχθησαν ἐπὶ τὸ αὐτό.] Exactly similar to the expression 1 Cor. xi. 20, συνερχομένων ὑμῶν ἐπὶ τὸ αὐτὸ, where ἐπὶ τὸ αὐτὸ is equivalent to ἐν ἐκκλησίᾳ. The sense is literally, 'at the same place.'

35. νομικός.] Mark xii. 28, calls him εἷς τῶν γραμματέων; from which it has been by some thought that νομικὸς and γραμματεὺς were synonymous terms. Others, however, suppose that a *distinction* existed; i. e. that the γραμματεῖς were the *public* expounders of the law, while the νομικοὶ were the *private* teachers of it. This, however, rests on mere conjecture. That the νομικοὶ were expounders of the law, whether publicly or privately, appears from Epict. i. 13. νομικὸν, ἐξηγούμενον τὰ νόμιμα. But as in Classical Greek νομικὸς meant *jurisconsult*, or *barrister*, there seems no reason to doubt that the νομικοὶ were *public* as well as private teachers.

— πειράζων αὐτόν.] Some modern Interpreters assign to πειράζων the *good* sense, *explorans, trying*, viz. his skill in Scripture; which seems countenanced by Mark. But most of them adopt the bad one, *tempting*. The truth seems to be (as Chrys. and Theophyl. suppose) that the man came with an evil intention, but departed better disposed.

36. ποία ἐντολὴ μεγάλη.] The question involved a matter of no little controversy among the Jewish Doctors, as involving the comparative importance of different precepts; some maintaining the pre-eminence of one, some of another. Only while they distinguished the Divine precepts (of which they numbered 613) into *great* and *small*, they constantly gave the preference to the *ceremonial* ones. Christ, however, decided in favour of the *moral* law, yet not to the neglect of the *ceremonial*.

37. ἔφη.] This reading (instead of the Vulg. εἶπεν), which is found in the greater part of the best MSS., is preferred by Mill and Bengel; and is edited by Matthæi, Griesbach, Knapp, Tittman,

MK. LU.
δίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ 12. 20.
38 διανοίᾳ σου. Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή.
39 Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου 31
40 ὡς σεαυτόν. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ
νόμος καὶ οἱ προφῆται κρέμανται.
41 Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ 35 41
42 Ἰησοῦς, λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος
43 υἱός ἐστι; λέγουσιν αὐτῷ· Τοῦ Δαυΐδ. Λέγει αὐτοῖς·
Πῶς οὖν Δαυῒδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ; λέγων· 36 42

Vater, and Scholz. Before the words following we have added in Mark, πρώτη πασῶν τῶν ἐντολῶν· Ἄκουε, Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι.

37. ἐν ὅλῃ τῇ καρδίᾳ, &c.] These are formulas nearly equivalent, but involving no redundancy, and united for intensity of sense (as in a passage of Philo cited by Wets.); importing, not that perfection in degree, or exaltation in kind, contended for by some; but only denoting, that 'we must assign to God the *first* place in our affections, and consecrate to him the united powers and faculties, both of body and mind,' with which he hath endued us, so as to exert them most effectually. [*Comp.* Deut. vi. 5. and Luke x. 27.]

38. πρώτη καὶ μεγ. ἐντ.] How and in what respect this was such, see Bp. Taylor's Works, vol. iii. p. 7. and Bps. Sherlock and Porteus in D'Oyly and Mant; also compare Luke x. 27. Rom. xiii. 9. Gal. v. 14. 1 Tim. i. 5. & James ii. 8.

39. ὁμοία αὐτῇ] i. e. similar in kind, though not equal in degree; springing out of it, and closely connected with it.

— τὸν πλησίον.] The term here, as often in the New Test., has a very extensive import, comprehending every person with whom we have to do. [*Comp.* Levit. xix. 18. and Rom. xiii. 9.]

— ὡς σεαυτόν.] We are not here commanded to love (i. e. benefit) our fellow-creatures *as much as* ourselves (which were inconsistent with the strong principle of *self*-love which the Almighty has implanted in us for our preservation); for ὡς (like the Heb. כ) imports, not equality in *degree*, but *similarity* in *kind*. Thus the precept corresponds to that of our Lord at Matt. vii. 12. And we are commanded not only to avoid injuring him, as we avoid injuring ourselves; but to treat him in the same manner as we might, if exchanging situations with him, fairly claim to be treated by him.

40. ἐν ταύταις—κρέμανται.] This is generally thought to be a metaphor taken from the Jewish custom of suspending the tables of the laws from a nail or peg. But the metaphor is common to almost all languages, as used of things closely connected, so as to form links of one common chain, and springing from the same origin. Comp. Plut. ii. 116. γνῶθι σεαυτὸν καὶ τό· Μηδὲν ἄγαν· ἐκ τούτων γὰρ ἤρτηται τὰ λοιπὰ πάντα. There is, however, a Hebraism in the use of ἐν for ἐκ. Or the ἐν should have been followed by ἀνακεφαλαιοῦνται, or πληροῦνται, as in Rom. xiii. 9. Whatever be the nature of the metaphor, the full sense is the same as οὗτός ἐστιν ὁ νόμος καὶ οἱ προφῆται, supra vii. 12. (as Greswell observes), or that those two commandments form an epitome of the duties of the two tables; which, taken in conjunction, comprehend the entire duty of a responsible being like man;' who, on performing them both, would be perfectly just, δίκαιος ἀληθῶς ἂν εἴη, to use the words of Justin. M. Dial. cum Tryph. p. 342. 22. See Mark xii. 32—34, who has some important additional matter.

41. συνηγμένων.] In order, as we learn from Mark xii. 35, to hear Christ while he was teaching in the Temple. On what occasion we are not informed.

42. τί ὑμῖν—υἱός ἐστι;] This question, as involving them in an inextricable difficulty, was proposed by our Lord to the Pharisees, to show them how little they knew the true nature and dignity of the Messiah. Bp. Bull, in his Jud. Eccl. Cath. i. 12. observes, that 'although the Prophets had not obscurely intimated that Christ would be God as well as man; and though the wiser few of the Jews saw that,—yet the generality embraced the abject notion that he would be a mighty conqueror, and a glorious monarch (like Cyrus, Alexander, or Cæsar), who would subdue all the nations of the earth, and make Jerusalem the metropolis of the world. And as a *mere man* might, under God's providence, effect all this; where is the wonder that the Jews supposed the Messiah would be *no more*.' He adds that, had the Pharisees held the *divinity* of the Messiah, they might easily have solved the proposed enigma, by replying that Christ would indeed be David's Son, *quod ad carnem attinet*, but his Lord as regarded his *Divine* nature.

43. ἐν πνεύματι] scil. ἁγίῳ, which is expressed in the parallel passage of Mark.

— Κύριον.] 'This word, corresponding with the Heb. אדון, *adon*, signifying *Lord* or *Master*, was a term implying an acknowledgment of superiority in the person to whom it was addressed, and therefore never given to *inferiors*, though sometimes, perhaps, out of courtesy, to *equals*. Upon this, then, our Lord's argument turns. An independent monarch, such as David, acknowledged no Lord or Master but God; far less would he bestow that title upon a son, or descendant; and consequently, the Messiah, being so called by him, under the influence of the Spirit, and therefore acknowledged as his superior, must be Divine.' (Campb.) Jesus here in the clearest manner affirms that the royal prophet, a thousand years before, under the highest communication and direction of the Holy Spirit, had a knowledge of the Messiah, the glory of Israel and the hope of the world; that he viewed this Messiah as at the same time a living and acting person, and that thus inspired he attributed to the Mes-

MK. LU.
12. 20. Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν 44
43 μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
37 44 ποδῶν σου. Εἰ οὖν Δαυῒδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς 45
αὐτοῦ ἐστι; Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· 46
οὐδὲ ἐτόλμησέ τις ἀπ᾽ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν
οὐκέτι.

38 45 XXIII. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ 1
τοῖς μαθηταῖς αὐτοῦ, λέγων· Ἐπὶ τῆς Μωϋσέως καθέδρας 2
ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι. Πάντα οὖν ὅσα 3
ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ
ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ ποιοῦσι.
[a] Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ 4
ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακ-
τύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. [b] Πάντα δὲ τὰ ἔργα 5
αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύ-
νουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κρά-

a Luke 11. 46. Acts 15. 10. Gal. 6. 13

b Supra 6. 1, 2, 5, 16. Num. 15. 38. Deut. 6. 8. & 22. 12.

siah the honours and dominion of DEITY. (Smith's Scrip. Test. i. 339.) [See Ps. cx. 1. Acts ii. 34.]

44. κάθου ἐκ δεξιῶν.] A comparison taken from *kings*, on whose *right* hand sat the heir, or he who was next in dignity, and on the left hand he that was immediately below *him* in rank. But sitting on the right implied also a *participation* in the regal power and authority. Hence συμβασιλεύειν is interpreted by St. Paul, 1 Cor. xv. 25. as equivalent to βασιλεύειν.

— ἕως ἂν θῶ] 'whilst I make.' The image is derived from the custom of conquerors putting their foot on the neck of a vanquished enemy, as a mark of subjugation. So Virg. Æn. x. 731. Tum super abjectum *posito pede*. Comp. Josh. x. 24. 2 Sam. xxii. 41. How the words are to be understood of the *Messiah*, appears from 1 Cor. xv. 25. sq.

45. εἰ οὖν—ἐστι;] Some regard this as an *inversion of construction*, as in Mark xi. 23. But since the sense is the same either way, there is no necessity to resort to any such supposition.

46. τις] 'any one,' namely, of the class of persons whom he had just silenced. By ἐπερωτῆσαι we are to understand the putting such sort of captious ensnaring questions as those above-mentioned.

XXIII. 1. τότε] i. e. after he had put the Pharisees and Sadducees to silence.

2. καθέδρας ἐκάθισαν.] This alludes to the *sitting* posture in which the Jewish doctors taught. They are said to sit in Moses' seat, by having succeeded to him in the office of teachers of religion. In ἐκάθισαν we may, with Fritz. suppose the Aorist used in the sense of *custom* for pres.

3. πάντα—ποιεῖτε.] This must be taken *restrictively* (as in Col. iii. 20. 22. Ephes. v. 24.); i. e. all things which they read from the Law and the Prophets, and whatever they taught agreeably thereunto. Bp. Warburton, in an able Sermon on this text, points out the magnanimity of this conduct of our Lord, and shows how different it was from what would have been pursued by an *impostor*, who had a *new* system to introduce upon one *established*, but shaken by the immorality of its teachers; who would have improved so favourable a circumstance to his own advantage. Our Lord, on the contrary, reproves the popular prejudice, and, endeavouring to reconcile the people to their teachers, his inveterate enemies—instructs them to distinguish between the *public* and *private* character of the teacher: showing them that though men who 'say, and do not,' should not be followed for *examples*, yet that as *ministers of religion*, who are invested with authority to teach the Law, they are to be attended to as *instructors*, when officially enforcing the ordinances of God.

— τηρεῖν.] Some Editors cancel this word, which is omitted in 7 MSS., some Versions, and Latin Fathers. But that is very slender testimony; since Versions are, in a case like this, of little authority; and the MSS. are all of the Alexandrian recension, and such as abound with alterations arising from ill-judged fastidiousness.

4. δεσμεύουσι] 'they bind [on] loads,' as a bundle or bale on a pack-horse. By these *burdens* are meant the traditions of the elders. Δυσβάστακτα. So Diog. Laert. vii. 5, 4. αὐτὸς μόνος δύναται βαστάσαι Ζήνωνος φορτίον.

— τῷ δὲ δακτύλῳ—κινῆσαι] i. e. 'so far from taking upon their *own* shoulders the burdens which they lay on those of others,' they will not even stir them with their finger ends; a proverbial expression (common both to Greek and Latin writers) to denote 'being quite indisposed to exert oneself in any labour which we enjoin on *others*.'

5. πλατύνουσι.] Christ does not censure the *wearing* of the phylacteries, or the fringes, but the doing it ostentatiously, by making them very large. These phylacteries, or prayer-fillets, (strips of parchment inscribed with texts from the Old Test. which the Jews bound around the forehead and left wrist or arm, while at prayers, see Josephus, Ant. iv. 8, 13.), took their rise from a *literal* instead of a *spiritual* interpretation of Deut. vi. 8. Num. xv. 38. That these were, as the Commentators inform us, also regarded as *amulets*, or charms to preserve from evil, may be very true; but when they would hence deduce

6 σπεδα τῶν ἱματίων αὐτῶν· [c] φιλοῦσί τε τὴν πρωτοκλισίαν
ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγω-
7 γαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι
8 ὑπὸ τῶν ἀνθρώπων ῥαββὶ, ῥαββί. Ὑμεῖς δὲ μὴ κληθῆτε
ῥαββί. [d] εἷς γάρ ἐστιν ὑμῶν ὁ ‡ καθηγητὴς, [ὁ Χριστός·]
9 πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. [e] Καὶ πατέρα μὴ καλέσητε
ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ Πατὴρ ὑμῶν, ὁ ἐν τοῖς
10 οὐρανοῖς. Μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ ὑμῶν ἐστιν
11 ὁ καθηγητὴς, ὁ Χριστός. [f] Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν
12 διάκονος. [g] Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ
ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.
13 [h] Οὐαὶ δὲ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι
κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσ-

c Mark 12. 38. Luke 11. 43. & 20. 46. 3 John 9.
d James 3. 1. 1 Cor. 3. 4.
e Mal. 1. 6.
f Supra 20. 26, 27.
g Luke 14. 11. & 18. 14. Job 22. 29. Prov. 29. 23. Ecclus. 3. 18. James 4. 6. 1 Pet. 5. 5.
h Mark 12. 40. Luke 20. 47. Ezek. 22. 25. Tit. 1. 11.

the *name itself*, we may hesitate; for that may better imply that they were thereby *reminded* to *keep* the law; the word literally signifying *preservatives*. So Plutarch gives this name to the Roman *bullæ* around the necks of youths, and accounts for their use on the same principle.

6. πρωτοκλισίαν] 'the first seat at banquets.' Namely, among the Jews, at the *top* of the table, as with us; among the Greeks and Romans the *middle* place at the triclinium.

— πρωτοκαθεδρίας,] i. e. on the seats of the seniors and the learned; who sat immediately under, with their backs to the desk of the reader; their faces being turned towards the people.

8, 9, 10.] In these three verses there is essentially the same sentiment, but with some variation of terms; resorted to in order to favour the *repetition*, which is meant to give energy to an earnest warning against the assumption, on the one hand, or the admission, on the other, of such a sort of absolute domination as that assumed by the Scribes over men, without authority from God. It is only meant, therefore, to warn them against that unlimited veneration for the decisions of men, or implicit reliance on any human teacher, which was so common among the Jewish devotees. Such being the purport, this passage cannot be supposed to forbid Christian teachers bearing such accustomed appellations as appertain to superiority of office, of station, or of talent; but only admonishes not to use them as the Scribes did, for the purposes of pride and ostentation, and to exercise a spiritual tyranny over the faith and consciences of their Christian brethren, or pretend to such infallibility and supreme authority as is due to Christ alone. See more in a masterly Sermon of Bp. Warburton, vol. ix. pp. 190—206.

The three terms here employed, ῥαββὶ, πατὴρ, and καθηγ. were appellations ordinarily assumed by and given to their principal Teachers; and not only all *three* were sometimes employed, but each twice; which is alluded to in the preceding verse.

8. μὴ κληθῆτε] 'suffer not yourselves to be called.'

— καθηγητής.] There is some doubt as to the reading here. Many of the best Commentators would read διδάσκαλος, which is found in several MSS., Versions, and Fathers, but is received by no Editor except Fritz.: doubtless because it would seem a gloss on καθηγ.

— ὁ Χριστός.] This is omitted in several ancient MSS., and some Versions and Fathers; is rejected by Mill and Bengel, cancelled by Griesbach and Fritz, and bracketed by most other Editors. It probably crept in from ver. 10.

9. πατέρα—γῆς.] 'style no man on earth *your Father*.' There is an ellipsis of τίνα.

12. ὅστις δὲ—ὑψωθήσεται.] A frequent gnome among the Jews, and sometimes occurring in the Classical writers. By Christ, however, it is employed in a *spiritual* sense.

13, 14.] These verses are *transposed* in the common text and most of the MSS.; but are placed in the present order in the best MSS.; confirmed by several Versions, Fathers, and early Editions, approved, with reason, by all the most eminent Commentators, and restored by Mill, Wetstein, Matthæi, Knapp, Fritz., and Scholz. Ver. 13 is omitted in several MSS. of the Alexandrian recension, with some Versions and Latin Fathers. But there is no good ground for rejecting it. It should seem that the text above adopted presents the true reading and order; probably *accidentally* changed by the eyes of the transcribers being carried from the *first* οὐαὶ δὲ—ὑποκριταί! to the *second*,—by which the words ὅτι κατεσθίετε—κρίμα were omitted,—and afterwards inserted, either by the *scribes* (on perceiving their mistake), or by the *correctors*, but in the wrong place. In this portion (vv. 13—35.) there is a most impressive apostrophe (one of the noblest on record) to the Pharisees, as if present (though, as appears from v. 1. they had now withdrawn), against whom Christ, as it were wearied out with their attempts against him, whether to take him by force or by guile, sums up all that he had said, or had to say, of a generation of vipers; denouncing on them oft repeated woes for their complicated vices (their hypocrisy, pride, extortion, rapacity, and persevering persecution of all the prophets sent to them), and concludes with a solemn prediction (awfully fulfilled within that very generation) of the destruction of their Temple, and the withdrawing of His presence until their final conversion.

— κατεσθίετε.] Of this figurative use of the word examples occur frequently in the Greek Classical writers; and the same is the case with the correspondent term in Latin, and indeed in the modern languages. Οἰκίας means goods,

i Luke 11. 52. εὐχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. [i] Οὐαὶ 14
ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι κλείετε
τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων. ὑμεῖς
γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελ-
θεῖν. Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι 15
περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἕνα
προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης
k Supra 15. 14. & 5 33, 34. διπλότερον ὑμῶν. [k] Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· 16
Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ᾽ ἂν ὀμόσῃ ἐν
τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.—Μωροὶ καὶ τυφλοί! τίς γὰρ 17
μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν;—
καί· ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ᾽ ἂν 18
l Exod. 29. 37. ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. [l] Μωροὶ καὶ 19
τυφλοί! τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ
ἁγιάζον τὸ δῶρον; Ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ 20
m 1 Kings 8 13. 2 Chron. 6. 2. ὀμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· [m] καὶ ὁ 21
ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ, καὶ ἐν τῷ * κατοικήσαντι

property, as *οἶκος* is often used in the Classical writers. Both the above metaphors are found in Hom. Od. *β*. 237, *κατέδουσι βιαίως Οἶκον Ὀδυσσῆος*. This 'eating up' was effected by various subtle artifices. By pretensions to extraordinary philanthropy and piety, they induced persons to commit to them the disposal of their property, as executors and guardians; or 'creeping into widows' houses,' devised various means of enriching themselves, either by making devotees of the widows, and laying them under contribution, or caballing with the children to deprive the widow of part of her dowry, for some return either in hand, or in expectation.

— *προφάσει*.] Sub. *ἐπὶ*, 'under a pretext,' of religion; but in reality as a mask to conceal their avarice.

— *μακρά*.] Sometimes, it is said, these prayers occupied nine hours a day.

14. *κλείετε ἔμπροσθεν τῶν ἀνθ.*] For the more Classical *κλείειν ἀπὸ* or *ἀποκλείειν*. It may be compared with our phrase, *to shut the door in the face of*, or *against*. In the words of the parallel passage of Luke, *ἤρατε τὴν κλεῖδα τῆς γνώσεως*, there is an allusion to locking a door against any, and preventing others from entering by carrying off the key. The import of both expressions is, that 'they cut off all access to the Temple of salvation, by taking away that key of the knowledge' [of Christ in God] which would open the entrance thereto.

15. *περιάγετε—ξηρὰν*,] A proverbial expression, frequent both in Greek and Latin, importing the greatest activity and exertion. The zeal, indeed, of the Jews for proselytism was, itself, proverbial among the Heathens (see Hor. Sat. i. 4.) insomuch that at length it was forbidden by the *Constitutiones Imperatorum*.

— *υἱὸν γεέννης*] i. e. by Hebraism, 'deserving of, or doomed to, hell.' So 1 Sam. xx. 31. 2 Sam. xii. 5, *υἱὸς θανάτου*, 'devoted to death.' It is strange that Kypke, Rosenm., and some others, should take *διπλ.* to signify *dolosum*. The grammatical objection to the common interpretation, on the ground that the word never occurs in the *comparative*, has no force, for I have myself in Rec. Syn. adduced two examples. Moreover, *διπλότερον*, here and in the other two passages where it occurs is not an adjective, but an *adverb*.

16. In this and the seven following verses Christ condemns the subtle distinctions of the Pharisees concerning oaths, and points out the sanctity and obligation of an oath.

— *τῷ χρυσῷ τοῦ ναοῦ*.] By this some understand the *gold which adorned the Temple*; others, *the sacred utensils*; others again, *the money set apart for sacred purposes*. As no particular gold is mentioned, it may be understood of any or indeed *all* of the above.

17. *μωροὶ καὶ τυφλοί*.] This may seem harsh language; but it is to be considered that our Lord had divine knowledge to *discern* wickedness, and divine authority to *reprove* it. (Abp. Newcome.) The force, however, of the expression *μωροὶ* is not to be too much pressed upon, any more than the similar one *ἄφρων*, 1 Cor. xv. 36 (see the note there); since it merely designates 'homines perperam ratiocinantes et judicantes,' as Schleusner explains. So Ælian de Providentia, p. 1052 (post calc. Var. Hist.), *Σὺ δὲ λέγεις αὐτοὺς* (scil. *θεοὺς*) *μὴ ἡμῖν προσέχειν, ὦ μῶρε.*

— *ὁ ἁγιάζων*] 'makes it sacred and apart from common use.' The money was holy, because it was subservient to the uses of the Temple, and other sacred purposes, like the *ἀναθήματα* among the Greeks, and the *donaria* among the Romans. —(Rosenm.)

21. *κατοικήσαντι*.] This is read, for the common *κατοικοῦντι*, in the greater part of the MSS. and the Ed. Prin.; and it has been, with reason, edited by Matthæi, Griesbach, Tittman, Vater, Fritz., and Scholz.

22 αὐτόν· [n] καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ [n] Supra 5. 34.
τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
23 [o] Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι [o] Luke 11. 42.
ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον· Hos. 6. 6. Mic. 6. 8.
καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν Jer. 22. 15, 16. supra 9. 13.
ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ
24 ἀφιέναι. Ὁδηγοὶ τυφλοί· οἱ διϋλίζοντες τὸν κώνωπα, τὴν
25 δὲ κάμηλον καταπίνοντες. [p] Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φα- [p] Luke 11. 39.
ρισαῖοι, ὑποκριταί! ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου supra 15. 20. Mark 7. 4.
καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ
26 * ἀδικίας. [q] Φαρισαῖε τυφλέ! καθάρισον πρῶτον τὸ ἐντὸς τοῦ [q] Jer. 4. 14.
ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν
καθαρόν.
27 [r] Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι [r] Luke 11. 44.

23. *ἀποδεκατοῦτε—κύμινον.*] The Pharisees were scrupulously exact in paying tithes, even of such insignificant herbs as those here specified, as *ἡδύοσμον*, the garden mint, *ἄνηθον*, *dill* (on which see Dioscor. iii. 461); and *κύμινον*, *cummin*, a disagreeably pungent herb, and so little esteemed, that it was proverbially employed to express worthlessness. That the above are only meant as *examples* of insignificant herbs, is plain from Luke having 'mint and *rue*,' with the addition of *καὶ πᾶν λάχανον*. *Ἀποδεκατεύειν* is a word not used by the Classical writers. and only found in the Sept; where it expresses the Heb. עשר, which signifies both to *take* tithe and, as here, to *pay* tithe. Our Lord, it must be observed, does not censure them for paying tithes of these herbs; but, after performing these minute observances, for omitting the weightier matters of the Law. This applies to all the subjects of the woes in this Chapter, as is plain from the words *ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.*

— *ἀφήκατε*] 'ye leave undone.' The word is often applied to the neglect of Divine precepts.

— *κρίσιν, ἔλεον, καὶ τὴν πίστιν.*] The reason why the Article was put before *κρίσιν* and *πίστιν* is, that they may correspond to *τὸ ἡδύοσμον, τὸ ἄνηθον*, and *τὸ κύμινον* preceding: for, as *they* have the Article to denote the *species* of herbs, so may these, as denoting the different species of practical religion. Render 'justice, charity (or humanity), and faith,' or trust in God, as the proper foundation of our love to Him. Thus it will be agreeable to the *τὴν ἀγάπην τοῦ Θεοῦ* of Luke. Moreover, our Lord seems to have had in view a passage of Micah vi. 8. I would here compare a noble one of Pind. Olymp. xiii. 6, 11, *Ἐν τᾷ γὰρ Εὐνομία ναίει, κασίγνη- | ταί τε, βάθρον πολίων, Ἀσφαλὴς Δίκα, καὶ ὁμό- | τροπος Εἰράνα, ταμίαι Ἀνδράσι πλού- του, χρύσεαι Παῖδες εὐβούλου Θέμιτος.*

— *ταῦτα ἔδει ποιῆσαι*, &c.] In the words of Demosth. xxxii. 20, *τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχειν.*

24. *διϋλίζοντες τὸν κώνωπα.*] Not 'strain *at*' (which was a mere typographical blunder of the first Edition of our common Version) but strain *out*, as found in Tindale and Coverdale. There is an allusion to the custom of the Jews (prevalent also among the Greeks and Romans) of passing their wines (which in the southern countries might easily receive gnats, and indeed breed *insects*) through a strainer. See Amos vi. 6. The Jews did it from religious scruples (the *κώνωψ* or *culex vinarius* being unclean) the Gentiles, from cleanliness. The ratio significationis arises as follows. The term signifies to *pass any liquid through a strainer* (*ὀθονίου*. See Dioscor. iii. 9. v. 82), *to separate it from the ὕλη*, or material particles (gnats, or aught else) that they may be passed *out* and *off*. With respect to *κάμηλον*, it signifies, not a *cable*, nor a *beetle* (as some would take it), but a *camel*. To make the opposition as strong as may be, two things are selected as opposite as possible, the *smallest insect*, and the *largest animal*. This sort of expression was in use both with the Jewish and the Grecian writers. *Καταπίνω* is used not of *liquids* only, but also of *solids*, as here. So Galen often says, *καταπίνειν τὰ σιτία*. And so Aristotle and Plato. It may be rendered, to *bolt down*. So Horat. Serm. ii. 8. 21, ridiculus totas simul *absorbere* placentas.

25. *καθαρίζετε—παροψίδος.*] On the purification of domestic utensils, see Horne's Introduction.

— *ἔσωθεν δὲ γέμουσι*, &c.] There is here a blending of the comparison with the thing compared: the sense, withdrawing the figure, being, that their repasts are furnished by means of rapine and injustice.

— *ἀδικίας.*] This, for the common reading *ἀκρασίας*, is found in the greater part of the MSS., and many Versions and Fathers; and is edited by Matthæi, Griesbach, Knapp, Tittman, Fritz. and Scholz,—rightly; since the internal evidence for it, too, is as strong as the external; for it suits far better with the *character* of the Pharisees, who (as Campbell observes) are never accused of *intemperance*, though often of *injustice*.

26. *Φαρισαῖε τυφλέ.*] Used in a generic sense (for the sake of more pointed application, individually) as in Joseph. Ant. xviii. 1, 5, *προσχωροῦσι δὲ* (scil. *οἱ Σαδδουκαῖοι*) *οἷς ὁ Φαρισαῖος λέγει.*

παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαί-
νονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης
ἀκαθαρσίας. Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀν- 28
θρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνο-
s Luke 11. 47. μίας. [s] Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! 29
ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε
τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε· Εἰ * ἤμεθα ἐν ταῖς 30
ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν * ἤμεθα κοινωνοὶ αὐτῶν
t Acts 7. 51. 2 Chron. 24. 21. & 36. 16. Neh. 9. 26. ἐν τῷ αἵματι τῶν προφητῶν. [t] Ὥστε μαρτυρεῖτε ἑαυτοῖς, 31
ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας. Καὶ ὑμεῖς 32
u Supra 3. 7. x Luke 11. 49. Acts 5. 40. & 22. 19. 2 Cor. 11. 24, 25. πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. [u] Ὄφεις! γεν- 33
νήματα ἐχιδνῶν! πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;
[x] Διὰ τοῦτο ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας 34

27. *κεκονιαμένοις.*] In order to see the force of *κονιάω*, it is to be remembered, that the Jewish tombs were annually *whitewashed*, that their situation might be known, and the pollution of touching them avoided. This whitening, we learn, extended as far on the surface of the ground, as the vault reached under ground. The sense is, that 'the Pharisees were so polluted with vice, that they defiled all who had communication with them, and were to be avoided like sepulchres whitened with *κονία*,' the dust of slacked lime. Or it *may* imply a coating with plaster, as in two passages of Pausanias and Æsop adduced by me in Recens. Synop. In the parallel passage of Luke xi. 44, they are likened to *μνημεῖα ἄδηλα* (see Note in loc.); yet there is, in fact, no discrepancy, but reference is had to the *contagion* they spread around them.

— *ἀκαθαρσίας.*] Used as in the Schol. on Soph. Phil., who explains the words *ῥάκη βαρείας νοηλείας πλέα* by *πεπληρωμένα — τῆς ἐκ νόσου ἀκαθαρσίας*, i. e. *pus* and bloody matter. Thus it was thought to communicate a defilement to any place. See 2 Kings xxiii. 14. And so Joseph. Ant. xvii. 2, the Samaritans are said to have scattered *men's bones* in the Temple, *διάῤῥιψιν ἀνθρωπείων ὀστεῶν ποιοῦνται.*

29. *οἰκοδομεῖτε—κοσμεῖτε.*] Both the Jews and the Heathens alike showed their respect for the illustrious dead, by repairing and beautifying, and, when necessary, rebuilding their tombs, and also by decorating them with garlands, or other ornaments; which is called in the Classical writers *στεφανῶσαι τὸν τάφον.* See the proofs and illustrations in Rec. Syn. 'This,' as Kuinoel observes, 'our Lord did not mean to censure, but to expose the hypocrisy of the Pharisees in pretending a respect for the Prophets which they did not feel.'

30. *ἤμεθα.*] This reading (for the common one *ἦμεν*) is found in most of the best MSS., in some Fathers, and in the Ed. Princ.; and was, with reason, edited by Matthæi, Griesbach, and others down to Scholz.

31. *ὥστε μαρτυρεῖτε ἑ.*, &c.] Meaning, 'ye have the same bloodthirsty disposition as, and thus show approbation of, your forefathers' crimes, by pursuing the same course; as it is said in the parallel passage of Luke xi. 48, *ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν*, where the *ὅτι* must not be rendered *although* (as some translate), but has the sense *quatenus*.

Thus we see the *inferential* force of *ὥστε*, which is as follows: So then [by this conduct, so similar to that of your fathers], ye bear testimony respecting yourselves, that ye are *true sons* of your fathers, who murdered the prophets, as it is said Matt. xxiii. 37, *Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας.* On the force of the expression *ὅτι υἱοί ἐστε*, &c., see Notes on Matt. v. 45, and John viii. 44. So the Jews, Joseph. Ant. xvii. 11, 2, complaining of the conduct of Archelaus, son of Herod I., say, *οὐχ Ἡρώδου γνήσιος πιστεύοιτο υἱός.* Most recent Commentators, indeed, explain *μαρτυρ. ἑαυτοῖς*, 'ye bear testimony against yourselves.' But there is no sufficient reason to deviate from the common version *unto*, i. e. *respecting* yourselves.

32. *πληρώσατε τὸ μέτρον τ. π. ὑ.*] This may, with many of the best Commentators, ancient and modern, be accounted an *ironical permission*, often occurring in Scripture; such as indignantly leaves the persons addressed to experience the consequences of their wilfulness. So Josephus, Ant. xvii. 9, 5, after mentioning a great enormity of Archelaus in the massacre of 3000 persons in the Temple, says it was done *ὅπως δυνηθείη πληρῶσαι τῆς φύσει τυραννίδος τὴν πᾶσιν ἀνθρώποις μεμισημένην ἀδικίαν.* On this '*measure unfulfilled*,' see Grotius and Wetstein, who show that the language seems to imply that there is a certain height to which the iniquity of *nations* and individuals is permitted by God to rise; and that when that measure is full, the punishment is inflicted: also that though the vengeance of the Almighty be slow, it is always sure,—compensating for long-delayed vengeance by the severity of the stroke. See Plutarch de serâ Numinis vindictâ. Comp. 1 Thess. ii. 16. Wisd. 19. 4.

33. *ὄφεις—ἐχιδνῶν.*] See iii. 7; and on *τῆς γεέννης*, see Note on ver. 15. *Φύγητε* for *φεύξεσθε*; the later writers imitating the Poetic idiom of using the Subjunctive for the Future, which is generally thought a solecism, though defended by Fritz. in loc.

34. *διὰ τοῦτο.*] On the force of this formula the Commentators are divided in opinion. Most recent Expositors consider it as merely *a form of transition*; as *ἐν τούτῳ* or *ἐπὶ τούτῳ* in Matt.

καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε
καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγω-
35 γαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· [y] ὅπως ἔλθῃ y Gen. 4. 8. Heb. 11. 4.
ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ 2 Chron. 24. 21, 22.
αἵματος Ἄβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου
υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ
36 θυσιαστηρίου. Ἀμὴν λέγω ὑμῖν, ὅτι ἥξει ταῦτα πάντα ἐπὶ
37 τὴν γενεὰν ταύτην. [z] Ἱερουσαλὴμ, Ἱερουσαλήμ! ἡ ἀπο- z Luke 13. 34, 35.
κτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλ- 2 Esdr. 1. 30.
μένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα Deut. 32. 11, 12.
σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς
38 πτέρυγας, καὶ οὐκ ἠθελήσατε; Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος

xiii. 52. xxii. 31. Mark xii. 24. We may, however, with Euthym. and Fritz., refer it to ver. 32, διότι (says Euthym.) μέλλετε πληρῶσαι τὸ μέτρον τῆς κακίας τῶν πατέρων ὑμῶν.

— προφήτας—γραμματεῖς.] Our Lord here applies to his Apostles and their successors the titles given by the Jews to their prophets and doctors; intimating that *his messengers* (so called in Luke xi. 49.), would be as entitled to the appellation προφήτας (in the sense, *Divine Legates* and *inspired interpreters of the will of God*) as were the prophets of old; and would likewise be entitled to the appellations σοφοὺς, חכמים, and γραμματεῖς ספרים, as being thoroughly conversant in the Scriptures and Divine learning.

— ἐξ αὐτῶν.] Sub. τινάς. Ἀποκτενεῖτε. See Acts vii. 59. xii. 2.

— σταυρώσετε.] Though there is no evidence of the *crucifixion* of any Christian teacher much before the destruction of Jerusalem; yet the *silence* of history (so exceedingly brief as it has come down to us) is no proof that there were none such.

— μαστιγώσετε.] See x. 17. Acts xxii. 19.

35. ὅπως.] Render, not *ita ut*, but *ut*, or *hoc modo ut*. Fritz. well expresses the sense of the passage thus: 'Vos omnino ita agetis, ut videamini in id unicè intenti, ut omnis sanguinis justi atque insontis culpam soli sustineatis.' Αἷμα δίκαιον, for τὸ αἷμα τῶν δικαίων, as Luke xi. 50, τὸ αἷμα τῶν προφητῶν. By ἔλθῃ ἐφ' ὑμᾶς is meant figuratively, 'come against you as a witness, and convict you of being its cause.' A similar mode of expression is adduced by Wets. from Xenoph., ἥξειν μέλλοντα ἐγκλήματα ἐφ' ἡμᾶς. Ἐκχυνόμενον is, as Fritz. remarks, to be taken *generally*, so as to include both past, present, and future.

— Ζαχαρίου—Βαραχίου.] There has been much dispute as to the *person* here meant by our Lord. The various opinions are detailed and reviewed by Kuinoel and Fritz. The two alone worthy of remark are, that it was Zechariah, *or* one of the Minor Prophets. But as there is no historical testimony that Zechariah was murdered, most of the recent Commentators are of opinion that the person meant is that *Zacharias*, the *High Priest*,—who, for his having reproved the iniquities of the Jewish people, was, by the order of King Joash, slain between the sanctuary and the altar of whole burnt offerings. And though this Joash be called son of *Jehoiada*, yet it was not unfrequent among the Jews to bear *two* names; especially when, as in the present case, the names were of the same meaning.

— θυσιαστηρίου.] 'the altar for holocausts,' which stood in the Court of the Priests, before the entrance of the ναός.

36. ὅτι.] This is found in most of the best MSS. and some Versions and Fathers, with the Ed. Princ., and has been adopted by almost every Editor from Bengel to Scholz.

— ἥξει—ταύτην.] By ταῦτα πάντα are meant 'all these crimes;' and ἥκειν, or, as in the former verse, ἐλθεῖν ἐπί τινα here signifies 'to come upon any one,' 'to be visited upon any one,' namely, to bring down punishment on his head.

37. Our Lord here, I apprehend, turns from the Scribes and Pharisees to the people at large, the οἱ ὄχλοι mentioned at xxiii. 1.

— ἡ ἀποκτείνουσα.] Erasmus well points out the *permanent action* (as referring alike to past, present, and future) denoted by this use of the present tense.

— αὐτὴν,] for ἑαυτὴν or σεαυτήν. So I read, instead of the Stephanic αὐτὴν, with the Edit. Princ., Beza, Schmid, Griesbach, and Fritz. There is no occasion to recur to the figure whereby a transition is made from the second to the third person; which would here be very awkward.

— τέκνα.] The word is often used thus, figuratively, of the *inhabitants* of a city, both in the Scriptural and the Classical writers.

— ἐπισυναγαγεῖν.] The ἐπι is not, as the Commentators imagine, pleonastic, but signifies *to*: the meaning being 'to draw together *to any one*.' A metaphor derived from a hen's sheltering her brood under her wings; with which have been compared various passages of the Greek Poets; the most apposite is from Eurip. Herc. Fur. 71, οἱ Ἡρακλεῖοι παῖδες, οὓς ὑπὸ πτεροῖς Σώζω νεοσσοὺς, ὄρνις ὡς, ὑφειμένη.

— ἠθελήσατε.] The plural here has reference to the plural *implied* in Ἱερουσαλὴμ, which means *inhabitants* of Jerusalem, an idiom frequent both in the Scriptural and Classical writers.

38. ἀφίεται ἔρημος.] Prophetic present put for future. I would compare Josephus, Bell. i. 32. 2, δαίμων τις ἐξερημοῖ τὸν ἐμὸν οἶκον.

— οἶκος.] Commentators are not agreed whether this is to be taken of the *Temple*, or of the

a Ps. 118. 26. supra 21. 9. ὑμῶν ἔρημος. ᵃ Λέγω γὰρ ὑμῖν· Οὐ μή με ἴδητε ἀπ' 39
ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου.

MK. LU.
13. 21.
1 5 XXIV. ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ 1
ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ
2 6 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ 2
βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε
3 λίθος ἐπὶ λίθον, ὃς οὐ [μὴ] καταλυθήσεται. Καθημένου δὲ 3
αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μα-
4 7 θηταὶ κατ' ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται;

whole Jewish nation, especially its *metropolis*; as in Latin *domus* for *patria*. And yet where, it may be asked, is the Temple called *their* house? Wherever it is called *house*, it is *God's* house. Whereas the expression *house of Israel*, and house of Judah, and David for Judæa, is frequent in the New Test., and occurs also at Matt. x. 6. And when we consider that the sense is more *extensive* (so as to include the other) and better suited to the context, there is every reason to prefer it. Such, indeed, is undoubtedly the meaning, if, as seems highly probable, our Lord had here in mind the words of David, Ps. lxix. 26: 'Let their habitation be void;' which is confirmed by the Psalm's having reference to the sufferings of Christ at the hands of the Jews, and is also proved by Luke xxi. 20, ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

39. οὐ μή με ἴδητε—Κυρίου.] Some Commentators think that by this our Lord meant to predict his removal from them, until the destruction of Jerusalem; which is in the next Chapter designated under the name of 'the coming of the Lord.' And they render the words ἕως ἂν εἴπητε, 'until ye might say,' i. e. 'would have reason to say.' There is indeed something to countenance this view in the actual state of Judæa at that period, as recorded by Josephus, Bell. J. vii. 36. But such a sense of ἕως ἂν εἴπητε is strained; and the interpretation is otherwise liable to some serious objections. Greatly preferable is that of Chrysost. and others, who take the *coming* here spoken of to mean the *second* coming of our Lord to judgment at the end of the world. Thus by *ye* will be meant the *Jewish nation*. That the great bulk of the Jews will, ere that awful catastrophe, be brought to acknowledge that Messiah whom their ancestors rejected, we are taught by the sure word of prophecy. See Grotius, Doddridge, and Scott. Those who adopt this interpretation maintain that ἀπ' ἄρτι should be rendered 'after a while,' i. e. after the ascension. But that sense is destitute of proof, and indeed unnecessary, if ἴδητε be taken (with Koecher) of *familiar intercourse* as a teacher; for our Lord had, with the present address, closed his *public* ministry. Εὐλογημένος ἐν ὀνόμ. Κ. &c., was the form by which the Messiah (usually styled ὁ ἐρχόμενος, &c.) was to be addressed at his coming.

XXIV. 1. Our Lord having finally departed from the Temple, and closed his public ministry with the awful reproofs and predictions of the present Chapter, his disciples, adverting to what he had said, were pointing with wonder and pride to the magnificent stones of the Temple, and seemed to say, 'Is it possible that such a noble edifice should be *utterly* destroyed?' Indeed, the destruction of the Temple was, in the minds of the Jews, viewed as coeval only with the *end of the world*, or at least that modification in its constitution, which they supposed would take place at the coming of the Messiah.

2. εἶπεν αὐτοῖς.] Mark makes the words an answer to an address of one of the disciples, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. In the passage of Luke it is: τίνων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, &c.

— οὐ βλέπετε.] Several MSS. and Versions are without the οὐ, which is marked as probably to be omitted by Griesb. and others, and cancelled by Fritz. But the MS. evidence *for* it is incomparably stronger than that *against* it; and had it not been in the text from the first, who would have thought of inserting it? for, when away, the same sense arises. But why (it may be asked) should the οὐ have been *removed*? I answer, because it is not employed agreeably to the Classical usage, and because it is not found in the parallel passage of Mark. The μὴ just after, in the last clause of the sentence, is justly rejected, on the strongest evidence, external and internal, by the unanimous voice of the Editors and Critics. It probably arose from the οὐ μὴ just before.

— οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον.] A proverbial and seemingly hyperbolical expression, denoting utter destruction; but which was, as we find from Josephus (Bell. Jud. vii. 1, 1,) Eusebius, and the Rabbinical writers, fulfilled almost to the letter. See Luke xix. 43, 44. The words ὃς οὐ καταλυθήσεται are added, to strengthen the preceding. And καταλ. has reference to the dissolution of the cement of the stones, and perhaps to the iron fastenings soldered with lead. (See Josephus, p. 702. l. and Thucyd. i. 93.) So Catullus, cited by Wets. 'Urbis Dardaniæ Neptunea *solvere vincla*.'

Thus, as in the *building* of the Temple, stone was said to be put upon stone (Hag. ii. 15.), so, in the *destruction*, it is predicted that one stone shall not be left upon another. [*Comp.* 1 Kings ix. 7. Mic. iii. 12. Jer. xxvi. 18.]

3. πότε ταῦτα ἔσται;—τοῦ αἰῶνος;] The Commentators are much divided in opinion as to the intent of this inquiry; and not less than four different hypotheses of interpretation have been

MK. LU.
καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας 13. 21.
4 τοῦ αἰῶνος; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέ- 5 8
5 πετε μή τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ 6
τῷ ὀνόματί μου, λέγοντες· Ἐγώ εἰμι ὁ Χριστός· καὶ
6 πολλοὺς πλανήσουσι. Μελλήσετε δὲ ἀκούειν πολέμους
καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα

propounded. The 1st confines the inquiry to the approaching destruction of Jerusalem. The 2d extends it to *two* questions, and includes the *second* advent of Christ in the regeneration, according to the Jewish expectation. The 3d, instead of the *second*, substitutes the *last* advent of Christ at the end of the world, and the general judgment. The 4th (to use the words of Dr. Hales, who adopts it), 'unites all the preceding into *three questions:* the 1st, relating to the destruction of Jerusalem; the 2d, to our Lord's second appearance in glory at the restitution of all things, Acts iii. 21; the 3d, to the general judgment at the end of the world.' 'The inquiry (continues he) involves three questions: 1. *When* shall these (things) be? and the *sign* when they shall happen? 2. And what the sign of thy presence? and 3. What the sign when all these things shall be concluded, or of the conclusion of the world? Mr. Townsend (in common with Chrysostom, Euthymius, and many ancient Interpreters, and also the most eminent modern ones) embraces the first (or rather *second*) hypothesis. 'From their question (he says) it appears that the disciples viewed the coming of Christ and the end of the world or age, as events nearly related, and which would indisputably take place together [and used the expression συντέλεια τοῦ αἰῶνος to designate *both.* Ed.]; they had no idea of the dissolution of the Jewish polity, as really signified by, or included in, either of these events. They imagined, perhaps, a great and awful change in the physical constitution of the universe, which they probably expected would occur within the term of their own lives; but they could have no conception of what was really meant by the expression which they employed, the coming of Christ. The coming of Christ, and the end of the world, being therefore only different expressions to denote the same period as the destruction of Jerusalem, the purport of the disciples' question plainly is, When shall the destruction of Jerusalem be, and what shall be the signs of it? The latter part of the question is the first answered; and our Saviour foretels, in the clearest manner, the *signs* of his coming, and the destruction of Jerusalem. He then passes on to the other part of the question, concerning the *time* of his coming.'

It is no easy matter to decide on the comparative claims of these two views, which are manifestly the best founded of the four. If we were to advert simply to the *intent* of the inquiry of the Apostles, and trace the remarkable *fulfilment* of the following predictions, even in minute circumstances, we could scarcely, I think, fail to give the preference to the *latter*. But Dr. Hales's has much to recommend it, in the strong bearing which very many passages have on the *last* advent and the final judgment; while Mr. Townsend's is too limited, by making our Lord's words only an answer to the inquiries of the Apostles; indeed, scarcely so much: since their *third* question must, by *implication*, be understood to have reference to that regeneration, renovation, or restitution of all things, according to their views. See Note on παλιγγενεσία supra xix. 28, and comp. Acts iii. 21. and Rom. viii. 19. Whereas there is no difficulty in supposing that our Lord, finding that the disciples had pointed to the Temple, in order to draw from him some more explicit declaration respecting the utter destruction, and in their questions had *wished* for more information than they ventured directly to ask, was pleased not only to answer their question, but to give them such further information, on an awful topic closely connected with that of their inquiry, as would be most important, both for *them* to know, and, through them, his disciples of every age. So that, as the prediction concerning the destruction of the Temple arose naturally out of the train of passing circumstances, so, it should seem, did the awful predictions in this and the next Chapter arise out of the limited interrogatories of the Apostles. It may be observed, that the information as to the *last advent* and general judgment being *superadded* to the information in reply to their question, is, as might be expected, in a great degree, given *last* (xxv. 31—46); yet there are many allusions to it in the *preceding* matter, which *chiefly* concerns the event of the second advent *to judgment;* and in some passages the two predictions are so closely interwoven together, and the expressions and imagery are so applicable to the day of judgment, that we might almost say that a kind of *secondary* sense must be admitted; which, as Mr. Horne has observed, is not unfrequently found in the prophetical writings, where two subjects, a principal and a subordinate one, are carried on together. This principle will, if I mistake not, afford a clue to guide us in our greatest difficulties as to the interpretation of this obscure and mysterious portion of Scripture.

4. βλέπ. μή τις πλαν.] A form of earnest caution, as in Eph. v. 6. Col. ii. 8. 2 Thess. ii. 3.

5. ἐπὶ τῷ ὀνόματί μου] i. e. assuming the name and character of Messiah. Between these and the false *prophets* at ver. 11, a distinction must be made. Of the former were Simon Magus, Dositheus, and Menander, and perhaps those adverted to by Joseph. B. J. i. 2. Of the latter were Theudas, Barchochebas the Egyptian, and many other impostors mentioned by Josephus. Luke adds another circumstance: καὶ ὁ καιρὸς ἤγγικε.

6. πολέμους.] Wetstein cites, in illustration, Joseph. Ant. 18, 9, 1, and on ἀκοὰς πολ. Joseph. Ant. 20, 3, 3, 4, 2; Bell. Jud. 2, 16, 1, 1, 2. [*Comp.* Jer. iv. 27; v. 10, 18.]

— ὁρᾶτε, μὴ θροεῖσθε.] So Fritz. rightly points (with Steph.), remarking that ὁρᾶτε μὴ would signify *videte, ne,* and require θροῆσθε.

— δεῖ—γενέσθαι.] This is referred by the

MK. LU.
13. 21. γενέσθαι· ἀλλ' οὔπω ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ 7
8 10 ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται
9 11 λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους. πάντα δὲ 8
12 ταῦτα ἀρχὴ ὠδίνων. Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, 9
13 17 καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
τῶν ἐθνῶν διὰ τὸ ὄνομά μου. Καὶ τότε σκανδαλισθήσονται 10
πολλοί· καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλή-
λους· καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανή- 11

earlier modern Commentators to the *counsel* of God, who permits evil, to educe good therefrom. But it is better, with most recent Interpreters, to take the expression as only denoting the *certainty* of the events predicted,—the final catastrophe of Jerusalem. I would compare Polyæn. i. 32. 2. *ἀνάγκη γὰρ αὐτὰ συμβαίνειν*. Soph. Phil. 1338. *λέγει σαφῶς, ὡς δεῖ γενέσθαι ταῦτα*. *Τὸ τέλος* is equivalent to *συντέλεια τοῦ αἰῶνος* at ver. 3. Wetstein compares Hom. Il. *β*. 122. *τέλος δ' οὔπω τι πέφανται*.

7. *ἐγερθήσεται—ἔθνος*.] This is referred by Grotius, Wetstein, and Kypke, to those various wars and civil commotions with which most parts of the civilized world were then convulsed. [*Comp*. 2 Esd. xiii. 31.]

— *λιμοὶ καὶ λοιμοί*.] The words are often found conjoined in a context similar to the present; and no wonder,—pestilence usually succeeding famine (to the citations from Quint. Curt. ix. 10, and Hesiod. Op. 240, adduced by Wetstein, may be added Thucyd. i. 28.),—insomuch that *κατὰ λιμὸν λοιμὸς* grew to a proverb. See Thucyd. ii. 54.

— *σεισμοί*.] Some understand the expression metaphorically, of *civil commotions*. And so we find added in the passage of Mark, *καὶ ταραχαί*. But though such there doubtless will be, the term is, I conceive, to be understood *literally*; for, from the passages adduced by Wetstein and Kuinoel, it appears that earthquakes were then very prevalent; and such were ever regarded as portents, presaging public calamity and distress. So Herodot. vi. 98, cited by Wetstein: *Δῆλος ἐκινήθη—μεχρὶ ἐμοῦ οὐ σεισθεῖσα,—καὶ τοῦτο μέν κου τέρας ἀνθρώποισι τῶν μελλόντων ἔσεσθαι κακῶν ἔφηνε ὁ Θεός*. Plin. Hist. Nat. ii. 86. Thus it is added in the passage of Luke: *φοβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται*. [*Comp*. 2 Esd. xv. 16.]

— *κατὰ τόπους*.] The earlier Commentators interpret 'in divers places;' but the recent ones, after Beza, 'every where,' by an ellips. of *ἑκάστους*. And this method is supported by some of the ancient Versions. Perhaps, however, the true sense is throughout, place by place, 'in various places.' The words are to be referred, not to *σεισμοὶ* only, but also to *λιμοὶ* and *λοιμοί*. [*Comp*. 2 Esd. xv. 5. Jerem. xiv. 12.]

8. *πάντα δὲ—ὠδίνων*.] We must here suppose an ellipse of *μόνον*, as well as the usual one *ἔσται*; q. d. 'these are only the prelude of sorrows.' So Eurip. Med. 60. *ἐν ἀρχῇ πῆμα, καὶ οὐδέπω μεσοῖ*. *'Ωδὶν* is here (as often in the Sept. and Classical writers) used of severe affliction; lit. *throes*. [*Comp*. 2 (or 4th) Esdr. xiv. 6.] Mark adds a yet more strongly expressive caution: *βλέπετε δὲ ὑμεῖς ἑαυτούς*.

9. Our Lord apprizes them what evil treatment they would have to suffer from the enemies of the Gospel, and what difficulties from its pretended friends. Their trials from *without* are adverted to, v. 9—11, and Luke xxi. 17—19; those from *within* here at v. 12.

— *τότε*.] This may, as Rosenmuller suggests, be taken in a lax sense, for *circa ista tempora*; since the events which follow happened partly *before* the above-mentioned calamities, and partly at the *same time* with them.

— *παραδώσουσιν ὑ. εἰς θλίψιν*.] *Θλίψις* properly signifies *compression*, and fig. constraint, oppression, affliction. Here and Acts xi. 19. it denotes *persecution*; meaning that of *bonds*: as it is said in the passage of Luke: *παραδίδοντες εἰς φυλακὰς*, *carceres*. [*Comp*. supra x. 17. John xv. 20. and Jerem. xv. 4.]

— *μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν*] i. e. 'ye shall be objects of hatred to all nations.' The hostile feeling of the Gentiles to Christians is plain from various passages of the Classical writers. The true reason for this Bp. Warburton (Div. Leg., vol. ii. lib. ii. § 6.) has shown to be this, — that 'while the different *Pagan* religions sociably agreed with each other, the *Gospel* taught Christians not only, like the Jews, to bear their testimony to the falsehood of them all,—but also zealously and earnestly to urge on men the renunciation of them as a matter of absolute necessity, and as requiring them, under the most tremendous penalties, to embrace the Christian religion.'

— *τῶν ἐθνῶν*.] The *τῶν* is omitted in the common text; but it has place in very many MSS. and all the Editions up to the Elzevir (in which Wets. thinks it was omitted by a typographical error), and has been restored by Bengel, Wetstein, Matthæi, Griesbach, Knapp, Tittman, Fritz., and Scholz; rightly, I think: for *internal* as well as *external* evidence is in its favour; since it was more likely to be *omitted* than *added*. Neither the *τῶν* nor the *ἐθνῶν* are found in Mark and Luke. *Διὰ τὸ ὄνομά μου*, 'for the sake of [their profession of] my religion.' Comp. John xv. 20. xvi. 2. The correspondence of the expressions in this and the following verses up to ver. 13, to facts recorded in history, has been pointed out by Wetstein and others.

10. Of the expressions in this verse, *σκανδ.* must be understood of *apostasy* (as that of Phygellus, Hermogenes, and Demas), and *παραδ.* of the betraying of their former partners in the faith. *Μισήσ. ἀλλ.* seems to have reference to that *hatred* which would be, as is usually the case, borne by the apostates to their former companions, even when they did not betray them.

11. *ψευδοπροφ.*] namely, in the *primary* ap-

MK. LU.
12 σουσι πολλούς· καὶ, διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, 13 21.
13 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομείνας εἰς τέλος,
14 οὗτος σωθήσεται. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον 10 19
τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς
15 ἔθνεσι· καὶ τότε ἥξει τὸ τέλος. Ὅταν οὖν ἴδητε τὸ 14 20
βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προ-
φήτου, ἑστὸς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοείτω·)

plication, persons pretending to a Divine commission to preach deliverance and freedom from the Roman yoke; in the *secondary*, false teachers. [*Comp.* supra vii. 15.]

12. διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν] 'and because of the prevalence of lawlessness and iniquity of every kind.' It seems better to assign this *general* sense to ἀνομίαν, than any of the *particular* ones which are given by one or other of the Commentators. And thus it may include all the preceding.

— ψυγήσεται ἡ ἀγάπη τ. π.] 'the love of most will grow cold.' By ἀγάπη here some understand the love of God and zeal for religion; others, mutual love. The latter sense is generally adopted by the ancient and some eminent modern Commentators, and is very agreeable to the *usus loquendi*. And most true it is, that, as iniquity abounds, the exercise of love to mankind will abate; all kindly feeling being absorbed in selfish considerations: and hence the ἀστοργία ascribed by St. Paul to the heathens. The former interpretation, however (equally admitted by the usage of Scripture; ex. gr. Gal. v. 6. πίστις δι' ἀγάπης ἐνεργουμένη.) is so strongly supported by the context as to be preferable. That the ardour of many in the cause of Christ *was*, from these causes, much abated, is certain from Rev. ii. & iii.; and we might infer it from the fact of the *defection* in several Churches, attested in Gal. iii. 1. seq. 2 Thess. iii. 1. seq. 2 Tim. i. 15. Heb. x. 25. It should seem, however, that the fulfilment of this prediction is chiefly to be sought in the circumstances which shall precede the *second* advent of our Lord to *judgment*. And there is little reason to doubt that it has been fulfilling for the last century, in the increase of infidelity and heresy. See Bp. Warburton's 32d Sermon, on this text.

13. ὁ δὲ ὑπομείνας εἰς τέλος.] This many understand of the end of the Jewish œconomy, and the destruction of Jerusalem, rendering, 'shall be saved from the ruin which shall overwhelm the inhabitants of Jerusalem.' And, indeed, Ecclesiastical history informs us, that few or no *Christians* perished in Jerusalem at that catastrophe; they having timely abandoned the city. The passage of Luke xxi. 18, 19. (where it is added, 'there shall not an hair of your head perish') is also in favour of that view. But though such may be admitted, agreeably to the *primary* application (alone adverted to in Luke), yet the air of the present passage rather requires the *secondary* application, by which ὑπομ. εἰς τέλος is taken of continued perseverance in Christian faith and practice, and σωθ. of *salvation*: a view of the sense unanimously adopted by Rosenm., Kuinoel, and Fritz. [*Comp.* Rev. ii. 10. Dan. xii. 12.]

14. ἐν ὅλῃ τῇ οἰκουμένῃ.] Most Commentators understand this of the *Roman* world; i. e. the Roman Empire; for which signification of οἰκουμένη there is good authority. But as this is scarcely reconcileable with the words following, πᾶσι τοῖς ἔθνεσι, and since there is reason to think that Christianity had, at the period in question, been promulgated in countries which formed no part of the Roman Empire (see Whitby and Doddridge), it may be better to retain the ordinary sense of the expression; understanding, by a slight hyperbole, *the greater part of the then known world*. [*Comp.* Rom. i. 8. x. 18.]

— εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι] namely, as some Commentators explain, 'that the offer of salvation had been made to the Jews;' by the rejection of which they had drawn down vengeance on their heads: or rather, according to others, 'in order that all nations may know and be able to testify;' i. e. that the Jews had filled up the measure of their iniquity and obstinacy by rejecting the proffered salvation, both spiritual and temporal. Or it may simply mean, as a testimony that the Jewish economy was at an end, and the Christian dispensation established instead. And that τέλος must principally mean this, is plain from Luke xxi. 31. But as far as the prediction has reference to the *second* advent of Christ, it will require another sense, on which see Poole's Syn.

15. τὸ βδέλυγμα τῆς ἐρημώσεως.] See Dan. ix. 27; xii. 11. Here βδέλ. has (by Hebraism) the force of an adjective; as in Luke i. 48, ταπείνωσις τῆς δούλης, for δούλη ταπεινή. The sense is, the abomination causing desolation; 'the abominable desolation;' i. e. the Roman army; always abominable, as composed of heathens, and carrying idolatrous standards; but then abominably *desolating*, as being both invaders and destroyers.

— ἐν τόπῳ ἁγίῳ.] Most Commentators, from Grotius downwards, explain this 'on holy ground.' But Bp. Middleton has shown that this interpretation is ungrounded; for the phrase occurs elsewhere in the New Test. only at Acts vi. 13. xxi. 28, where it can alone be understood of the *Temple*. In the Sept. it is often used, and always of the Temple, sometimes the *Sanctum Sanctorum*. There is therefore no reason to abandon the ancient and common interpretation, 'in the Holy place,' [properly so called,] which is required by the parallel passage in Mark xiii. 14, and is confirmed by the history of the completion of the prophecy in Josephus.

— ὁ ἀναγινώσκων ν.] These words are by most supposed to be our *Lord's*, and meant to fix the attention of his hearers. But the best recent Commentators, with reason, consider them as a parenthetical admonition of the *Evangelist*, and perhaps founded on Daniel ix. 25, καὶ γνώσῃ καὶ διανοηθήσῃ. Νοεῖν signifies properly to *turn in mind*, and, from the adjunct, *to attend*.

MK. LU.
13. 21. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· ὁ ἐπὶ τοῦ 16
15 21 δώματος, μὴ καταβαινέτω ἆραι * τὰ ἐκ τῆς οἰκίας αὐτοῦ· 17
16 καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια 18
17 23 αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα- 19
18 ζούσαις ἐν ἐκείναις ταῖς ἡμέραις! Προσεύχεσθε δὲ ἵνα μὴ 20
19 γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ [ἐν] σαββάτῳ. ἔσται 21
γὰρ τότε θλίψις μεγάλη, οἵα οὐ γέγονεν ἀπ᾽ ἀρχῆς κόσμου
20 ἕως τοῦ νῦν, οὐδ᾽ οὐ μὴ γένηται. Καὶ, εἰ μὴ ἐκολοβώθησαν 22
αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς

16. Notio accuratius exornata est: tempestivè tunc ac celerrimè, qui non ante fugerit, è Judæa quilibet fugiat! atque vividior hujus notionis exornatio depingit simul tempestatis ingruentis atrocitatem. (Kuinoel.)

— τότε] i. e. 'when these things take place.' Οἱ ἐν τῇ Ἰουδαίᾳ, i. e. the inhabitants of Judæa, as opposed to those of Jerusalem.

— τὰ ὄρη.] Not only as being natural strongholds, often used as such (see Josephus, Bell. vii. 4, 3.), but because they abounded in large caverns, wherein the Jews, at times of public danger, took refuge. In this view Wetstein cites Gen. xix. 17. Jer. iv. 29. 1 Macc. ii. 28. ix. 15. Flor. iv. 10. Virg. Æn. ii. ult. Pausan. Ach. 15. Thucyd. viii. 41. Ammian. Marcell. xxvii. 12. Lucian Zeux. He might have added Ps. cxxi. 12.

17. ἐπὶ τοῦ δώματος, &c.] In this and the two following verses we have some proverbial (and perhaps hyperbolical) forms of expression, denoting the imminency of the danger, and the necessity of the speediest flight. To understand these words ἐπὶ τοῦ δώματος μὴ κατ., we must remember that it has ever been customary in the East to build the houses with flat roofs, provided with a staircase both inside and outside; i. e. at the street. By the latter way (or, as others suppose, over the roofs of the neighbouring houses, and so to the city wall) their flight is recommended to be taken.

— τά.] This (instead of the common reading τὶ), is found in all the best MSS. and the ancient Edd. confirmed by the Syr. and Coptic Versions, and many Fathers. It has also been approved by almost all the recent Editors, and received from Matthæi down to Scholz: with reason; for the common reading arose from ignorance of the nature of the more recondite expression τὰ ἐκ τ. ο., which (as Fritz. well remarks), is put for ἆραι τὰ ἐν τῇ οἰκίᾳ ἐκ τῆς οἰκίας αὐτοῦ. The ἐπὶ in ἐπιστρεψάτω has reference to οἰκίαν, which may be taken from the preceding οἰκίας. By τὰ ἱμάτια are meant the upper garments; (the cloak and coat) which husbandmen of the Southern countries have ever, when at work, laid aside, or left at home: who are then said to be γυμνοί. So Hesiod. Op. ii. 9. Γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν, Γυμνὸν δ᾽ ἀμᾶσθαι. Virg. Georg. i. 299.

19. οὐαὶ δὲ ταῖς—ἡμέραις.] In the passage of Luke is added the *reason* for earnest precaution; ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ. The prediction was (as the records of history testify) amply fulfilled.

20. προσεύχ. δὲ, &c.] A figurative mode of representing the nature of the calamity; namely, that it would be such, that they would have reason to pray for any circumstance which might mitigate its severity. [*Comp.* Luke xxi. 23, 24.]

— μηδὲ σαββάτῳ.] Because then, from the inclemency of the weather, and the bad state of the roads, travelling was very difficult; since no traveller was permitted by the Jewish Law [founded on Exod. xvi. 29.] (which was observed by the *Christians* in Judæa long after the time of the destruction of Jerusalem) to proceed further than five furlongs on that day.

The ἐν is not found in the greater part of the MSS., the Edit. Princ., and some Fathers; and is cancelled or rejected by almost every Editor from Bengel to Scholz; perhaps rightly; for internal as well as external evidence is against it. Yet it is defended by xii. 2.

21. οἵα οὐ γέγονεν—νῦν.] The best Commentators agree in considering this as a proverbial and somewhat hyperbolical mode of expressing what is *exceedingly great*, as Exod. x. 14; xi. 6. Dan. xii. 1. Joel ii. 2. Yet such were the atrocities and horrors of the siege of Jerusalem, that the words may admit of the most literal acceptation. The triple negative is most strongly emphatic. So. Heb. xiii. 5, οὐ μή σε ἀνῶ, οὐδ᾽ οὐ μή σε ἐγκαταλίπω. See also Rev. xiii. 14. At ἕως τοῦ νῦν sub. χρόνου. Νῦν for τότε is a rare use; but very agreeable to the nature and origin of the word; which being derived from νύω (cognate with νύσσω) signifies, 1. *punctum;* 2. punctum *temporis;* especially as said of time present. But when spoken *narratively* of a thing yet future as if past, it must bear a *past* sense.

22. εἰ μὴ ἐκολ.] Κολοβόω signifies, prop., to amputate, and, as applied to time, to *shorten.* So Malela, p. 237 (cited by Wetstein), τοῦ αὐτοῦ μηνὸς τὰς ἡμέρας ἐκολόβωσαν. *How* the days were shortened, we find from Josephus; whence we learn that many incidental causes combined, under Divine Providence, towards bringing about the event in question, and the deliverance.

— οὐ πᾶσα σάρξ.] A Hebraism for οὐδὲ εἷς. How literally this was fulfilled, we learn from Josephus, from whom it appears that if the siege had lasted out a little longer, the whole nation must have been destroyed. He says it was a proverbial expression in the mouths of all who escaped: εἰ μὴ ταχέως ἀπωλόμεθα, οὐκ ἂν ἐσώθημεν.

— τοὺς ἐκλεκτούς.] Meaning, the Jewish Christians then in Judæa; and, in the secondary sense, the truly pious. See Note supra xx. 16. Grotius, Markl., Kuinoel, and Fritz. observe, that there is here an allusion to the very ancient opinion, that in some cases of national calamity,

MK. LU.
23 ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. Τότε ἐάν τις 13. 21.
ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε· μὴ πιστεύσητε. 21
24 Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ 22
δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυ-
25 νατὸν, καὶ τοὺς ἐκλεκτούς. Ἰδοὺ, προείρηκα ὑμῖν. Ἐὰν 23
26 οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστί· μὴ ἐξέλθητε·
27 Ἰδοὺ, ἐν τοῖς ταμείοις· μὴ πιστεύσητε. Ὥσπερ γὰρ ἡ
ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν,
28 οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. Ὅπου
29 γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. Εὐθέως 24 25

public destruction is averted by Providence, lest the righteous should suffer with the wicked. See Gen. xviii. 23.

23. [*Comp.* Luke xvii. 23. xxi. 8.]

24. ψευδόχριστοι καὶ ψευδοπροφ.] Such as Theudas, the son of Judas the Galilean, and others mentioned by Josephus.

— δώσουσι σημεῖα μεγ. καὶ τέρ.] An interesting question here arises, whether these σημεῖα and τέρατα were really performed, or merely *professed*. The ancient and early modern Commentators, together with some recent ones, adopt the *former* opinion; ascribing the deeds to dæmoniacal agency. The *latter* view is taken by most recent Commentators; who refer to a similar use of διδόναι in Deut. xiii. 1. 1 Kings xiii. 3, 5. They may be supposed to have been chiefly various *sleights* of pretended magic produced by optical deception, simulated cures of disorders founded in artful collusion, &c. (see Hibbert on Apparitions, and Sir W. Scott on Magic); and such, in the words of St. Paul, 2 Thess. ii. 9, as were produced, κατ' ἐνέργειαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει, καὶ σημείοις καὶ τέρασι ψεύδους.

— εἰ δυνατόν.] This expression here does not imply *impossibility*, but only *extreme difficulty* in the performance of what is possible. (So Matt. xxvi. 39. Acts xx. 16. Rom. xii. 18.)

26. ἐστί.] Supply αὐτὸς or ἐκεῖνος (q. d. 'you know who'), namely, the Messiah. Comp. Luke xvii. 23. There is something *graphic* in this use of the pronoun for the appellative; which, though it had been long generally adopted of *that great* Personage, who was the object of universal expectation; yet in this case it would be employed by the lurking adherents of false Christs.

— ἐν τῇ ἐρήμῳ.] The very place where (as we find from Josephus) these impostors usually started up and abode.

— ἐν τοῖς ταμείοις.] This is not to be taken, with most Commentators, as plural for singular; but, as Schleus. and Fritz. rightly observe, the term is to be considered as denoting a *genus*;—q. d. He is in the kind of places called ταμιεῖα (i. e. secret apartments); namely, in one or other of them.

27. ὥσπερ γὰρ ἡ ἀστραπὴ—οὕτως, &c.] By this exquisite simile is represented the suddenness, celerity, and unexpectedness of Christ's advent to take vengeance on the Jews; also, some think, there is an allusion to the rapidity of the approaches of the Roman armies, and the direction of their course, from West to East. At ἀπὸ ἀνατολῶν sub. ἡλίου, (which is *expressed* in Soph. Œd. C. 1245, αἱ μὲν ἀπ' ἀελίου δυσμᾶν, αἱ δ' ἀνατέλλοντος.) the meaning is, 'it would be as useless to look to any particular quarter or place for his coming, as it would be to know from whence the lightning would next flash forth.' The *coming* here spoken of is to be understood primarily of Christ's first and figurative advent, at the destruction of Jerusalem, but also secondarily, of his final advent to judgment.

28. ὅπου γὰρ—ἀετοί.] Comp. Luke xvii. 37. The connexion of this verse with the preceding has been variously traced. But the γὰρ need not be rigorously interpreted. It may be merely *illustrative*. In this figurative simile (which seems founded on Job xxxix. 30, οὗ δ' ἂν ὦσι τεθνεῶτες, παραχρῆμα εὑρίσκονται scil. οἱ ἀετοί.) there seems an allusion to the *certainty* as well as suddenness of the destruction; the meaning being, that 'the Son of man would come (figuratively by the Roman armies) as certainly and suddenly as eagles, discerning a carcass from afar, are sure to flock around suddenly from all quarters, and pounce upon it.' To the accuracy of which representation Oriental travellers bear ample testimony. By the *eagles* are plainly meant the *Romans*,—whose standard was an eagle. Since, however, eagles, properly so called, do not feed on dead bodies,—and there were none in Palestine,—so the best Commentators suppose the bird here meant to be the *Vultur percnopterus*, or γυπαετὸς, which was by the ancients referred to the eagle genus. And assuredly the Heb. נשר denoted not only the *eagle*, but the *vulture*. Here, indeed, the mention of the latter is as apposite as that of the former would be the reverse; γυπαετοὶ being proverbially fond of carcasses. See Ælian de Anim. ii. 46. By πτῶμα is meant the *Jewish nation*, lying, like the fabled Prometheus, a miserable prey to the foes who were tearing out her vitals. Under the allusion, however, is couched a great moral truth,—that 'wherever there is flagrant impiety, thither will vengeance from heaven surely and suddenly light upon it.'

29. εὐθέως δὲ, &c.] 'On this and the following verses the opinions of Commentators are much divided. The ancient and early modern ones understood the expressions *literally*; referring the whole to the awful events which will precede the final catastrophe of our globe, and the day of judgment; especially as in the next Chapter and other parts of Scripture the same signs are mentioned as ushering in the last great day. But from the *connexion* here,—especially in the parallel passages of Mark and Luke,—and from the assurance contained in them *all*, 'this generation shall not pass away till all be fulfilled,' the most

MK. LU.
13. 21. δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτι-
25 σθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ
26 ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν
26 27 οὐρανῶν σαλευθήσονται. Καὶ τότε φανήσεται τὸ σημεῖον 30
τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται
πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν Υἱὸν τοῦ ἀν-
θρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυ-
νάμεως καὶ δόξης πολλῆς. Καὶ ἀποστελεῖ τοὺς ἀγγέλους 31

eminent of the later modern Commentators have been induced to refer the passage to *the signs accompanying the destruction of Jerusalem* and the Jewish state. 'As (say they) our Lord has from v. 15. shown by what signs his disciples might know that the destruction of the Temple and city was at hand, so now he, in prophetic imagery, depicts the total ruin of the Jewish state.' They consider the language as highly figurative, understanding by the darkening of the sun, &c. the ruin of states and great personages. The *appearance of the sign of the Son of man* they take to denote the subversion of the Jewish state; and the *gathering together of his elect* they refer to the gathering of the Christian Church out of all nations. All which is very agreeable to the Prophetic style; for as in ancient Hieroglyphic writings (observes Bp. Warburton) the sun, moon, and stars were used to represent states and empires, kings, queens, and nobility; and their eclipse or extinction denoted temporary disasters, or entire overthrow; so the Prophets, in like manner, call kings and empires by the heavenly luminaries. Stars falling from the firmament are employed to denote the destruction of the nobles and other great men. See Is. xiii. 10. xxiv. 23. li. 6. lx. 20. Ez. xxxii. 7. Dan. viii. 10. Esth. viii. 16. Jer. iv. 23. xv. 9. Joel ii. 10, 13, 31. iii. 15. Amos viii. 9. Apoc. vi. 12. sq. Insomuch that, in reality, the prophetic style seems to be a *speaking hieroglyphic*. And as our Lord here sustained the character of a prophet, so he vouchsafed to employ prophetic imagery. Of similar figurative language many examples, too, have been adduced from the Greek writers. See Wetstein. Since, however, the expressions of the present passage admit of explanation according to *each* of the above views, it may be safer to unite both interpretations; one, that which respects the destruction of Jerusalem, as the *primary*; the other, as the *secondary* sense, by way of accommodation, to the destruction of the universe. According to the latter view, οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ is to be understood of the falling of the heavenly bodies from the apparent concave sphere in which they are fixed; of course producing 'darkness which may be felt.' As far as regards the *former*, we may compare Homer Od. υ. 356. ἠέλιος δὲ Οὐρανοῦ ἐξαπόλωλε, κακὴ δ' ἐπιδέδρομεν ἀχλύς. Statius Theb. x. sub init. Pluraque laxato *ceciderunt sidera cœlo*; and, above all, Is. xxxiv. 4. (which was probably had in view by our Lord, as it was by St. John, Rev. vi. 12, 13.) καὶ τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἑλιγήσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἄστρα πεσεῖται, where the same *double* sense likewise subsists and is recognised by Bp. Lowth. Αἱ δυνάμεις τοῦ οὐρανοῦ is an expression frequent in the Sept., to denote the heavenly bodies. There is no vain repetition, but a strong emphasis intended by the expression of the same thing in other words; or there may be a *hysteron-proteron*; q. d. 'they will be tossed to and fro, and will then fall.' Σαλεύεσθαι is used properly of the tossing to and fro of ships at anchor (see Thucyd. i. 137.); but also of any other tossing.

30. τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθ.] The τὸ σημεῖον is by Wolf, Rosenmuller, and Kuinoel supposed to be put pleonastically, since it is not found in Mark and Luke. But though it might be dispensed with, it adds something to the sense. We *may*, with some, suppose an allusion to the *sign from heaven* required. See supra xvi. 1. But it should rather seem that τὸ σημεῖον merely means the *visible appearance*; q. d. 'then shall be seen the visible appearance of the Son of man,' i. e. then shall the Son of man visibly appear (agreeably to what the Jews understood from the prophecy in Dan. viii. 13.), and shall give manifest evidences of his power, by taking vengeance on the Jews. The *secondary* application is obvious. In αἱ φυλαὶ τῆς γῆς, too, we may discern a double sense; the *primary* one to denote the inhabitants of Judæa, (who would have cause enough to lament for the calamities coming upon them. See Luke xxiii. 28. and comp. Zech. xii. 12.) the *secondary* sense in order to intimate, that the nations of the world will wail (see Matt. xi. 17. and Note) when Christ comes to judgment. In ἐρχόμενον ἐπὶ τῶν νεφελῶν we have gorgeous imagery, seemingly assimilated to the character of *Hebrew poetry*, to designate majesty of approach, as referred to in δόξης πολλῆς. Yet the *literal* sense seems required by the assurance of the Angel at our Lord's ascension, οὕτως (meaning, in clouds) ἐλεύσεται (return) ὃν τρόπον ἐθεάσασθε πορευόμενον εἰς τὸν οὐρανόν· this evidently referring more especially to our Lord's coming at the *last day*. The expression δυνάμεως may have reference to the power manifested in the final destruction of Jerusalem, or, in the *secondary* sense, as shown in the destruction of the universe (2 Pet. iii. 7, 10, 12.), the raising of the dead, and the other events of the last great day, all evincing 'power and great majesty.'

31. καὶ ἀποστελεῖ τοὺς ἀγγέλους, &c.] Here, as before, much diversity of interpretation exists; which, however, might have been avoided, by a reference to the above-mentioned two-fold application, which even those who recognised it before seem here to forget. The application of the words to the *final* advent of our Lord (here principally intended) is too obvious to need pointing out. But neither ought the advent of our Lord at *the destruction of Jerusalem* to be kept out of

MK. LU.
αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· καὶ ἐπισυνάξουσι 13. 21.
τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων
οὐρανῶν ἕως ἄκρων αὐτῶν.
32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη 28 29
ὁ κλάδος αὐτῆς γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφυῇ, 30
33 γινώσκετε ὅτι ἐγγὺς τὸ θέρος. οὕτω καὶ ὑμεῖς, ὅταν ἴδητε 29 31
34 πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. Ἀμὴν 30 32
λέγω ὑμῖν· οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα
35 ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ ‡ παρελεύσονται, οἱ 31 33
δὲ λόγοι μου οὐ μὴ παρέλθωσι.
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν,— 32

view; for, even in that application, the words have much propriety; τοὺς ἀγγέλους αὐτοῦ denoting the preachers of the Gospel, announcing the message of salvation, and gathering those who should accept its offer from every quarter of the globe (see v. 14.) into one society under Christ, their common Head. To suppose, with most recent Commentators, that it intimates that he would send forth his angels, and by them (meaning, by his providence) gather his followers into a place of safety, involves considerable harshness; and therefore, if the first-mentioned view be not admitted, it were better to suppose that here the reference is only to the *final* advent.

The words μετὰ σάλπιγγος φωνῆς (to be construed μετὰ μεγάλης φωνῆς σάλπιγγος) are by most Interpreters supposed to have a reference to *preaching*, as compared to the sound of a trumpet; as Is. lviii. 1. Jer. vi. 17. Ez. xxxiii. 3—6. Rom. x. 18. But there should rather seem, in both the above applications, to be a reference to the method of convoking solemn assemblies among the Jews and Gentiles,—namely, by sound of trumpet. The words ἐκ τῶν τεσσ. ἀνέμων are a Hebrew formula, denoting, 'from all quarters or regions of the globe:' for, according to Jewish ideas, the *winds* served not only to denote the *cardinal points* of heaven, but to mark the *regions* which lay in the direction of any of them. The words ἀπ' ἄκρων—αὐτῶν are also a Hebrew form, containing an emphatic repetition of the same thing. [*Comp.* supra xiii. 41. 1 Cor. xv. 52. 1 Thess. iv. 16.]

32. ἀπὸ δὲ τῆς συκῆς—παραβολήν.] Παραβολὴ here (as at supra xiii. 18. and Luke xxi. 29.) simply denotes an illustration of any thing by comparison with something else which resembles it; q. d. 'Take for your instruction the illustration, which may be derived from the fig-tree.'

There is here an answer to the inquiry, v. 3. as to the *time* of this destruction, which our Lord intimates will be as plainly indicated by the signs above mentioned, as the approach of summer is by the buds of the fig-tree. Here, for the Vulg. ἐκφύῃ, I have, with, H. Steph., Matthæi, Fritz., and Lachman, edited ἐκφυῇ. Τὰ φύλλα is (as even the use of the Article shows) not the *accus.*, but the *nomin.* to ἐκφ. (like ὁ κλάδος before); which is perfectly agreeable to propriety: for (as Matthæi observes) a *tree* is said φύειν and ἐκφύειν φύλλα, but the φύλλα are also said ἐκφύεσθαι and ἐκφυῆναι.

—τὸ θέρος] i. e. rather *Spring* than Summer, by an idiom formed on the Hebrew, in which language there are no terms to denote Spring and Autumn; the former being included under חרף, the Winter. This idiom has been generally accounted for from the equable temperature of the East; but as it occurs in the Western language, it is probably a vestige of the simplicity and poverty of primitive language. The phrase ἐγγὺς ἐπὶ θύραις is formed from two phrases blended together (for emphasis); and thus denotes the closest proximity. So Demosth. p. 140 (cited by Bos), ὑπέριδε τοῦ ἐπὶ ταῖς θύραις ἐγγὺς, οὑτωσί, sc. ὄντος. and Aristoph. Plut. 767. ἐγγὺς πρὸ θυρῶν ἐστιν. Comp. also James v. 9. Accordingly Jerusalem was destroyed about 40 years after. The Nominative at ἐστι is to be supplied from the preceding context, and therefore can be no other than ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.

33. πάντα ταῦτα.] Namely, the σημεῖα above mentioned.

34. ἡ γενεὰ αὕτη—γένηται.] Our Lord here critically *distinguishes* the time of the destruction of Jerusalem from that of his second appearance. The former is adverted to in v. 34, and the *latter* in v. 36; of which event he at v. 37, sqq. proceeds to show the uncertainty, &c. Ver. 35 is *confirmative* of the assertion at v. 34, and that by a figure usual in Scripture (as Is. liv. 10. Matt. v. 18. Luke xvi. 7.) involving a comparison with a thing the least possible; q. d. sooner would heaven and earth pass away, than his words fail, which would be more stable than the visible creation. (Dr. Hales.)

35. οὐ μὴ παρέλθ.] Render, 'can by no means pass away.' [*Comp.* supra v. 18. Is. li. 6. 2 Pet. iii. 10.]

36. This is intended as an answer to the question at v. 3. The sense of the verse will partly depend upon the *reference*, which is by most Expositors supposed to be the final advent of Christ exclusively. Yet as the words following relate partly, if not chiefly, to the destruction of Jerusalem, so must this, at least *primarily;* though, in the secondary, and more august sense, it may be referred to the day of judgment. And indeed ἐκείνη ἡμέρα is often used to denote that period; as 1 Thess. v. 4. 2 Thess. i. 10. 2 Tim. v. 4. i. 12, 18. iv. 8; whereas the expression is scarcely ever used of the destruction of Jerusalem, though a long, list of passages have been adduced by Expositors.

— περὶ δὲ τῆς ἡμέρας, &c.] Ὥρα here sig-

LU.
17. οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν—εἰ μὴ ὁ πατήρ μου μόνος.
26 Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία 37
τοῦ Υἱοῦ τοῦ ἀνθρώπου. ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις 38
27 ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες
καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβω-
τὸν, καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν 39
ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀν-
35 θρώπου. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβά- 40
νεται, καὶ ὁ εἷς ἀφίεται. δύο ἀλήθουσαι ἐν τῷ μυλῶνι· μία 41
παραλαμβάνεται, καὶ μία ἀφίεται.
12. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ Κύριος 42
39 ὑμῶν ἔρχεται. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκο- 43

nifies, not *hour*, but *time;* and by the use of ἡμέρα and ὥρα is meant, by *Hendiadys*, the precise period in question. [Comp. Zech. xiv. 7. Acts i. 7.] The τῆς is not found in many MSS., and is cancelled by Matthæi, Griesbach, Knapp, Tittman, Vater, and Scholz; but wrongly: since, as Bp. Middleton observes, the Article is required by ἐκείνης, which is *understood* from the preceding. It is also confirmed by Matt. xxv. 13. The Pesch. Syr. Version renders so that the Translator must not only have had the Article, but ἐκείνης repeated. Μου too, being, in several MSS. not found, is cancelled by Griesbach; but wrongly; since it is defended by vii. 21. x. 32. seq. xi. 27. xii. 50. xv. 13. xvi. 17. and other passages adduced by Schulz. It seems to have been omitted for no better reason than *euphony*.

In the passage of Mark it is written: περὶ δὲ τῆς ἡμέρας—οὐδὲ ὁ Υἱὸς, εἰ μὴ ὁ Πατήρ. That the Son should not know the precise time of the destruction of Jerusalem, or of the end of the world, ought not to be drawn as an argument to prove the *mere* humanity of Christ; the expression having reference solely to his *human* nature; since, though, as Son of God, he was omniscient, as Son of man he was not so. See Calvin, and Smith's Scrip. Test. ii. 331, seqq.

37, 38. The general sense is, that 'there would be a resemblance between the event in question and the catastrophe of the deluge,—both in its being, like that, sudden and unexpected (the same general intimations and warnings having been given respecting it), and also that it would find the world in the same state of unconcernedness and total absorption in the business and pleasures of the world.

There is no reason to put any strong emphasis on the words τρώγοντες and πίνοντες (still less to take γαμ. and ἐκγαμ. of lewdness and debauchery); the words being merely meant to express no more than the *security* and *levity* with which they carried on the usual pursuits of life, when on the brink of destruction. [See Luke xvii. 26. 1 Pet. iii. 20. Gen. vi. 3—5. vii. 5.]

39. οὐκ ἔγνωσαν.] Meaning, by a common Hebraism in ידע, 'they did not attend or consider,' did not care to know, though warned. Ἦρεν, 'swept away;' answering to the Heb. מחה. The Classical writers say αἴρειν ἐκ μέσου.

40. τότε δύο ἔσονται, &c.] Some take this to denote that the destruction will be as *general* as it will be unexpected; so that no two persons employed together shall both escape. Others suppose it to mean that some of both sexes shall escape, while others shall perish; implying a providential distinction. Both which views may be admitted (as merging into each other); the scope of the verses being to *illustrate* the awful nature of the catastrophe, and at the same time to intimate, that, however wide spread, it will not be without merciful exceptions. Of those in the same place and occupation some shall perish, while others will be spared.

41. ἀφίεται.] Lit. 'is let alone:' παραλ. for ἀπάγεται, 'is taken off, hurried away,' to destruction (equivalent to ἦρεν at v. 39). So John xix. 16. παρέλαβον Ἰησοῦν καὶ ἀπήγαγον, and Palæph. de Incred. § 41. τὸν Ἄδμητον ἀφίησιν, ἐκείνην δὲ συλλαμβάνει, *seizes.* This, too, is confirmed by the parallel passage of Luke xxi. 35. ὡς παγὶς γὰρ ἐλεύσεται ἐπὶ πάντας, &c. where in παγ. we have an image of sudden destruction, by which men are caught, like a beast in a trap. The general sense, therefore, as expressed in both Gospels, is, that 'the destruction will come over all the people of the country, many of whom will be swept away, while others will be allowed to escape.'

— δύο ἀλήθουσαι, &c.] The μύλων was a hand-mill with two stones, turned by two persons, generally females. At Luke xxi. 34, which is the true parallel to this verse, we have the admonition expressed even more forcibly, and adapted for every age. See the Note there.

42. γρηγορεῖτε.] Γρηγορεῖν signifies, 1. to be wakeful; 2, as here, to be watchful. Some of the best Commentators, ancient and modern, are with reason of opinion, that our Lord's discourse, as far as regards the destruction of Jerusalem, terminates at v. 41,—and that what follows, v. 42. (peculiarly applicable to the *final* advent of our Lord), forms, as it were, the *moral* of the prophecy, and its practical application to Christ's disciples of *every age.* Many of the above Expositors, too, suppose it to have been spoken upon another occasion, since Luke places it in a different connexion. But as the portion in question is applicable in *both* connexions, there is surely no reason why we should not suppose it to have been introduced *twice.* [See infra xxv. 13. Mark xiii. 33, 35.]

43. The foregoing warning to vigilance is now *pointed*, and the lesson strongly *impressed*, by the use of three parables, or parabolic illustrations,

LU. 12.

δεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν,
44 καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. Διὰ τοῦτο
καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι, ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ Υἱὸς 40
45 τοῦ ἀνθρώπου ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος 42
καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας
46 αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; Μακάριος 43
ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα
47 οὕτως. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν 44
48 αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος 45
ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν·
49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, * ἐσθίῃ δὲ καὶ
50 * πίνῃ μετὰ τῶν μεθυόντων· ἥξει ὁ κύριος τοῦ δούλου ἐκείνου 46
51 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· [z] καὶ
διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
θήσει. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

z Supra 8. 12. & 13. 42. infra 25. 30.

in the first of which the circumstance of Christ's coming being sudden and unexpected is compared (see also 1 Thess. v. 2. 2 Pet. iii. 10.) to that of a robber, who breaks into the house of a person not on his guard.

43. φυλακῇ] hour of the night, for the more general term ὥρα, found in the passage of Luke. Διορ., to be broken through, by perforating the wall. See Note supra vi. 19. Hence house-breakers were called τοιχώρυχοι.

44. διὰ τοῦτο] i. e. 'because ye are in the same situation as the householder.' [*Comp.* Luke xxi. 36.]

45. Here we have the *second* illustration, derived from the case of a *good* or a *bad* δοῦλος, or, as Luke, using a more specific term, says, οἰκονόμος; from whose account it appears that the words were spoken in answer to a question from Peter, which suggested the parable or illustration here employed. The question was (xii. 41.) Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; For the Apostles, it seems, were always fancying that they should have exemptions and privileges beyond the multitude. Now the answer is intended to correct this error. And accordingly the foregoing general admonition to Christian watchfulness is here urged as especially incumbent on those who are entrusted with any spiritual charge, as οἰκονόμοι τῶν μυστηρίων τοῦ Θεοῦ, to feed the flock of Christ. [*Comp.* 1 Cor. iv. 2.]

— τίς ἐστιν, &c.] The Commentators have been somewhat perplexed with τις, which some take in the sense *qualis* or *quantus;* while others regard it as put hypothetically for εἴ τις, of which usage they adduce examples; yet, as Fritz. shows, not to the purpose. I agree with him in regarding this (like some of those among the examples adduced) as an interrogation conjoined with exclamation. The sense may be thus expressed: 'Who, then, is that faithful and attentive servant whom,' &c. meaning, as Chrysostom observes, to express *how rare and valuable such servants are.*

— τῆς θεραπείας] 'household,' for τῶν θεραπόντων, abstract for concrete. This use is, however, almost confined to words signifying *service*, but occurs also in ξυμμαχία and πρεσβεία. Ἐν καιρῷ. Meaning, 'at the proper time;' usually *monthly.*

46. οὕτως] i. e. ὡς ἔδει, discharging his office with fidelity. [*Comp.* Rev. xvi. 15.]

47. πᾶσι—καταστήσει αὐτὸν] i. e. from being οἰκονόμος, or dispenser, he will promote him to ἐπίτροπος, treasurer, or steward, which implied *freedom.* [*Comp.* xxv. 21, 23.]

48. ὁ κακὸς δ. ἐκεῖνος.] It might seem that ἐκεῖνος has little to do here; the *bad* servant not having been yet mentioned. The word has therefore been cancelled by Fritz., as introduced from v. 46. But surely it is scarcely possible that it should have found its way into *all* the MSS. copies, both here and in Luke. The word must therefore be retained, and explained as it best may. In fact, the difficulty is occasioned, not by ἐκεῖνος, but by κακὸς, which is not found in the passage of *Luke.* Retaining, then, as we must, both ἐκεῖνος and κακὸς, the phrase is best regarded as a brief mode of expression for ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος, ὁ κακὸς, ἐν τῇ, &c.

49. αὐτοῦ.] This word is inserted, from several of the best MSS., Versions, and Fathers, by Griesbach, Knapp, Tittman, Fritz., and Scholz. All the best Editors, from Wetstein to Scholz, are agreed on the reading ἐσθίῃ καὶ πίνῃ, for ἐσθίειν and πίνειν, which has the strongest evidence of MSS., Versions, and Fathers, and is required by one of the most certain of critical canons. Συνδούλους is put for the more Attic ὁμοδούλους.

51. διχοτομήσει αὐτόν.] On the interpretation of διχοτ. there has been no little difference of opinion. The explanations, 'will turn him away,' or 'will confiscate his goods,' are alike unauthorized and jejune: nay, inconsistent with the parallel passage of Luke. Most Commentators explain the word *literally*, of the dreadful punishment in ancient times, of *being sawn asunder;* of which see some proofs and illustrations in Recens. Synopt. Yet, as the sufferer seems, in the words following, represented as *surviving* the punishment, that cannot well be admitted. Heumann,

a Rev. 19. 7.

XXV. [a] Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν 1
δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν,
ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. Πέντε δὲ ἦσαν ἐξ 2
αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί. Αἵτινες μωραὶ, λα- 3
βοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' * ἑαυτῶν ἔλαιον·
αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ 4
τῶν λαμπάδων αὐτῶν. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύστα- 5

Doddridge, Rosenmuller, and Kuinoel take it in a metaphorical sense, to denote, by a certain figure, the infliction of a *most severe flagellation.* So Hist. Susannæ v. 35. *σχίσει σε μέσον.* & 39. *πρίσαι σε μέσον.* Also Arrian, Epict. iii. 22. 2. (of a disorderly servant), *ἐπιστραφεὶς δὲ ὁ κύριος, καὶ ἰδὼν αὐτὸν σοβαρῶς διατασσόμενον, ἑλκύσας ἔτεμεν.* Thus also the word *δέρειν*, which properly signifies to *flay*, generally denotes only to *scourge severely*. And so, it may be observed, as confirmatory of the above interpretation, we have added just after, in the passage of Luke, that 'the servant who knew his master's will, and yet prepared not himself, nor did according to his master's will, *δαρήσεται πολλάς.*'

With respect to what follows, *τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει* (meaning, 'will place him in the same situation with hypocrites.' Comp. Ps. xlix. 18. Sept.) we must understand it to imply, 'when he survives the punishment;' which many would *not*. In the next words there is an allusion to the general treatment of delinquent slaves, whose miseries are feelingly alluded to in *κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.*

The meaning, then, of the passage seems to be: 'As he will miserably scourge him, and consign him to the woeful abode of incorrigible criminals, *so* will the Lord consign the wilfully disobedient disciple to the abode of hypocrites,' namely, as the Jews universally acknowledged, HELL.

XXV. The two Parables which follow (vv. 1—13, 14—30.) are intended to carry on the subject treated of in the latter part of the preceding chapter (this being one continued discourse on the Mount of Olives, in sight of the Temple). That subject was, in a more especial sense, the coming of Christ at the day of Judgment, or, what is tantamount to it, the hour of death. And the object of both is to warn men of the necessity of being always prepared to meet their Judge. Accordingly, at the close of these parables there is a transition to the subject of the *general judgment only*. The scope of the *first* parable is to inculcate the necessity of continued vigilance, constant prayer, and perseverance in every good work; and it is especially designed to discourage all trust in a late repentance. It is founded on the circumstances which attended the celebration of *marriage* among the Jews, with whom it was usual for a procession of females to grace the nuptial ceremony.

1. *τότε ὁμοιωθήσεται*, &c.] 'may be likened,' 'will resemble,' q. d. so it shall be when the Son of man returns to judgment, as it was in the case of ten virgins at a marriage ceremony.

The parable which follows (as Mr. Greswell observes) was intended to be as applicable to the moral probation and moral responsibility of all who agreed in the character of *Christians in general*, as the parabolic allegory which had preceded, to those of the ministers of religion in particular.

— *δέκα.*] This has been regarded as a certain for an uncertain number. Yet some *certain* number was likely to be used; and ten was a round number much in use among the Jews.

— *λαμπάδας*] i. e. rather *torches* than lamps; and, as appears from a Rabbinical writer in Lightfoot, composed of a piece of iron wrapped round with old linen and moistened with oil.

— *ἐξῆλθον εἰς ἀπάντ. τ. ν.*] A difficulty exists as to the *going out* here spoken of, which Rosenm. and Kuinoel endeavour to remove by understanding the verb of *intention*, not of action. Grotius has recourse to a philological device, supposing the figure Prolepsis. Both methods are alike inadmissible. The difficulty is thus handled by Mr. Greswell, vol. v. p. 453: 'That they must not be supposed to go forth directly to meet the bridegroom, nor consequently to the place where he was, appears from the result; that they must be supposed to go forth to some quarter different from that whence they set out, and some quarter where they might expect to meet with the bridegroom at last, follows from the necessity of the case. We may presume, then, that the place to which they are supposed to go, is the house of the bride.' A solution evidently formed on that proposed by myself in Recens. Synop., that there were *two* goings forth; *one* to a certain distance on the way from the bride's house; namely, some friend's house by the way; the *other* from thence, when, on the bridegroom's party being announced, they move forward to meet him. The same view has been likewise adopted by *other* recent Commentators. Whether Mr. Greswell has *improved upon*, while he has borrowed my solution, is, I think, very doubtful. How the preliminary assemblage of the virgins, from their houses respectively, to attend on the bride, can be supposed to be adverted to in the words *ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου*, I am at a loss to see. After all, however, there is perhaps no occasion to suppose two goings forth, since, strictly speaking, the narrative has not even commenced at v. 1; the thing being spoken of only in a *general* way; q. d. that the case in question bears a close resemblance to that of a marriage party of virgins going forth to meet the bridegroom.

3. *φρόνιμοι—μωραί.*] The former are called *wise*, and the rest foolish, with respect to their *providence* or *improvidence*.

— *ἑαυτῶν.*] This, for *αὐτῶν* is edited by Scholz, from many of the best MSS.

4. *ἀγγείοις*] flasks. So Numb. iv. 9, *ἀγγεῖα τοῦ ἐλαίου.*

5. *ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον*] 'they all became drowsy' (lit. nodded) and began to sleep.

6 ξαν πᾶσαι, καὶ ἐκάθευδον. [b] Μέσης δὲ νυκτὸς κραυγὴ γέ- b Supra 24. 31.
γονεν· Ἰδοὺ, ὁ νυμφίος ἔρχεται! ἐξέρχεσθε εἰς ἀπάντησιν
7 αὐτοῦ! Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκό-
8 σμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις
εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες
9 ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι·
Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε [δὲ] μᾶλλον
10 πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. [c] Ἀπερχο- c Luke 13. 25
μένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι
εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκλείσθη ἡ θύρα.
11 Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· d Supra 7. 23.
12 Κύριε, κύριε, ἄνοιξον ἡμῖν. [d] Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν e Supra 24. 42. Mark 13 33, 35.
13 λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. [e] Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε Luke 21. 36. 1 Cor. 16. 13.
τὴν ἡμέραν οὐδὲ τὴν ὥραν, [ἐν ᾗ ὁ Υἱὸς τοῦ ἀνθρώπου 1 Pet. 5. 8. Rev. 16. 15.
14 ἔρχεται.] [f] Ὥσπερ γὰρ ἄνθρωπος, ἀποδημῶν, ἐκάλεσε τοὺς f Luke 19. 12.

6. *μέσης νυκτός.*] So *ἡμέρας μέσης* in Acts xxvi. 13; a later form for *μέσον ἡμέρας* or *μεσοῦσα ἡμέρα*. *Κραυγή.* Namely, of those sent forward to announce the approach of the bridegroom.

7. *ἐκόσμησαν*] for *κατεσκεύασαν*, which is used in the Sept., though the same Hebrew word, הטיב, is by the Sept. used both for *κοσμεῖν* and *ἐπισκευάζειν*. The sense is, *ornarunt*, 'put them in order,' made them fit for use, as the Æthiopic Version expresses it.

8. *σβέννυνται.*] Render, 'are going out.'

9. *μήποτε οὐκ ἀρκέσῃ*, &c.] Here is evidently an ellipsis; which Rosenm., Schleus., and Kuinoel would supply by *οὕτω*; taking *μήποτε* in the sense *perhaps.* So Josephus, Ant. xv. 4, 3, *καὶ μήποτε τοῦτο ἐκείνου χεῖρον.* The sense, however, is feeble, and the proof of it insufficient. It is better with Erasmus, Wolf, and Elsner, to suppose an ellipsis of *σκοπεῖτε*, or *ὁρᾶτε*, or (what Fritz. proposes) *φοβούμεθα* or *δεδίαμεν.* Or, rather, with Euthym., Pisc., Grotius, and the framers of our English Version, of the negative particle, or some negative phrase. The negative seems omitted *verecundiæ gratiâ;* the ancients attaching some kind of *shame* to denying a request. Though, in the present case, as the request was unreasonable,—so the denial was perfectly justifiable, and indeed unavoidable; since the oil which the prudent virgins had taken with them would probably be no more than sufficient for themselves; and consequently to have shared it with the others would only have rendered it insufficient for *all*, and thus have occasioned the non-attendance, and exclusion, of all.

— *πορεύεσθε*, &c.] This seems to have been a common mode of expression, used to those who asked what could not be spared, and, of course, forms merely an ornamental circumstance. The *δὲ* before *μᾶλλον* is cancelled by Griesbach and Scholz from several MSS.; but wrongly; since the current of authority runs the other way, and the *usus loquendi* of Scripture is adverse; ex. gr. x. 6, 28. Luke x. 20.

10. *αἱ ἕτοιμοι*] 'those who were ready.' This absolute use of *ἕτοιμος* with *persons*, as Matt. xxiv. 44. Luke xii. 40, is very rare.

12. *οὐκ οἶδα ὑμᾶς*] i. e. 'I do not recognize you as among those who accompanied me and my spouse;' or, regarding it as a common form of repulsion, 'I know nothing about you.'

13. *γρηγορεῖτε οὖν*, &c.] An admonition containing the great *fundamental truth* which it is the purpose of the whole parable to inculcate, and with reference to which all its minuter parts are to be considered. The words *ἐν ᾗ ὁ Υἱὸς τοῦ ἀνθ. ἔρχεται* do not appear in several good MSS., most of the Versions, and some Fathers; and are cancelled by Griesbach, Fritz., and Scholz. They have certainly the air of an addition to fill up the sense, perhaps from supra xxiv. 42, 44. The sentence may indeed thus seem to terminate somewhat abruptly (the very reason which, we imagine, led the ancient Critics to fill up what appeared wanting); but several passages might be adduced from the Classical writers where something at the end of a sentence is left to be supplied from the context, or subject matter. *One* example may here suffice. Polyæn. p. 749. ed. Maasv.: *Καὶ οὔτε τὸν καιρὸν οὔτε τὴν ἡμέραν προέλεγον.*

14. *ὥσπερ γὰρ ἄνθρωπος*, &c.] Something here seems wanting, which Commentators variously supply. Some, by *ἡ βασιλεία τῶν οὐρανῶν*; others, by *ὁ Υἱὸς τοῦ ἀνθρώπου*; which last, from the context and character of the similitude is preferable. Yet, after all, it should seem that we have here, not an *elliptical* construction, but rather (as Grotius, Maldonati, and Fritz. say) an *Anacoluthon*, or unfinished construction; there being nothing to correspond to *ὥσπερ* in the words subsequent to it.

The parable nearly resembles that of the *Pounds* at Luke xix. 12; though there are several points of dissimilarity, on which see Greswell. It is meant still further to illustrate the manner in which Christ will deal with men at his return to judgment. Or to enter more particularly into its nature, there are, Mr. Greswell thinks, two histories combined therein; the first comprehending the five first verses; the second continuing to the

ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ·
καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν· ἑκάστῳ 15
κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως. Πορευθεὶς 16
δὲ ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ
[g] 2 Pet. 3. 18. ἐποίησεν ἄλλα πέντε τάλαντα. [g] Ὡσαύτως καὶ ὁ τὰ δύο, 17
[h] Ecclus. 20. 30. ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. [h] Ὁ δὲ τὸ ἓν λαβὼν, ἀπελθὼν 18
ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου
αὐτοῦ. Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων 19
ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. Καὶ προσελθὼν ὁ 20
τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τά-
λαντα, λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε,
[i] Supra 24. 47. ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. [i] Ἔφη [δὲ] αὐτῷ 21
Luke 22. 29, 30. ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς
πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν
τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα 22
λαβὼν, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα
δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἔφη αὐτῷ ὁ κύριος 23
αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς,
ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ
κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς, 24
εἶπε· Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων

end; one containing a scheme of *probation;* the other one of *retribution;* one preparing the way for the other; and of course the latter economy forming the principal subject of the parabolic narrative.

— ἀποδημῶν] 'on taking his departure.' Or for ἀποδημεῖν θέλων.

— τοὺς ἰδίους δούλους.] If the ἰδίους be regarded as emphatic, or even very significant, it will mean (as Greswell explains) 'his own peculiar servants,' meaning a certain number opposed to the rest of his household, implying, as Wetstein explains, such as he judged fittest for such a trust. This, however, is liable to objection. And it should rather seem that ἰδίους is here used simply for the possessive pronoun, as often both in the Sept. and the New Test., ex. gr. Job vii. 10. Prov. xxvii. 8. Matt. xxii. 5. Tit. ii. 5. 1 Pet. iii. 1, 5. And as the ancient Versions confirm this, there can be little doubt that it is entitled to the preference, especially as in the Parable of the Pounds we have δούλους ἑαυτοῦ, not ἰδίους.

— τὰ ὑπάρχοντα] his possessions or property. On the custom see Horne's Introd.

15. κατὰ τὴν ἰδίαν δύναμιν] 'according to each one's particular capacity and ability to employ the money to advantage.' Thus it seems that masters sometimes (as is still the case in the East and in Russia) committed to their slaves some capital, to be employed in traffic; for the improvement of which they were to be accountable to them.

16. εἰργάσατο ἐν αὐτοῖς] scil. χρήματα, which is almost always *expressed* in the Classical writers. Of the elliptical phrase the only example I have there met with is Pausan. iii. 23, 2, τῆς γὰρ Δήλου τότε ἐμπορίου τοῖς Ἕλλησιν οὔσης, καὶ ἄδειαν τοῖς ἐργαζομένοις (*merchants*) δοκούσης παρέχειν. This use of ἐν is Hellenistic. A Classical writer would have used ἐπί. In this use ἐργάσασθαι signifies to invest capital, or to *make money*. Ἐποίησε, 'acquired by traffic;' a use chiefly found in the later Greek; the early writers employing κερδῆσαι, though Aristotle says χρήματα ποιεῖν, Plato ἀργύριον π. and Theophrastus ποιήσας τάλαντα ποιεῖσθαι.

18. ὤρυξεν] scil. ὄρυγμα, which is implied. See Herodot. iv. 71.

21. ἔφη δέ.] The δὲ is not found in many good MSS. and some Versions, and is cancelled by Griesbach, Tittman, Fritz., and Scholz. At ἐπὶ ὀλίγα supply κατασταθεὶς from καταστήσω following. The syntax with the Accus. (which is rare) occurs also at Heb. ii. 7.

— τὴν χαρὰν τ. κ.] Some of the best Commentators are of opinion that, in order to keep the *story* apart from the *application*, we should here take χαρ., by a metonymy of the adjunct, in the sense *banquet*. It is scarcely necessary, however, to abandon the common mode, by which, (as Chrys. and Euthym. observe,) is denoted τὴν ἅπασαν μακαριότητα, namely, the bliss prepared for them by their Lord; even that spoken of by Christ, John xvii. 24.

24. σκληρὸς] 'hard-hearted, griping,' one who exacts his due to the uttermost, ἀκριβοδίκαιος. So Josephus, Ant. vi. 14, uses it of Nabal. And so Arrian, cited by Kypke: οἱ κατοικοῦντες ἔμποροι σκληρότεροι scil. εἰσί. And Stob. Serm. p. 383, ἀνδρὶ σκληρῷ καὶ ἀπὸ παντὸς πορίζοντι. The expressions following are *for-*

25 ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· καὶ
φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε,
26 ἔχεις τὸ σόν. [k] Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· k Luke 19. 22.
Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, Jude 15.
27 καὶ συνάγω ὅθεν οὐ διεσκόρπισα· ἔδει οὖν σε βαλεῖν τὸ
ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην
28 ἂν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, l Supra 13. 12.
29 καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. [l] Τῷ γὰρ ἔχοντι Mark 4. 25. Luke 8. 18.
παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος & 19. 26. John 15. 2.

mulas, probably in common use with agricultural persons, and expressive of the habits of such persons. Though some similar ones are found in the Classical writers (so Aristoph. Eq. 392, τἀλλότριον ἀμῶν θέρος); nor are they wanting in our own language. We may render, 'reaping where thou hast not sown, and harvesting where thou hast not scattered (namely, the seed).'

25. φοβηθεὶς] i. e. 'fearing lest if I should lose the money, thou wouldst severely exact it of me,' by taking away all my substance (Kuin.) This was evidently a mere excuse; but, as Euthym. observes, the parable puts a *weak* excuse into the mouth of the slothful servant, in order to show that in such a case *no reasonable* apology can be made.

— ἴδε, ἔχεις τὸ σόν.] Formula, (says Grotius) nihil ultra debere se profitentis, as xxi. 14, ἆρον τὸ σόν.

26. πονηρὲ καὶ ὀκνηρέ.] Not 'wicked,' but 'evil.' Campbell has here an able note on the distinction between words nearly, but not quite, synonymous, as exemplified in κακὸς, πονηρὸς, ἄνομος, and ἄδικος. 'Though such words (says he) are sometimes used promiscuously, yet there is a difference. Thus ἄδικος properly signifies unjust; ἄνομος, lawless, criminal; κακὸς, vicious; πονηρὸς, malicious. Accordingly, κακὸς is opposed to ἐνάρετος, or δίκαιος; πονηρὸς to ἀγαθός. Κακία is *vice*; πονηρία, malice or malignity. This is the use of the words in the Gospel. Thus the negligent, riotous, debauched servant, supra xxiv. 48, is denominated κακὸς δοῦλος, a vicious servant. Here the bad servant is not debauched, but slothful, and, to defend his sloth, abusive. And in xx. 32, the inexorable master is called πονηρός. A malignant, that is, an envious, eye is πονηρὸς, not κακὸς ὀφθαλμός. The disposition of the Pharisees is termed κακός; and the Devil is termed ὁ πονηρὸς, not ὁ κακός.' Here, however, it should seem that πονηρὸς simply means *bad*, i. e. unfruitful, as said of one that neglects to do his duty, or does what he ought not to do. So Josephus, Ant. xvi. 9, κατηγόρει Σύλλαιον ὄντα πονηρὸν δοῦλον, &c., being an unfaithful servant, one void of fidelity.

— ᾔδεις, &c.] Said (as Euthym. and Grotius observe) by the figure *Synchoresis*: '*Be* it as you say that I am, &c., then ought you to have taken the more care not to deprive me of what is really my own. Though it were *true*, as you say, that I reap where I sow not, and you durst not risk the money in merchandize, you ought to have put it out to the public money-changers to interest; some exertions should have been made.' Against this, however, it is urged by others, that it would make our Lord *allow* that he reaped where he did not sow; which was not true. They would therefore take the sentence as an *interrogative* one,—by which it will be an argument out of the man's own mouth to condemn him, upon his own principles, for not acting suitably to his own hard conceptions of his Lord. Those Commentators, however, confound a *rhetorical* synchoresis with a *real* one, or positive admission that a thing is really true. And as to the *interrogation* which they propose, it is, to say the least, by no means necessary, and not in the manner of Scripture.

27. βαλεῖν] for διδόναι, as in Luke xix. 23; for the more Classical θέσθαι, according to the Commentators. But it may rather be said to be for καταβαλεῖν, *pay in*, as Mark xii. 42. Luke xxi. 2. So also Diog. Laert. ii. 20, τὰ βαλλόμενα κέρματα ἀθροίζειν.

— τραπεζίταις.] These discharged not only the offices of our *bankers*, in receiving and giving out money, and giving interest upon it; but also in exchanging coins, and distinguishing genuine from forged money. See Greswell, vol. iv. 447, sq.

— τόκῳ] 'interest;' lit. 'what is *produced*' by, as we say, *turning* money; which, indeed, was *originally* the sense of *usury*, i. e. the profit allowed to the lender for the use of borrowed money. However, if the term were taken in the worst sense that was ever ascribed to *usury*, it would not imply our Lord's *approbation*, since the whole (as has been before observed) is said *per synchoresin*. Κομίζεσθαι signifies to *carry off* for one's own use; and it is generally implied that the thing was before in our possession.

28. ἄρατε οὖν, &c.] These words have been by most Commentators considered as merely serving as a finish to the picture. But if the observation at v. 29 be meant (as it must) with especial reference to the preceding command, we may, as Mr. Greswell suggests, 'gather from it, not only that the good use of a trust of one kind may be expected to lead to the enjoyment of a trust, and probably a greater, of another kind; but that where many have been invested with a certain trust in common beforehand, with a view to a certain use thereof, to be requited in a certain manner to themselves, the failure of some in the use and administration of that trust, and the consequent loss of their claims to a reward on account of it, in their own person, will lead to this result in behalf of others who have made a better use of the same, that the reward which might have been earned by the former will be given, over and above their proper remuneration, to the latter.'

29. τῷ γὰρ ἔχοντι, &c.] On this proverbial saying, see Matth. xiii. 12. and Note. The words may be paraphrased, with Kuinoel, 'When any

m Supra 8. 12. & 13. 42. & 22. 13.
n Zach. 14. 5. supra 16. 27. 1 Thess. 4. 16. 2 Thess. 1. 7. Jude ver. 14. Rev. 1. 7.
o Rom. 14. 10. 2 Cor. 5. 10. Ezek. 34. 17, 20. supra 13. 49.
p 1 Pet. 1. 4, 9. Heb. 11. 16.
q Isa. 58. 7. Ezek. 18. 7. Eccl. 7. 39. James 1. 27.

καὶ ὃ ἔχει, ἀρθήσεται ἀπ᾽ αὐτοῦ. [m] Καὶ τὸν ἀχρεῖον δοῦλον 30
ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς
καὶ ὁ βρυγμὸς τῶν ὀδόντων.
[n] Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, 31
καὶ πάντες οἱ [ἅγιοι] ἄγγελοι μετ᾽ αὐτοῦ· τότε καθίσει ἐπὶ
θρόνου δόξης αὐτοῦ, [o] καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ 32
πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ᾽ ἀλλήλων, ὥσπερ
ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ στήσει 33
τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.
[p] Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλο- 34
γημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην
ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. [q] ἐπείνασα γάρ, 35

one does not properly use gifts bestowed, or benefits received, even these are taken from him. But to him who rightly employs them, *more* are given, as rewards of his good management.'

30. ἀχρεῖον.] This is, by the best Commentators in general, taken as put for ὀκνηρόν; as Tob. iv. 13. An opinion supported by the Syr. and Pers. Versions, and countenanced by v. 26. Such, however, would be rather a paraphrase than version. It should seem to mean what we call *good-for-nothing*, as said of any thing or person producing more harm than good. And so the expression is taken in the Æthiopic and Arabic Versions. Thus, it may be noticed, ἀχρεῖον in Eurip. Supp. 299. is explained by Markland *damnosum*. And in this manner ἀχρεῖος is used in Hom. Il. β. 269, where see Clarke's Note.

— σκότος τὸ ἐξώτερον.] Corresponding to the *Tartarus* of the Heathen mythology. Of the same kind is the expression at 2 Pet. ii. 17. ζόφος τοῦ σκότους.

31. ὅταν δὲ ἔλθῃ, &c.] After pressing the warnings inculcated in the preceding parables, our Lord now, with inexpressible majesty and solemnity, proceeds to advert to the *great day of retribution* itself, in a description which represents, 1. the extent, i. e. the universality of the judgment; 2. the *methods* with which it will be carried on; 3. the *place* and *circumstances*. Whence (in the words of Dr. Smith, Script. Test. vol. ii. 257.) we learn, that 'he will discriminate men's moral state, amidst the complicated varieties of human character; will estimate their actions by an infinitely penetrating development of their motives; will, accordingly, by an infallible decision, completely and for ever separate them one from another.'

The imagery is partly derived from the solemn mode of administering justice in the East (see Ps. ix. 5—9. Is. vi. 1. lxvi. 1. Dan. vii. 9.), and partly there is a pastoral metaphor (frequent in Scripture) derived from the ancient Eastern custom of keeping the sheep separate from the goats.

— θρόνου δόξης α.] for θρόνου ἐνδόξου. The ἅγιοι before ἄγγελοι is not found in several MSS., and is cancelled by Griesbach and Fritz., as having been introduced from the parallel passage of Mark; but it is retained by Wetstein, Matthæi, and Scholz. The point is doubtful; but the quarter from whence the omission proceeds is suspicious.

32. πάντα τὰ ἔθνη.] Meaning, both Jews and Gentiles, both quick and dead. In opposition to the Jewish notion, that the *Gentiles* would have no part in the resurrection.

— ἀφοριεῖ αὐτοὺς—ἐρίφων.] Meaning (by a brief mode of expression) will separate, among those nations, the bad Christians from the good. So xiii. 49. ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων. Sheep and goats are apt emblems of the dispositions inherent in each respectively. Also, as sheep were more valuable than goats, they would, in an allegory wherein the Messiah and those whom he was to guide are compared to a shepherd and his sheep, fitly represent, the former, those *accepted*, and the latter, those *rejected*.

33. ἐκ δεξιῶν—ἐξ εὐωνύμων.] Here there is thought to be an allusion to the Jewish custom (adverted to by Maimonides and others) of placing in the Sanhedrim the *acquitted* on the right hand, and the *condemned* on the left. But I have proved in Recens. Synop. that, among the ancients generally, whether Jews or Gentiles, *approbation* was denoted by placing on the right hand; disapprobation, by placing on the left, and consequently the right and left situations were respectively emblematical of eternal bliss or eternal misery.

34. ὁ βασιλεύς.] So called, it is said, as then exercising the highest act of kingly power, *judging*, in extreme cases. Perhaps, however, the term is rather used in accordance with the *regal* imagery preceding, and intended to represent the high character in which Christ will then appear, as our Lord and King.

— τοῦ Πατρός.] Some supply ὑπό. But the Genit. may of itself denote the efficient cause; not to say, with Fritz., that οἱ εὐλογημένοι is in some measure a *noun*.

— κληρονομήσατε, &c.] Here it is finely remarked by Chrys., he does not say *receive*, but *inherit*, as domestic property derived from a father, and therefore that to which any one has a just title. Τὴν ἡτοιμασμένην ὑμῖν, &c. So it is said, Tob. vi. 17. ὅτι σοὶ αὕτη ἡτοιμασμένη ἦν ἀπὸ τοῦ αἰῶνος.

— ἀπὸ καταβολῆς κόσμου.] This has been thought to countenance the doctrine of *absolute decrees*. But the expression may merely be supposed to denote, by a Hebraism (what the context plainly shows it to mean), that the kingdom of heaven was *all along* prepared for those who

καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος
36 ἤμην, καὶ συνηγάγετέ με· γυμνὸς, καὶ περιεβάλετέ με·
ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε
37 πρός με. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες·
Κύριε, πότε σὲ εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα,
38 καὶ ἐποτίσαμεν; πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν;
39 ἢ γυμνὸν, καὶ περιεβάλομεν; πότε δέ σε εἴδομεν ἀσθενῆ,
40 ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε; [r] Καὶ ἀποκριθεὶς ὁ r Prov. 19. 17. Heb. 6. 10.
βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν· ἐφ' ὅσον ἐποιήσατε
ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
41 [s] Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ, s Supra 7. 23. Luke 13. 27 Psalm 6. 8. 2 Pet. 2. 4.
οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ
42 Διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα γὰρ, καὶ οὐκ
43 ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ξένος
ἤμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ
44 με· ἀσθενὴς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε
ἀποκριθήσονται [αὐτῷ] καὶ αὐτοὶ, λέγοντες· Κύριε, πότε
σὲ εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ,
45 ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; Τότε ἀποκριθήσεται
αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν· ἐφ' ὅσον οὐκ ἐποιήσατε
46 ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. [t] Καὶ t John 5. 29. Dan 12. 2.
ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν
αἰώνιον.

MK. 14. 1. LU. 22. 1.

1 XXVI. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας

should approve themselves, by the performance of those good works which invariably spring from a true faith. And, among these, those of charity, hospitality, and benevolence are especially introduced, as representatives of all the active virtues. Not that we are to understand from γὰρ that the promise of salvation belongs to these, or any *individual* virtue; the performance of other duties is implied in the specification of these great and leading ones. Comp. James i. 27, which is an excellent comment on the present passage.

35. συνηγάγετε] scil. εἰς τὸν οἶκον. The *complete* phrase occurs in 2 Sam. xi. 27. and Judg. xix. 18. The difference between the Classical and Hellenistic use is this,—that in the latter the phrase is used of *one only*; in the former, of *more than one*.

36. γυμνός.] The term here (like the corresponding one in most languages, ancient and modern,) denotes, not simply *naked*, but *without some of one's garments*, meaning, in a general way, poorly and scantily clothed.

— ἐπεσκέψασθε.] The word signifies, 1. to *look at*, survey; 2. to *look after*, implying attendance, care, and relief. Thus it is used of both the attendance of a physician, and the care or attention of a nurse or friend. Ἤλθετε πρός με, like the Latin *adire*, implies *solace* and *comfort*.

38. δὲ] '*moreover*.'

40. ἐφ' ὅσον—ἐποιήσατε.] Here we have an explanation of what was meant at vv. 35 & 36. So close is the union between Christ and his members, that he looks on whatever is done to them as done to himself, and rewards them accordingly. Comp. Matt. x. 42. This, indeed, agrees with what the Scriptures elsewhere declare, that what is done unto the poor, in relieving their wants, is done unto God himself, under whose especial care they are. Thus it is said (Prov. xix. 17.), 'he that hath pity on the poor, lendeth unto the Lord.' A sentiment not unknown to the Heathens. So Hom. Od. ξ. 57. πρὸς γὰρ Διός εἰσιν ἅπαντες ξεῖνοί τε πτωχοί τε.

41. εἰς τὸ πῦρ, &c.] Render, 'unto the everlasting fire, destined,' &c.

— αἰώνιον.] Considering the opinion of the Jews, and, indeed, of the ancients in general, as to the eternity of future punishments, our Lord's hearers could not fail to understand this word in the usual acceptation *everlasting*, rather than (as some ancient and several modern Commentators contend) in that of a very long, but *limited* duration. And this may be considered one of the strongest arguments against an interpretation so unwarranted and presumptuous.

44. αὐτῷ.] This, not found in most of the best MSS. and Versions, and some Fathers, has been cancelled by Bengel, Wetstein, Matthæi, and Scholz.

XXVI. On leaving the Temple, our Lord closed his *public* ministry on earth; and after

MK. LU.
14. 22. τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· Οἴδατε 2
ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ Υἱὸς τοῦ
2 ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνήχ- 3
θησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ
λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα·
καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ καὶ 4
2 ἀποκτείνωσιν. Ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος 5
γένηται ἐν τῷ λαῷ.
3 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος 6
τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου 7

having given his disciples privately many weighty admonitions,—especially apprizing them that he would assuredly return again to judgment, with power and great glory,—he proceeds to communicate to them the near approach of those *sufferings* by which he should 'be perfected,' (see Heb. ii. 10. & vii. 28.) and should purify unto himself a peculiar people, zealous of good works.

2. γίνεται] for ἄγεται, 'is to be celebrated' (a frequent sense of the present tense); which, however, is not only a Hebraism, but a Grecism also.

— πάσχα] 'the paschal feast.' The word is derived from the Heb. פסח *a passing by*, from פסח, to pass, pass by. And in the Sept. and the New Test. τὸ πάσχα signifies 1. the *paschal lamb*; 2. the *paschal feast*.

— καὶ ὁ Υἱός.] The καὶ is best taken *in sensu* χρονικῷ, for καὶ τότε. It is often used for ὅτε, which may admit of being resolved into καὶ τότε. That his death was near at hand, our Lord had repeatedly apprised his disciples; but he had not until now told them the exact time.

3. τότε] i. e. on the second day before the Passover. Οἱ ἀρχιερεῖς—λαοῦ. A periphrasis for τὸ συνέδριον, as that assembly is called in John xi. 47, and whose office it was to sit in judgment on false prophets.

— αὐλήν.] Αὐλὴ signifies, 1. *an open enclosure*; 2. *an area*, or *court-yard*, such as was before the *vestibule* of a large house; 3. such *an interior court* as is in the centre of Oriental houses; 4. by *synecdoche*, of part for the whole, it signified *an edifice provided with such an* αὐλή; and was a name given to the residences of kings or great persons, denoting *mansion* or *palace*.

4. δόλῳ.] The Commentators supply ἐν or σύν. But no ellipsis is necessary, since the Dative form will of itself express the instrument or means.

5. μὴ ἐν τῇ ἑορτῇ] scil. γενέσθω τοῦτο. By ἑορτῇ is meant not the *feast-day* itself, but the whole paschal *festival*. The three great festivals, indeed, were periods when notorious malefactors were usually executed, for the sake of more public example. The Sanhedrim would have waived their purpose for the present; but having so fair an opportuuity, by the offer from Judas, they embraced it.

— ἵνα μὴ θόρ. γέν.] Such as was usual at the festivals, and on the slightest cause.

6. Σίμωνος τοῦ λεπροῦ.] So called by surname, because he *had been* a leper, and had probably been cured by Christ. So Matthew was called the *Publican*, as having been such. [*Comp.* John xi. 2; xii. 3.]

7. προσῆλθεν αὐτῷ γυνή, &c.] There has been no little debate on the question, whether the transaction related here and at Mark xiv. 3, 9, be the *same* with that recorded in John xii. 2, or a *different* one. On the latter hypothesis see Lightfoot and Pilkington; on the former, Doddridge, Michaelis, Recens. Synop., Fritz., and Townsend, Ch. Arr. i. 387. There is no great weight in the allegations of *discrepancies* between the two stories; while their *points of agreement* are so remarkable, that they cannot well be regarded as two different transactions; but have every appearance of being two statements, by two different eye-witnesses, of the same transaction. It cannot, indeed, be denied, that one or other of the two narratives must be inserted out of the strict chronological order; which, it should seem, there is greater reason to think is observed by John, than by Matthew and Mark.

— ἀλάβαστρον μύρου.] This denotes not a box but a cruse of ointment or unguentory, which (as we learn from the writers on Antiquities) was much of the form of our oil-flasks, with a long and narrow neck, or rather of the form depicted in Class. Ant. i. 102. (Lardner's Cyclo.) Pliny, however, derives it from *Alabastrum*, a city of Egypt, near Thebes, where the finest Oriental Alabaster was found, and from which the stone derived its name. It should rather seem, that the city derived its name (at least among the Greeks) from the Alabaster found in its neighbourhood, and there was probably a great manufactory of Alabaster vases there. The utensil was so called, because it had been first, and was always generally, made of a sort of marble called *onyx* (from being of the colour of a human nail), and also *alabaster* from its extreme smoothness. Thus the utensil came to be called ἀλάβαστρον, which it is probable was originally an *adjective* with the ellip. of σκεῦος. Afterwards, however, it came to be manufactured of *any* materials, as glass, metal, stone, and even wood. In the phrase ἀλάβαστρον μύρου (which is found in Herodot. iii. 20, and Athen. p. 268), there is the same ellipse of πλέων.

Mark and John call this μῦρον, *nard*, which, as appears from Heyn. on Tibull. ii. 27, was rather an *oil* than an unguent; and therefore (especially as the term κατέχεεν just after demands this) we may suppose that such is the sense of the word here. 'Ungebantur (says Wetstein) et convivæ et mortui; ditiores quidem unguento seu nardo, reliqui oleo.'

MK. LU.
ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ 14. 22.
8 ἀνακειμένου. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανάκτησαν, 4
9 λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη; ἠδύνατο γὰρ τοῦτο [τὸ 5
10 μύρον] πραθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς. Γνοὺς
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί; 6
11 ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. πάντοτε γὰρ τοὺς 7
πτωχοὺς ἔχετε μεθ᾽ ἑαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε.
12 Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, 8
13 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν· ὅπου 9
ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαλη-
θήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
14 Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας 10 3
15 Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, εἶπε· Τί θέλετέ μοι δοῦναι, 4
κἀγὼ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριά- 5

7. *βαρυτίμου.*] A word used by the later Greek writers, equivalent to *πολύτιμος*, which is used by John, or *πολυτελὴς*, used by Mark.

— *κατέχεεν ἐπὶ τὴν κεφ.*] An usual mark of *respect* from hosts towards their guests, both among Jews and Gentiles. In the present case, however, far more was meant.

8. *ἀπώλεια.*] So *φθόρος ἀργυρίου* in Theocr. Id. xv. 18, and *ἀπόλλυμι* in Theophr. Ch. Eth. xv. and Plutarch, i. 869. At *εἰς τί* sub. *ἐστι*, or *γέγονε*, which is *expressed* in Mark.

9. *τὸ μύρον.*] The words are wanting in several of the best MSS., Versions, and Fathers; and are cancelled by Griesbach, Fritz., and Scholz. They seem to have come from the margin (where they were intended to supply a substantive to which *τοῦτο* might be referred) and to have been introduced from John xii. 5.

10. *τί κόπους παρέχετε.*] Παρέχειν is not unfrequently used with an accus. of a noun, importing *labour* or *exertion*; but almost always in the *singular*, with the exception of *πρᾶγμα*, which always has the *plural*.

11. *πάντοτε γὰρ, &c.*] q. d. 'The good work which was to be done soon or never, was preferable to that of which the opportunities were continual.' [*Comp.* supra 18, 20, infra 28, 20. John xii. 8. Deut. xv. 11.]

12. *πρὸς τὸ ἐντ. ἐποίησεν.*] Ἐνταφιάζειν signifies to make preparation for burying, by such observances (namely, washing, laying out, anointing, and embalming) as were used previously thereto. The best Commentators, from Grotius downward, are agreed that *πρὸς τὸ* has reference not to the intention of the *woman*, but rather of *Providence*. There *may* be, as some think, simply an ellipse of *ὡσεὶ* (which is confirmed by the Syriac Version), i. e. 'she has done it, *as if* for my burial.' For (as Grotius remarks) 'it is not unfrequent in Hebrew for any one to be said to do a thing for this or that end; which, however, is not really *intended* by him; only his act is consequent upon it *aliunde:* as 1 Kings xvii. 18.' In either view, the words must be regarded as suggesting the nearness of his death; and (as Grotius says) justifying what had been done by an argument *a pari:* that, had she expended this on his *dead* body, they who used such ointments could not reasonably object to it; and had, therefore, no ground now to do so, as he was so near death and burial.

13. *ἐν ὅλῳ τῷ κόσμῳ.*] This clause is by some (as Kuinoel and Fritz.) construed with the *following* word λαληθήσεται; but it is usually, and more properly, taken with the *preceding* ὅπου, and is well rendered by Casaub. 'in toto, inquam, mundo.' By *εὐαγγ.* is meant my religion. Εἰς *μνημόσυνον αὐτῆς*, 'for her [honourable] remembrance,' since *μνημόσυνον*, as well as its kindred terms, is almost always meant for praise. It is properly a neuter of the old adjective *μνημόσυνος*, *commemorative.*

14. *τότε.*] The sense *may* be 'about that time;' for this particle is of very indefinite signification, and is used with considerable latitude. The particle, however, may have reference to v. 3, and be resumptive, and the narration of the anointing parenthetical. The *τότε* does not, at all events, denote (as Kuinoel and others imagine) 'when they had resolved to apprehend him,' but rather 'when they were yet unresolved whether to apprehend him *then*, or to *defer* the thing.'

15. *ἔστησαν αὐτῷ.*] On the interpretation of *ἔστησαν* Commentators are divided. Some ancient and many modern ones explain it 'weighed out,' i. e. paid; by a reference to the ancient custom of making payment of the precious metals by *weight;* which continued, or at least the mode of expression, even after the introduction of *coined* money. This signification of *ἱστάναι* is frequent in the Sept., and in the Classical writers from Homer downward. Others, however, induced by a seeming discrepancy from the accounts of Mark and Luke; (the former of whom says *ἐπηγγεί-λαντο αὐτῷ ἀργύριον*; the latter *συνέθεντο ἀργύριον δ.*) would take it to mean *promised* to give. But that would be exceedingly harsh; and the testimony of the ancient Versions will afford no confirmation, since they rather give the sense *appointed* than *promised*. Nor is the discrepancy in question so material as to *need* being got rid of in so violent a manner. For, without resorting to the arbitrary supposition of Michaelis and Rosenm., that the money in question was only an *earnest* of more; the term used by Mark (which means '*engaged* to give'), and that used by Luke

MK. LU.
14. 22. κοντα ἀργύρια· καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν 16
11 6 παραδῷ.
12 7 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ 17
9 Ἰησοῦ λέγοντες αὐτῷ· Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν
13 10 τὸ πάσχα; Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν 18
14 11 δεῖνα, καὶ εἴπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρός μου
ἐγγύς ἐστι· πρός σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν

(which means *agreed*), may either of them be said, in such a case, to *imply* immediate payment at the treasury. That the money *was* paid, we find from Matt. xxvii. 3, 5. [*Comp.* Zech. xi. 12.]

17. τῇ δὲ πρώτῃ τῶν ἀζύμων.] We are here brought to the consideration of a most litigated question, namely, whether our Lord celebrated the Passover before his crucifixion, and if so, at *what time?* There are expressions in the Evangelists which seem, at first sight, contradictory. John appears to differ from the rest respecting the time that the Jews partook of the Passover; and supposes that they did not eat it on the same evening as our Saviour; yet all the Evangelists agree, that the night of the day in which he ate what was called the passover, was *Thursday.* He is also said to command his disciples to prepare the passover, and he tells them he had earnestly desired to eat this Passover with them. Yet we find that on the day after that on which he had thus celebrated it, the Jews would not go into the judgment hall lest they should be defiled, but that they might eat the passover. Now the law required that all should eat it *on the same day.* The principal solutions which have been propounded of this intricate question are as follows: 1. *That our Lord did not eat the Passover at all.* Of those who adopt this opinion some contend that it is only a *common* supper that is spoken of; others, that Jesus (like the Jews of the present day) celebrated only a *memorative*, not a *sacrificial* Passover. 2. That he *did eat* the Passover, and on the *same day* with the Jews. 3. That he ate it, but *not on the same day* with the Jews; *anticipating* it by one day. Of these solutions, the first, in both its forms, is alike inconsistent with the plain words of Scripture, φάγειν τὸ πάσχα, and θύειν τὸ πάσχα. That our Lord did *not* eat the Passover rests merely on conjecture; and the place, the preparation, and the careful observance of the Paschal feast, alike forbid the notion of a *common*, or of a *memorative* supper. As to the second solution, it is equally inadmissible, since, on that hypothesis (as Mr. Townsend says), 'if our Lord ate it the same hour in which the Jews ate theirs, he certainly could not have died that day, as they ate the passover on Friday, about six o'clock in the evening. If he did *not*, he must have been crucified on *Saturday*, the Jewish sabbath, and could not have risen again on the first day of the week, as the Evangelists testify, but on Monday.' The third solution (which has been adopted by Scaliger, Casaub., Capell., Grotius, Bochart, Hamm., Cudw., Carpzov, Kidder, Ernesti, Michaelis, Rosenm., Kuinoel, Bentley, A. Clarke, Townsend, and many other eminent Commentators) has the strongest claims to be preferred; since it is most consistent with the language of the Evangelists, and best reconciles any seeming discrepancies. The Passover was to commence on the first full moon in the month Nisan; but, from the inartificial and imperfect mode of calculation by reckoning from the first appearance of the moon's phasis, a doubt might exist as to the day; and this doubt afforded ground, occasionally, for an observance of *different* days; which, it is said, the Rabbinical writings recognize. And as the Pharisees and Sadducees, and also the *Karæi*, differed on so many *other* points, so it is likely that they should on the present. And this disagreement would, it is obvious, make a day's difference in the calculation; which difference must extend throughout the whole month; so that what would to one party be the 14th day, would to the other be the 13th. Of course, the error in this diversity of observance must rest, not with our *Lord*, but with the *Pharisees* who differed from the order which he adopted. They might *defer*, but our Lord would not *anticipate* the day ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα. Thus, while Christ celebrated this his last Passover, one day earlier than the Traditionarii, the ruling party among the Jews; yet he might be said equally to observe the ritual command of eating on the 14th of Nisan.

Thus every real difficulty, as far as the subject admits of it, is solved; and moreover, this is not a mere novel notion, but was adopted by some ancient Fathers, being found in Euthymius.

18. τὸν δεῖνα.] This expression was used both by the Classical and Hellenistic writers (as we say Mr. *Such-a-one*, and the Spaniards *fulano*) in speaking of a person whose name one does not recollect, or think it worth while to mention, but who is well known to the person addressed. Many reasons have been imagined for Jesus's suppressing the name, which has been variously recorded by Ecclesiastical tradition. It was a person, who, our Lord knew, would be ready to accommodate him with a room, and with whom he had, no doubt, previously arranged the matter.

— ὁ καιρός μου.] Schmid., Rosenm., and Kuinoel take καιρὸς to denote the *time of keeping the passover;* and refer the μου to the different day on which Jesus, with the Karæi and others, kept it, from that of the Pharisees. But though this interpretation may seem countenanced by the words following, yet it presents so frigid a sense, that there is no reason to abandon the usual one, by which καιρὸς is explained of the time of Christ's passion and death. So Ps. xxxi. 15, 'my time is in thine hand.' Thus the full sense will be, 'The time for my departure is near; previous to which it is necessary that I should celebrate the Passover, which I will do at thy house.' This use of ποιεῖν, like *facere* in Latin, is found also in the Classical writers.

MK. LU.
19 μου. Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· 14. 22.
καὶ ἡτοίμασαν τὸ πάσχα. 16 13
20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα· καὶ, 17 14
21 ἐσθιόντων αὐτῶν, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν 18 21
22 παραδώσει με. Καὶ λυπούμενοι σφόδρα, ἤρξαντο λέγειν 19 23
23 αὐτῷ ἕκαστος αὐτῶν· Μήτι ἐγώ εἰμι, Κύριε; Ὁ δὲ ἀποκρι- 20
θεὶς εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, 21
24 οὗτός με παραδώσει. Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, 21 22
καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ,
δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ
25 οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. Ἀποκριθεὶς δὲ Ἰούδας ὁ

19. *ἡτοίμασαν τὸ πάσχα*] 'they prepared the paschal lamb.' Or rather, 'they made ready for the paschal meal;' with reference to such preliminaries as examining the lamb, slaying, skinning, and roasting it. On the ceremonies of the Passover, see Horne's Introd. iii. 310, 312.

20. *ἀνέκειτο.*] Though the Passover was directed to be eaten standing (Exod. xii. 11.), yet the Doctors had introduced the *reclining* posture (which had been usual at meals from ancient times), accounting it a symbolical action, typifying that *rest* and freedom to which, at the institution of the rite, they were tending, but had not yet attained.

21. [*Comp.* John xiii. 21.]

22. *μήτι ἐγώ εἰμι*] sub. *ὁ παραδώσων σε*, omitted through delicacy.

23. Commentators are not agreed whether this was meant to *designate* the betrayer; or whether it was only a prophetical application of a proverbial saying; indicating that one of his familiar companions would betray him, and not meant to be applied particularly, except by the person himself intended. The latter opinion is preferable. Indeed, it is plain, from Mark xiv. 20, that Christ did not mean to particularly designate him, since he says *εἶς τῶν δώδεκα ὁ ἐμβ.*, &c. See also Luke xx. 21. Theophyl. and Grotius are of opinion that Judas reclined near Christ; so that, though there were more dishes on the table, of which every one dipped his bread into the one nearest to him, yet he helped himself from the *same* dish. Thus would Jesus more easily (and without the others hearing) answer the interrogation of Judas by the words 'thou hast said;' and thus John would more unobservedly (on asking who the traitor should be) receive the sign from Jesus. The disciples (except John, see John xiii. 26.), it should seem, did not, until Judas's departure, understand who was meant. They only knew, at the time, that *some* one of the twelve, who had been helping himself from the same dish with Jesus, would betray him. It should seem that the question, is it I? was asked by Judas immediately after he had received the sop from Jesus, and that the question asked by John, *who it should be?* was asked immediately after Jesus had made the public declaration, 'One of the twelve, who has been dipping his hand in the same dish, and whose hand is on the same table with me, will betray me.' [*Comp.* Ps. xli. 9. John xiii. 18.]

— *ὁ ἐμβάψας.*] Render: 'he who has dipped' (or rather dived); for we need not suppose, with Dr. Shaw and some of the Commentators, that this was merely dipping the hand into liquid, like soup; but rather (agreeably to the Oriental custom of taking food with the hand from one common dish) diving the hand into a deep dish (like a soup-tureen), in order to transfer the *meat*, already torn up into pieces, to one's own plate, or others'. See a passage of Maj. Taylor, cited by me in Recens. Synop. Hence it appears that *ἐμβάψας* is for *ἐμβαλὼν*, which occurs in a fragment of Anac. *χεῖρά τ' ἐν τηγάνῳ βαλεῖν.* This idiom, however, is so rare, that no example, I believe, has ever been adduced by any Philologist; and I have myself only met with *one*, namely, in Philostr. de Sophis. Vitis, xxi. 3, where, speaking of a party of harvest-men sitting at dinner under an oak-tree, and suddenly killed by lightning, he says, *οἱ θερισταὶ, ἐφ' οὗπερ ἕκαστος ἔτυχε πράττων* (I conjecture *παράττων*, *prorumpens*, prosiliens, later Greek for *παράσσων* or *παραΐσσων*. occurs in Hom. Il. ε. 690. *ἀλλὰ παρήϊξεν λελιημένος*, where the Schol. explains by *παρέδραμε.*) *οὕτως ἀπέθανεν* (I conjecture *ἀπέθανον*). *Ὁ μὲν γὰρ κύλικα ἀναιρούμενος* (render, not *sustinens* but *in manum sumens:* so Hesiod. Theog. 553. *χερσὶν ὅγ' ἀμφοτέρῃσιν ἀνείλετο λευκὸν ἄλειφαρ*), *ὁ δὲ πίνων, ὁ δὲ βάπτων* (I conjecture *ὁ δ' ἐμβ.*), *ὁ δ' ἐσθίων, ὁ δέ τι ποιῶν* (I conjecture *ὁ δ' ὅ, τι π.*), *τὰς ψυχὰς ἀφῆκαν.*

24. *ὑπάγει*] 'is going.' The present tense is used to denote the nearness of the things predicted. There is, too, an euphemism, 'is going (unto death),' such as is common to most languages, in words denoting *to depart;* and of which the Commentators adduce examples, both from the Sept. and the Classical writers. In the Anthol. Gr. vii. 169. we have the *complete* phrase *εἰς ἀΐδην ὑπάγω.* [*Comp.* Is. xxxviii. 10.]

— *καθὼς γέγραπται π. α.*] Namely, in Ps. xxii. 1—3. Is. liii. 8. Dan. ix. 26. Zach. xiii. 7. *Καλὸν—ἐγεννήθη* is a formula employed by the ancients to express a condition the most miserable; of which examples are adduced by the Commentators. The most apposite is Schemoth R. § 40. p. 135. 'He that knoweth the Law, and doeth it not, it were better for him that he had not come into the world.'

MK. LU.
14. 22. παραδιδοὺς αὐτὸν, εἶπε· Μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ·
Σὺ εἶπας.
22 19 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ 26
* εὐχαριστήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε·
23 20 Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. Καὶ λαβὼν τὸ 27
ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πίετε ἐξ
24 αὐτοῦ πάντες· τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς 28

25. σὺ εἶπας.] A form of full assent, and serious affirmation, found not only in Hebrew, but sometimes in Greek and Latin.

26. ἐσθιόντων αὐτῶν.] Some of the best Commentators render, 'when they had eaten;' which sense seems to be required by 1 Cor. xi. 25. μετὰ τὸ δειπνῆσαι. But ἐσθιόντων scarcely admits of that sense; and the seeming discrepancy may be removed by a mutual accommodation, rendering ἐσθιόντων before, v. 21, 'while they were [yet] eating,' (i. e., as Rosenmuller *translates*, towards the end of the supper) and the ἐσθιόντων here, 'as they had just finished the paschal feast.'

— τὸν ἄρτον.] Bp. Middleton, on the authority of some MSS., would cancel the τόν: which he thinks called for by its absence in the parallel passages of Mark and Luke. But it is more probable that the τὸν was cancelled by those who wished to conform the text of Matthew to that of the other Evangelists; which, however, is not necessary; since, though the sense *with* the Article is more definite (i. e. *the* loaf, or rather cake, thin and hard, and fitter to be broken than cut. See Note on Ch. xiv. 19.), yet it would be sufficiently intelligible without it. That *two* cakes of unleavened bread were provided for the Passover, all the accounts testify; though as only *one* was broken by our Lord, it is no wonder that in the new ordinance founded on the Jewish rite, only *one* (and that large or small in proportion to the probable number of communicants) should be provided.

— εὐχαριστήσας.] It is not easy to imagine stronger authority of MSS., Versions, Fathers, and early Editions, than that which exists for this reading (instead of the common one εὐλογήσας), which has been with reason adopted by Wetstein, Matthæi, and Scholz. Nevertheless, the common one is retained and defended by Griesbach and Fritz.; whose reasons, however, seem light, when weighed against such predominant external evidence. From the term εὐχαριστήσας, the rite afterwards took its name; especially as the service was a sacrifice of praise and thanksgiving. Indeed it was customary among the Jews never to take food or drink without returning thanks to God the giver, in prayer, by which it became sanctified.

— ἔκλασε.] Namely, as a type of the breaking of the body of our Redeemer on the cross.

— ἐστι.] All the best Commentators (of course excepting those of the Romish Church) are agreed that the sense of ἐστι is, *represents*, or *signifies*; an idiom common in the Hebrew, which wanting a more distinctive term, made use of the verb substantive; a simple form of speech, yet subsisting in the common language of most nations. See Gen. xl. 12. xli. 26. Dan. vii. 23. viii. 21. 1 Cor. x. 4. Gal. iv. 24. Thus the Jews answered their children, who asked respecting the Passover, What is this? This *is* the body of the lamb which our fathers ate in Egypt. See Bp. Marsh's Lectures, p. 332—335, and especially Dean Turton's examination of the words in which the Eucharist was instituted, P. ii. of his 'Roman Catholic doctrine of the Eucharist considered (in answer to Dr. Wiseman's Lectures), especially § 2, in which he discusses the force of the words of the institution, and shows that they must be understood *figuratively*, and not, as the Romanists contend, literally.' On the present subject it is justly remarked by Bp. Pearson (on the Creed), that we must not so far stand upon *the propriety of speech*, when it is written, This is my body, as to destroy *the propriety both of the bread and of the body*. It is also most acutely observed by Wetstein, that 'while Christ was distributing the bread and wine, the thought could not but arise in the minds of the disciples, What can this *mean*, and what does it denote? They did not inquire whether the bread which they saw were *really bread*, or whether another body lay unconspicuously hid in the interstices of the bread, but *what this action* SIGNIFIED? of what it was a *representation* or memorial?'

27. τὸ ποτήριον.] Some few MSS. have not the τό. But the evidence, both external and internal, for the Article is so strong, that it must be retained. See Bp. Middleton. Hence it should seem that *one* cup only was used; for (as observes Middleton) 'though four cups of wine were to be emptied at different times during the ceremony, a single cup four times filled was all that the occasion required.' *Which* of the four is here meant, Commentators are not agreed. It is generally supposed to have been the *third*, or the *cup of blessing*; which was regarded as the most important of the four. That the wine was mixed with water, all are agreed; and this custom the Romanists still scrupulously retain; though they hesitate not to violate the next injunction, πίετε ἐξ αὐτοῦ πάντες, by confining the cup to the clergy (as if the words were meant for the *Apostles* only), notwithstanding that this view is utterly forbidden by the *reason* subjoined *why all* are to drink of it; and in spite of the strong authority of Antiquity, in the practice of the Church up to a comparatively recent period.

28. τοῦτο γὰρ—διαθήκης] i. e. 'For this is my blood, by which the new covenant is ratified.' So Luke: τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, 'By the administration of this cup I institute a new Religion, to be ratified by my blood.' In the *federal* sacrifices of the ancients it was (as Grotius and Hammond show) usual to receive the blood in a vessel; which was *itself drunk* by the more barbarous nations, but

MK. LU.
διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. 14. 22.
29 Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννή- 25 18
ματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω
μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρός μου.
30 Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. Τότε 26 39
31 λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν 27
ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ· Πατάξω τὸν
ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς

by the more civilized, *wine* was substituted for it; to which the *colour* (the wine of the East being red) would contribute: and indeed wine is by poets called the *blood* of the grape. Hence our Lord is by some thought to have had a reference to this.

— ἐκχυνόμενον εἰς ἄφ. ἁμ.] Here (as Grotius remarks) there is a transition from the idea of *federal* to that of *piacular* sacrifices; in which the *victim* was offered up in the place of the *man*, who had deserved death. Ἐκχυν. is, as Grotius remarks, Present for Proximate Future, 'now being (i. e. to *be*) shed.' Of this examples are frequent. Περὶ is here put for ὑπὲρ, as in Matt. ix. 36; and the πολλῶν is equivalent to πάντων, as Matt. xx. 28. where see the Note, and comp. Rom. v. 15. Διαθήκης is to be rendered, not *testament*, but *covenant*.

29. οὐ μὴ πίω—Πατρός μου.] On the sense of these words there is much diversity of opinion, chiefly occasioned by the various senses assigned to ἐν τῇ βασιλείᾳ τοῦ Πατρός μου, which some think equivalent to ἐν οὐρανῷ, the *Gospel dispensation;* while others refer the words to Christ's *mediatorial* kingdom; and, others, again, to his *Millennian* reign. But for the last-mentioned interpretation, there is as little ground as can well be imagined; and as to the one before (which supposes that our Lord merely intended to announce the abrogation of the Jewish Passover, and the substitution of the Christian Lord's Supper in its place) it is based on a sandy foundation; for it does not appear that our Lord here had any reference to the discontinuance of the Passover. The truth, it should seem, lies between one or other of the first-mentioned interpretations, of which the former (adopted by many recent Expositors) is very suitable to the context, and supported by the parallel passage of Luke, where the expression is ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, which often denotes the Gospel dispensation. Thus καινὸν will be put adverbially for ἐν καινῷ τρόπῳ, 'in a new manner, i. e. a spiritual one, namely, by the virtual presence of Christ at the celebration of the Sacrament. Yet specious as this may appear, there is something unsound in principle; for it is *pressing* too much on the καινόν. Besides, when, we may ask, was it fulfilled? At the commencement of Christ's kingdom after his resurrection, when he ate and drank with his disciples? say the above Commentators, who adduce Luke xxiv. 30, 45. John xxi. 13. Acts i. 4. x. 41. But we do not learn that he drank at all, much less that he drank wine. He merely ate a little of some fish and honeycomb, which his disciples set before him (and that merely to convince them that he was really risen from the dead, and no phantom), and then probably presented the rest to his disciples. And so, indeed, several MSS. and Versions (including the two later Syr. and Vulg.) say *in words.* It appears, therefore, that this interpretation is untenable; and that the one alone such as can be safely adopted, is that by which βασ. τοῦ Πατρός μου is taken for ἐν τῇ βασ. τῶν οὐρανῶν supra viii. 11. Luke xiii. 29. The general sense couched under this strong metaphor is, that 'his departure from them was nigh at hand, and would prevent his again participating in any future solemnity of the kind, unto the end of the world.' The καινὸν has a reference to the *spiritual* nature of that kingdom emphatically termed 'the kingdom of my Father,' even the '*new* Jerusalem,' that 'city not made with hands,' 'eternal in the heavens.' So ᾠδὴ καινή, Rev. v. 9. xiv. 3. This, too, is confirmed by the passage of Luke xxii. 18. The expression γεννήματος τῆς ἀμπέλου is a periphrasis for οἴνου, occurring not only in the Sept., but (at least with a slight change) in the Classical writers; ex. gr. Pind. Nem. ix. 23. ἀμπέλου παῖς. Anacr. Od. i. 7. γόνος ἀμπέλου. Instead of γεννήματος, many MSS. have ἐπιγενήματος, which is edited by Matthæi, on the ground of its greater propriety, and the general usage of the Scriptural writers; where γέννημα is used of men and animals, ἐπιγένημα of the fruits of the earth. He acknowledges, however, that there is, even in the Classical writers, some diversity of reading. I have not ventured to follow the learned Editor here, because I feel doubtful whether a minute propriety like this would be observed, or be even known to those (like the Evangelists), writing in a foreign language.

30. ὑμνήσαντες] 'having sung a hymn;' i. e. either, as some think, one adapted to the rite which Christ had just instituted, (so the Christian hymn mentioned at Acts iv. 24.) *or*, as most Commentators suppose, the usual Paschal hymn called, κατ' ἐξοχὴν, the *Hallel*, which comprised the 113th and four following Psalms. Whether it was sung, or recited, has been doubted; but from the Rabbinical researches of Buxtorf and Lightfoot, the *former* is the more probable.

31. σκανδαλισθήσεσθε] i. e. (as Euthymius explains) σαλευθήσεσθε τὴν εἰς ἐμὲ πίστιν, ἤγουν φεύξεσθε, ye shall fall away from, forsake me. [*Comp.* John xvi. 32.]

— πατάξω — ποίμνης.] From Zach. xiii. 7, with a slight, but very unimportant, variation from the Heb. and Sept. It is indeed there said of an *evil* shepherd; but, as Whitby remarks, our Lord applies the passage to himself rather as an argument *a fortiori* than a prediction. Most recent Commentators (from Grotius) think that this is a *proverbial* expression, of which they adduce examples. But those will only show that

MK. LU.
14. 22. ποίμνης. Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν 32
28 29 Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ [καὶ] 33
πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλι-
30 34 σθήσομαι. Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι ἐν 34
ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.
31 Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, 35
οὐ μή σε ἀπαρνήσομαι. Ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ
εἶπον.
32 TOTE ἔρχεται μετ᾽ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγό- 36
μενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ,

there *was* a similar proverbial expression, not that *this* is such; which indeed is inconsistent with the ὡς γέγραπται, whereby is indicated a quotation from the Old Test. The true reading in the Sept. is, no doubt, πάταξον (found in many of the best MSS.) But as the terminations ω and ον are very similar (especially in MSS.), so probably πατάξω was a frequent, perhaps the *common*, reading in the time of Christ. This is much better than supposing, with Owen and Randolph, that the *Hebrew* is corrupted; for although the *first* person is not inapplicable in the *Evangelist*, yet it is quite unsuitable in the *Prophet*.

32. προάξω ὑμᾶς εἰς τ. Γ.] Here there is a continuation of the *pastoral* metaphor of the preceding verse; and the force of the figure becomes clear by bearing in mind the Oriental custom, of the shepherd not following but preceding and *leading* the sheep; which is alluded to in John x. 4. Rosenmuller and Kuinoel think that the sense of προάξω must not be pressed on, since all that is meant is, 'I will see you again in Galilee: expect me in Galilee.' There is, however, something lax and precarious in this sort of interpretation; and it is better to suppose that the general sense (which is, as in other predictions of our Lord at this period, briefly and obscurely worded) is: 'On returning to life, I shall precede you into Galilee;' i. e. I shall first be present in Galilee, where, if you follow me, you will recover your shepherd and leader. [*Comp.* infra xxviii. 16. Mark xvi. 7.]

33. εἰ καὶ πάντες.] The καὶ is absent from most of the best MSS. and Versions, was rejected by Mill, Bengel, and Wetstein, and cancelled by Wetstein, Matthæi, Griesbach, Tittman, and Scholz, but restored by Fritz., whose reasons, however, are more specious than solid. And there is more reason to suppose it was introduced from Mark, in a great part of the MSS., than that it should have been accidentally omitted in so many as form the remainder. For no one would ever designedly omit it, since no *Critic* would be ignorant of the sense, *even*. Whereas some might think that they should *strengthen* the sense by inserting the καὶ, which, at all events, might make others prefer εἰ καὶ to the καὶ εἰ of Mark; which, however, is more agreeable to propriety of language. So Hom. Il. ν. 316. καὶ εἰ μάλα καρτερός ἐστιν.

34. πρὶν ἀλέκτορα φωνῆσαι.] The Schol. on Theocrit. says that φωνεῖν is properly used of the voice of birds. Yet it is perhaps never used, in any Classical writer, of *cocks*; but ᾄδειν, κεκραγέναι, and φθέγγεσθαι. As the Rabbinical writers have told us that cocks were forbidden to be kept in Jerusalem, because of the 'holy things,' it has been objected that Peter could not hear one crow. But (without *cutting* the knot by resorting to any unusual sense of ἀλέκτωρ, or disallowing the testimony of the Talmud,) we may, with Reland, maintain that the cock might crow *outside* of the city; and yet, in the stillness of night, be heard by Peter from the house of Caiaphas, which was situated near the city-wall. And that cocks were kept in the vicinity of the city, there is no reason to doubt. But perhaps the best mode of removing the difficulty would be to render, 'before cock crowing.' So Aristoph. Eccl. 391. ὅτε τὸ δεύτερον 'ὠλεκτρυὼν ἐφθέγγετο. Moreover, this phrase, like the correspondent one in Latin, is founded upon *general custom*. [*Comp.* John xiii. 38.]

It has been thought a contradiction, that *Mark* xiv. 30. says, πρὶν ἢ δὶς φωνῆσαι. But there will be none, if it be considered that the heathens reckoned *two* cock crowings; of which the *second* (about day-break) was the more remarkable, and was that called, κατ᾽ ἐξοχὴν, *the* cock-crowing, Thus the sense will be, 'before that time of night, or early morn, which is especially called *the* cock-crowing, thou shalt deny me thrice.' In Mark (who relates the thing more circumstantially, but with no real discrepancy,) the expression καὶ ἀλέκτωρ ἐφώνησε may be rendered, 'and it was cock-crowing time;' in Luke and John, οὐ μὴ ἀλέκτωρ φωνήσει, 'it shall not be cock-crowing time.'

35. κἂν δέῃ με σ. σ. ἀποθανεῖν.] A strong form of expression, of such frequent occurrence in the Classical writers, that it may be regarded as almost proverbial.

— ὁμοίως δέ.] The δὲ, which is not found in the vulg., is supported by most of the best MSS. and some Versions, Fathers, and early Editions; and it has been restored by Wetstein, Matthæi, Griesbach, Fritz., and Scholz. It is required by the propriety of language.

36. Γεθσημανῆ.] Heb. גת שמנא, 'place of oil presses;' situated at the foot of the Mount of Olives. Not, what some have supposed, the *village* in which the produce of the Mount of Olives was prepared for use; for the term χωρίον can only mean a *field* or *close*, as in Thucyd. i. 106. Paus. i. 29, 2; as, indeed, is plain from the very *ratio significationis* of the word, which is from χωρίω (cognate with χωρίζω,) to set apart, take in, or enclose; whence χωρὶς, *apart*. They were

MK. LU.
37 ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. Καὶ παραλαβὼν τὸν 14. 22.
Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ 33
38 ἀδημονεῖν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Περίλυπός ἐστιν ἡ 34
ψυχή μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ'
39 ἐμοῦ. Καὶ ‡ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, 35 41
προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, 36 42
παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ
40 θέλω, ἀλλ' ὡς σύ. Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ 37 45
εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως

probably deceived by this *χωρίον* having a *name* assigned to it. Yet that *fields* had names, we find from 2 Kings xviii. 17, 'the fuller's field.' 2 Sam. ii. 16, 'the field of strong men;' and Acts i. 19, 'Aceldama, the field of blood;' and Ps. xlix. 11, 'call the lands after their own names;' and finally, Thucyd. i. 108. *μάχη ἐν οἰνοφύτοις*, where the Editors fell into the same error of thinking it to be a *town*. We find by Maundrell, that the very close in question still remains; and the Missionary Herald for 1824, p. 66, attests that there are still several ancient olive-trees in the place; so ancient, indeed, that Lamartine, Pilgrim. vol. i. 78, thinks they are coeval with the age of Christ. [*Comp.* John xviii. 1.]

37. *παραλαβὼν τὸν Πέτρον—Ζεβ.*] The same whom he had taken as witnesses of his transfiguration. In *λυπεῖσθαι καὶ ἀδημονεῖν* there is a sort of climax; for the latter is a much stronger term than the former, and signifies to be so overwhelmed, as to become insensible. [*Comp.* supra iv. 21. John xii. 27.]

38. *ὁ Ἰησοῦς.*] This is introduced by Wets., Griesbach, Matthæi, Fritz., and Scholz, from the best MSS., Versions, and Fathers. *Περίλυπός—μου*, for *περίλ. εἰμι*; which is accounted a Hebraism, but it is found in most languages. In *περίλυπος*, the *περι* is *intensive*, as in the words *περιχαρὴς*, *περίφοβος*, *περιδεὴς*, and *περιαλγής*. *Ἕως θανάτου* is intensive of the sense. So Jonas iv. 9. *λελύπημαι ἕως θανάτου*. See also Ps. cxiv. 3. The eminent scholar Valcknaer remarks on the aptness of the expression in its present application to the sufferings of our Saviour, 'quando, sub forma hominis, Deum tegens, et peccatorum humanorum pondere pressus, pœne opprimeretur.' With respect to the *nature* of this agony, it is such as far transcends the powers of the human understanding, in their present imperfect state, to fully comprehend, and to which the most anxious investigations that ever have, or ever will be made, must be inadequate. On so deep and mysterious a subject, little is it that we can *know*; and to one so awfully sublime, we cannot approach too humbly and reverently. That the *cup* was not simply *death* (as some of the ancient Interpreters understood) we may be very certain. That the agony was occasioned (as some suppose) through the *divine wrath*, by our Redeemer thus bearing the sins of the world, is liable to many objections; as is also the opinion, that our Lord had then a severe spiritual conflict with the great Enemy of mankind. The deadly horror was, no doubt, produced by a variety of causes arising from his peculiar situation and circumstances, and which it were presumptuous too minutely to scan. At the same, time, however, we may rest assured that our Lord's agony was, in some mysterious way, connected with the offering of himself as a sacrifice for the sins of the world, and the procuring of the redemption of mankind.

39. *προελθών.*] Many of the best MSS. have *προσελθὼν*, which is received into the text by Matthæi and Scholz, and strenuously defended by them; but on precarious grounds. The common reading has been rightly retained by Griesbach and Fritz.; for it is in vain to urge MS. authority in words so perpetually confounded as *προ* and *προς* in composition. But even were that waived, and MSS. were in favour of *προς*, yet the testimony of Versions and Fathers, *all* of them on the side of *προ*, would turn the scale in favour of the common reading. Besides, *προς* is capable of no tolerable sense, except by a most harsh ellipse.

— *εἰ δυνατόν ἐ.*] 'We are here (says Grotius) to distinguish between what is impossible *per se*, and what is impossible *hoc vel illo pacto*. Now *per se* nothing is impossible with God, except such things as are in themselves inconsistent, or else are repugnant to the Divine nature. The sense, therefore, is, "if it be consistent with the counsels of thy Providence for the salvation of men."' Thus the words are perfectly reconcileable with those of the parallel passage of Mark xiv. 36, *πάντα δυνατά σοι*. Similar sentiments are quoted from the Classical writers. In *παρελθέτω—τὸ ποτήριον* there is (as appears from the Classical citations) a figure derived from a cup being carried *past* any one at a feast. So Anacreon, *παρέρχεται; μὴ κάτεχε*. We may notice the bold figure involved in *ποτήριον*, similar to that in Isaiah li. 17, 'who hast drunk at the hand of the Lord the cup of his fury; hast drunken the dregs of the cup of trembling:' with which I would compare a very sublime passage of Æschyl. Agam. 1367, *τάδ' ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν Τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε Πλήσας ἀραίων, αὐτὸς ἐκπίνει μολών.* [*Comp.* John xii. 27. Hebr. v. 7, 8.]

40. *οὕτως*] '*itane? siccine?*' For *οὕτως*, like *εἶτα* and some other particles, is so used with interrogations, as to denote wonder mixed with censure. See Hom. Il. *β.* 23, and Od. *ε.* 204. From the *natural* sense of the term *γρηγορέω* our Lord now passes to the *metaphorical*, and engrafts upon it an exhortation to *Christian watchfulness*; on which subject see an excellent Sermon on this text by Dr. South, vol. vi. 353, where, after observing that, 'in the Christian warfare, the two great defensives against temptation are *watching* and *prayer*, he remarks, I. that

MK. LU.
14. 22. οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ᾽ ἐμοῦ; γρηγορεῖτε 41
38 46 καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν
39 πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου 42
ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται
τοῦτο τὸ ποτήριον παρελθεῖν ἀπ᾽ ἐμοῦ, ἐὰν μὴ αὐτὸ πίω,
40 γενηθήτω τὸ θέλημά σου. Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν 43
καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι·
καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου, 44
41 τὸν αὐτὸν λόγον εἰπών. Τότε ἔρχεται πρὸς τοὺς μαθητὰς 45
αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀνα-
παύεσθε·—ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου
42 παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.—Ἐγείρεσθε! ἄγωμεν! 46
ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.
43 47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας, εἷς τῶν δώδεκα, 47
ἦλθε, καὶ μετ᾽ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων,

watching implies, in the first place, a sense of the greatness of the evil we contend against: 2dly, a diligent survey of the power of the enemy, compared with the weakness and treachery of our own hearts; 3dly, a consideration of the ways by which temptation has prevailed on ourselves or others; 4thly, a continual *attention* to the danger, in opposition to *remissness*; 5thly, a constant and rigid temperance. II. That *Prayer* is rendered effectual, 1st, by fervency or importunity; 2dly, by constancy or perseverance. III. That *Watching* and *Prayer* must be always *united*; the first without the last being but *presumption*; the last without the first a *mockery*.' So Bp. Bull, Harm. Ap. p. 13, well observes, 'gratiam non dari nisi assiduè petentibus. Scilicet et ipse Dominus hæc duo conjunxit, προσοχὴν καὶ προσευχήν, eoque nos docuit, quam aptè conspiret cum humanâ diligentiâ auxilium divinum. Qui enim *vigilare* jubetur, non agitur *ut nervis alienis mobile lignum*; qui *precari*, ostenditur opis divinæ indigere, sine quâ inanis humana industria.'

41. εἰσέλθητε.] Εἰσελθεῖν is here used, like ἐμπίπτειν in 1 Tim. vi. 9, in the sense to *fall under*, meaning to *succumb*. Our Lord does not direct them to pray to God that no temptation might befal them; but that they might not be *overcome* by the temptations in which they must be involved; and to pray for extraordinary spiritual assistance under them.

— τὸ μὲν πνεῦμα—ἀσθενής.] This is meant not as an excuse for their frailty, but as an incentive to greater vigilance, accompanied with prayer.

42. πάλιν ἐκ δευτέρου.] Some would refer πάλιν to ἀπελθὼν, and ἐκ δευτ. (scil. χρόνου) to προσηύξατο. But the Classical examples adduced by the Commentators show that the words must be taken together: in which there is not (as some imagine) a *pleonasm*, but a *stronger expression*.

43. βεβαρημένοι.] Sub. ὕπνῳ; though the ellipse is rarely supplied.

45. καθεύδετε τὸ λοιπόν.] This seems so inconsistent with the subsequent exhortation ἐγείρεσθε! ἄγωμεν! that many Commentators take the sentence interrogatively; q. d. 'do ye yet sleep?' But this is doing violence to the construction, and is (as Fritz. shows) contrary to the *usus loquendi*; which will not permit τὸ λοιπὸν to be taken in any other sense than '*in ceterum tempus*.' Vain is it to urge that the interrogation is required by Luke xxii. 46, τί καθεύδετε, since the two addresses may have been quite distinct, each taking place, but at different times. It is better with Chrysost., Euthym., Erasmus, Beza, Grotius, and some recent Commentators (as Schmid. and Fritz.), to suppose a kind of slightly *ironical rebuke*; q. d. ['Since you have hitherto failed to watch] sleep on the remainder of the night, and take your rest [if you can.]' So Virg. Æn. iv. 560. Potes hoc sub casu ducere somnos? Yet it may be doubted whether irony be suitable to the deep solemnity of the occasion; or if so, whether we are justified in supplying so many words. Not to say that this view of the sense is forbidden by the parallel passage of Mark, in which we have added, ἀπέχει (answering to ἱκανόν ἐστι in Luke) '*sufficit*, the time is over, it is enough;' q. d. I no longer need your assiduity, [inasmuch as I shall now have Angels ministering unto me]. Hence the imperatives are (as Theophylact, Rosenm. and Kuinoel suggest) to be taken *permissively*; as in Matt. xxiii. 32, ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. There is something not dissimilar in the use of ἱκανόν ἐστι at Luke xxii. 38. In such cases a mild censure is implied, the nature of which must be determined by the context. I have here pointed ἀναπαύεσθε, because there seems to be a break-off of the sentence *per aposiopesin*: and the words ἰδοὺ, ἤγγικεν—ἁμαρτωλῶν are in some degree parenthetical.

— ἡ ὥρα.] Scil. τῆς παραδόσεως, as Euthym. rightly supplies. The καὶ following signifies *when*, by what some call a Hebraism; though it is found in Herodot., Thucyd., and other Classical writers.

— ἁμαρτωλῶν] i. e. the Romans, as being heathens; though it would apply, in another sense, to the Jews.

47. ξύλων] 'lignorum,' clubs and such like *tumultuary* weapons. Such, however, would scarcely have been borne by Roman soldiers;

48 ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. Ὁ δὲ MK. 14. LU. 22.
παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὃν ἂν 44
49 φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ εὐθέως προσ-
ελθὼν τῷ Ἰησοῦ, εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν
50 αὐτόν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἑταῖρε, ἐφ' ‡ ᾧ πάρει;
Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, 46
51 καὶ ἐκράτησαν αὐτόν. Καὶ ἰδοὺ, εἷς τῶν μετὰ Ἰησοῦ, 47 50
ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ
πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφεῖλεν αὐτοῦ τὸ
52 ὠτίον. Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν
μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες
53 μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. Ἢ δοκεῖς ὅτι οὐ δύναμαι
ἄρτι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι
54 πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; Πῶς οὖν πληρω-
θῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι;

though John xviii. 3, speaks of a Roman σπεῖρα. That expression, however, must be understood in a more general sense of *less* than a cohort. And these might be stationed at some little distance, to aid the civil power.

48. κατεφίλησεν.] Agreeably to the customary mode of *salutation* in ancient times, especially in the East; which is still retained in Spain and some parts of Italy and France. In the Classical writers the κατα is usually *intensive;* but in the Sept. both the simple and the compound are used indifferently. Here we may suppose an intensity of signification, very suitable to the character of the dissenter.

50. ἑταῖρε.] This is best regarded as a common form of address, though generally implying some degree of contempt, or, as here, reproach.

— ἐφ' ᾧ.] Most of the best MSS., together with some Fathers, and early Edd., have ἐφ' ὃ, which is edited by Matthæi, Griesbach, Tittman, Fritz. and Scholz. It is scarcely possible to determine the true reading, because the signification of *purpose* is expressed both by the *Dative* and the *Accus.* Yet, if the phrase occurred in a *Classical* writer, I should not hesitate to edit ἐφ' ᾧ; for I am not aware of any unimpeachable examples of the simple ὃς in this sense used in the *Accus.*, but many of the *Dative.* See my Note on Thucyd. i. 134, ἐφ' ᾧ ἐχώρει. The case is different with respect to the compounds ὅστις, ὅσπερ, &c. *There* Classical use employs alone the *Accus.*

51. ἀπέσπασε.] This is Hellenistic Greek for ἔσπασε, or ἐσπάσατο, and occurs elsewhere only in the LXX. Μάχαιραν, meaning the cutlass which travellers in Judæa used to carry for security against the robbers who infested the country. Ἀφεῖλε is for ἀπέτεμε or ἀπέκοψε, as in John. An Alexandrian or Hellenistic use; for, except the New Test. and Sept., it has only been found in Polyænus. A parallel, however, exists in the Latin *auferre*, and in the common dialect of our own language.

— τὸ ὠτίον.] Meaning certainly the whole ear, and not (as Grotius would understand) the tip of it; for that is inconsistent with the οὖς in the parallel passage of Luke. Besides, ὠτίον is not unfrequently used in the LXX. for οὖς. And (as Lobeck on Phryn. p. 211, observes,) the common dialect calls most parts of the body by diminutives, as τὰ ῥινία, and τὸ ὀμμάτιον. [*Comp.* John xviii. 10.]

52. πάντες γὰρ—ἀπολοῦνται.] Some ancient and several modern Commentators consider these words as a *prediction* of the destruction of the Jews, who took up the sword unjustly against Christ and his disciples (see Rev. xiii. 10): while others, as Elsner, Campbell, Kuinoel, and Fritz., regard it as a proverbial saying against repelling force by force, and the exercise of private vengeance; importing that those who shall defend themselves by the sword, will, or may, perish by the sword. Of course, it must be taken, as it regarded the *disciples*, with restriction, and be here applied to those who take up the sword against the magistrate. Perhaps, however, a double sense may have been intended, 1st, for *caution* (including an intimation that swords were not the weapons by which the Messiah's cause was to be defended); and 2dly, by way of *prediction*, which would suggest the best argument for non-resistance. [*Comp.* Gen. ix. 6. Rev. xiii. 10.]

53. ἢ δοκεῖς, &c.] The connection seems to be this: 'Or [if that argument will not avail, take *this*—that I *need* not thy assistance, for] thinkest thou,' &c. The argument in this and the following verse is, that such conduct implied both distrust in Divine Providence, and ignorance of Scripture: would be at once unlawful and unnecessary; unlawful, because contrary to the spirit of his religion; unnecessary, because he could, if he judged it expedient, call to his aid superhuman and irresistible power. The term ἄρτι is very significant, denoting *even in this crisis.* Καὶ παραστήσει, 'and he would bring to my aid.' As to the *number* which follows, it is better (with some of the best Commentators), not to press upon it, much less deduce any inferences from it, since it only denotes *a very great number.*

54. ὅτι.] Supply αἱ λέγουσαι. Or, as this ellipse is harsh, we may, with Fritz., take ὅτι in the sense *nam.* Thus there should be a mark of interrogation after γραφαὶ, and a period after γενέσθαι. [*Comp.* Isa. liii. 7, 8, 10. Luke xxiv. 25.]

MK. LU.
14. 22. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ 55
48 52 λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;
49 53 Καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ
οὐκ ἐκρατήσατέ με. τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρω- 56
50 θῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες
ἀφέντες αὐτὸν ἔφυγον.
53 54 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊά- 57
φαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
54 συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, 58
55 ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο
55 μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. Οἱ δὲ ἀρχιερεῖς καὶ 59
56 οἱ πρεσβύτεροι, καὶ τὸ συνέδριον ὅλον, ἐζήτουν ψευδομαρτυ-
ρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν· καὶ οὐχ 60
εὗρον· καὶ, πολλῶν ψευδομαρτύρων προσελθόντων, [οὐχ
57 εὗρον.] Ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες εἶπον· 61
58 Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ
60 τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ ἀναστὰς ὁ ἀρχιερεὺς 62
εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυ-
61 ροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς 63
εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα

56. *τοῦτο δὲ—προφητῶν.*] Some ascribe this observation to the *Evangelist;* but others, more properly (as appears from Mark xiv. 49), to Christ. — *τότε οἱ μαθηταὶ,* &c.] See John xviii. 15.

57. *ἀπήγαγον πρὸς Κ.*] i. e. 'after having been *first* taken to Annas' (as we learn from John xviii. 13), in order, it should seem, to do him honour, and while the Sanhedrim was collecting. Ἀπάγειν is a term appropriate to leading any one to trial or execution.

58. *τῆς αὐλῆς*] the inner court of the palace.

59. *ἐζήτουν ψευδομαρτυρίαν.*] We need not suppose that they suborned false witnesses. Had they done this (for which, indeed, there was then no *time*, in the hurry with which their determination to take Jesus' life was formed and carried into effect), they would have tutored their witnesses better than to be rejected even by *themselves.* But the meaning seems to be, that, though they *professed* to inquire for *true* evidence, yet they readily entertained *any*, whether true or false, that might criminate Jesus. Nay, they studiously sought and encouraged the latter; whilst, on the other hand, all testimony in his *favour* was (by the Jewish law) rejected; for, though it was permitted to say any thing, true or untrue, *against* false prophets or persons suspected of idolatry, no man was permitted to appear in their *behalf.* But to return to the words in question: the best view that can be taken of them is, that the *judgment* of the Evangelist is blended with his *narrative*, as is not unfrequent in ancient writers. In St. Mark, indeed, instead of *ψευδομαρτυρίαν*, we have simply *μαρτυρίαν.* At *οὐχ εὗρον* just after, we must supply *μαρτυρίαν* (taken from *ψευδομαρτυρίαν*), by which is to be understood *μαρτυρίαν ἱκανὴν*, or, as Mark expresses it, *ἴσην.* [*Comp.* Acts vi. 13.]

60. *οὐχ εὗρον.*] These words are wanting in some MSS., Versions, and Fathers; are rejected by Campbell, and cancelled by Griesbach, but retained by Fritz. and Scholz; rightly, since internal as well as external evidence is in their favour. As to the authority of the Versions, it is slender in a point of *this* kind. And we have here not a *mere* repetition (as the ancient Critics, who cut the words out, supposed), but a repetition for *emphasis;* the *καὶ* denoting *yea.*

61. *δύναμαι—αὐτόν.*] This was (as appears from Mark xiv. 58, and John ii. 19), in effect a falsity, by the suppression of some *words* of Christ, together with the *action* which explained them, and adding others. Hence the witnesses are justly termed *ψευδομάρτυρες.* By *this temple* our Lord plainly meant his body. If it *could* have been proved that Jesus had spoken irreverently of the temple, by predicting its destruction, that would have afforded some ground for a charge of blasphemy, which was a capital offence. The High Priest, however, finding that even this testimony could scarcely afford any colour for the charge, artfully changed his ground.

63. *ἐξορκίζω σε,* &c.] This seems to have been the most solemn form of administering an oath. Ὁρκίζειν and ἐξορκ. are used in the LXX. to express the Heb. השביע, '*to make to swear, to swear in,*' *to put to one's oath.* The syntax is an Accus. of the person sworn (whether witness or criminal), and a Genit. with *κατὰ*, or sometimes an Accus., without a preposition, of the deity sworn by. The *ἐξ* denotes the *exaction* of the oath; and *κατὰ* has reference to the stretching of the hand upon or towards the person

MK. LU.
64 ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ. Λέγει 14. 22.
αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας. πλὴν λέγω ὑμῖν· ἀπ' ἄρτι 62
ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς
δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
65 Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων, ὅτι 63
ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν
66 ἠκούσατε τὴν βλασφημίαν αὐτοῦ. τί ὑμῖν δοκεῖ; Οἱ δὲ 64
67 ἀποκριθέντες εἶπον· Ἔνοχος θανάτου ἐστί. Τότε ἐνέπτυσαν 65
εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπι-
68 σαν, λέγοντες· Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ
παίσας σε;
69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλ- 66 56

or object sworn by. As this *oath of adjuration* brought an obligation, under *the curse of the Law*, it imperatively claimed a reply, when the adjuration accompanied an interrogation; and the answer thus returned was regarded as an answer on oath; in which case falsity was accounted perjury. Thus, our Lord, who had before disdained to reply to an unfounded, and even absurd charge, (especially before judges who had predetermined to find him guilty), now thought himself bound to answer, as an example to others of reverence towards so solemn a form.

— ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ.] Grotius and Whitby remark, that from this and other passages (as Matt. xvi. 16), it is clear that the Jews expected their Messiah to be *Son of God* (interpreting the 2d Psalm as said of him); which title, is also certain, they understood as implying Divinity, otherwise the High Priest could not have declared the assumption of it to be *blasphemy*. For 'Blasphemy (as observes Dr. Pye Smith, Scrip. Test. vol. ii. 56) is justly defined by Schleusner to be, the saying or doing any thing by which the majesty of God is insulted, uttering curses or reproaches against God, speaking impiously, arrogating and taking to oneself that which belongs to God. In this latter sense the Jews manifestly understood it, when they said, "We stone thee for blaspheming, and that thou, being a man, makest thyself God."' 'Now what blasphemy (says Mr. Coleridge, Table Talk, i. 142.) could there be,—unless the assuming to be the Son of God was assuming to be of the *Divine nature?*' That the Jews did so believe of their expected Messiah, has been thoroughly proved; but by none more convincingly than by the writer of the *Lettres de quelques Juifs à M. Voltaire.*' Supra 25, and Note.

64. Ἀπ' ἄρτι is for ἀπὸ τοῦ νῦν, (used by Luke), which, by a slight accommodation, may mean μετὰ μικρὸν, as Euthym. here explains. The words following have reference to the sublime imagery descriptive of the Messiah's advent in Dan. vii. 13, 14. [See infra xxiv. 30, and Note xxv. 31. 1 Thess. iv. 16.]

— τῆς δυνάμεως] for τοῦ Θεοῦ; literally, the Power, abstract for concrete, as we say 'the Almighty;' (see Heb. i. 3; viii. 1. 1 Pet. iv. 14,) an idiom founded on the Jewish mode of expressing the Deity, הגברה, the Powerful One. Thus, in Luke xxii. 69, and sometimes in Philo Jud., τοῦ Θεοῦ is added, as it were, to *determine* the sense. Hence the expression is not ill rendered in the Peschito Syr. ܕܚܝܠܐ; though it is wrongly translated by Schaaf *virtutis*. Rather, *Numinis*, as in 2 Thess. ii. 4. The *advent* here meant signifies, *primarily* at least, the coming of Christ to take vengeance on the Jews at the destruction of Jerusalem; and *secondarily*, but chiefly, his final advent to judge the world.

65. διέῤῥηξε τὰ ἱμάτια.] It was a custom among the ancients to express the more violent passions, especially *grief* and *indignation*, by rending the garments, either partly, or from top to bottom, but sometimes from bottom to top.

— ἴδε.] Said by the Commentators to be put for ἴδετε. But it is better to consider it as a particle of exclamation, as often.

66. ἔνοχος θανάτου.] Ἔνοχος (derived from the preterite middle of ἐνέχω) is equivalent to ἐνεχόμενος, and signifies, 1. 'held fast' by, bound to; 2. being subject, or liable to.' In this last sense it is used properly with the Dative (as in the LXX., New Test., and the Classical writers; but sometimes with the *Genit.*, as in the present passage and Mark iii. 29, and occasionally in the Classical writers; in which syntax there is commonly thought to be an ellipse of κρίματι. But it should rather seem that the construction is like that of Plato, Apolog. p. 83. τιμᾶταί μοι ὁ ἀνὴρ θανάτου.

67. ἐνέπτυσαν—αὐτοῦ.] A mode of expressing the utmost contempt, common both to ancient and modern times: on which, and the other marks of contumely accumulated on the head of our Lord, see Horne's Introd. iii. 161, sqq.

— ἐκολάφισαν.] Between κολαφίζω and ῥαπίζω there is the same distinction in signification as between our verbs to *thump* and to *slap*. [*Comp.* infra xxvii. 30. Isa. l. 6.]

68. προφήτευσον ἡμῖν, &c.] To understand this, it is proper to bear in mind (what we learn from Mark and Luke), that Christ was blindfolded when these words were pronounced; in which there was a taunt on his arrogating the title of Messiah, and a play on the double sense of προφητεύειν, which (as also μαντεύεσθαι) is often used in a sense corresponding to our verb to *divine*, or *guess*.

69. ἔξω] i. e. outside of the place where Jesus was examined by the council; which was the *ves-*

MK. LU.
14. 22. θεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ
68 57 τοῦ Γαλιλαίου. Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων· 70
69 58 Οὐκ οἶδα τί λέγεις. Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα 71
εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ
70 Ἰησοῦ τοῦ Ναζωραίου· καὶ πάλιν ἠρνήσατο μεθ᾽ ὅρκου· 72
59 ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσελ- 73
θόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ
71 60 αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. Τότε 74
ἤρξατο ‡ καταναθεματίζειν καὶ ὀμνύειν, ὅτι οὐκ οἶδα τὸν
72 61 ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησε. Καὶ ἐμνήσθη ὁ 75
Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, ὅτι πρὶν
ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω
ἔκλαυσε πικρῶς.

a Mark 15. 1. Luke 22. 66. & 23. 1. John 18. 28.
b Supra 20. 19. Acts 3 13.

XXVII. [a] ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον 1
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ
Ἰησοῦ ὥστε θανατῶσαι αὐτόν· [b] καὶ δήσαντες αὐτὸν ἀπή- 2
γαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.
Τότε ἰδὼν Ἰούδας, ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, 3

tibule, called by Matthew πύλων, but by Mark περιαύλιον.

— παιδίσκη.] The word properly signifies a *girl*; but, as in our own language, it was often, in later Greek, used to denote a *maid servant*. She is by John xviii. 17. styled ἡ θυρωρός, where see Note. Καὶ σὺ ἦ. μ. Ἰ. may be rendered, 'Thou, too, wert one of the party with Jesus;' for εἶναι μετά τινος often denotes 'to be on any one's side.'

70. οὐκ οἶδα τί λέγεις.] A form expressive of strong denial. So Soph. Aj. 270. οὐ κάτοιδ᾽ ὅπως λέγεις. For reconciliations of the minute *seeming* discrepancies in various parts of the narrative, see Recens. Synop.

71. ἄλλη.] Luke says ἕτερος. There was probably more than one who spoke to this effect.

72. ὅτι οὐκ οἶδα.] Ὅτι, like the Hebrew particles כי and אכן, after verbs of *swearing* and *affirming*, denotes *profecto*, ἦ μὴν, ὄντως. (Kuin.) It should rather seem that there is here an ellipsis of λέγων, *implied* in ἠρνήσατο.

73. οἱ ἑστῶτες] for παρεστῶτες, 'those who stood [by or near];' as John i. 35. iii. 29. xviii. 18.

— ἡ λαλιά σου δῆλόν σε ποιεῖ.] 'thy dialect bewrayeth thee.' Different provinces of the same country have usually their distinct idioms, accent, &c., which in the remoter parts are more strongly marked. That this was the case with Galilee, we learn from the Rabbinical writers, who tell us that the speech of the Galilæans was broad and rustic.

74. καταναθεματίζειν.] The best, and by far the greater part of the MSS. have καταθεματίζειν, which was preferred by Mill, Bengel, and Wetstein, and has been adopted by Matthæi, Griesbach, Tittmann, and Scholz. But it is not easy to see how καταθεματίζειν can be reconciled to analogy, or yield any sense suitable to the context (for it can only mean *deponere*), or possibly be synonymous with καταναθεματίζειν. It is, besides, destitute of any *authority* beyond the present passage; except that of the Ecclesiastical writers, who plainly took it from their MSS. of the New Test. And as ἀνὰ might easily slip out, or be lost, by an inattention to a mark of abbreviation, the authority of MSS. has far less weight than the *usus linguæ*. I have, therefore, thought proper, with Vater and Fritz., to retain the common reading.

75. On the salutary lesson to be learnt here, see an admirable Sermon of Bp. Sanderson on the subject of the fall of Peter.

XXVII. 1. πρωΐας δὲ γεν.] The meeting of the Sanhedrim could not be held till the *morning*, since the courts of the Temple were never opened by night; nor, if they had been then held, could judgment have been pronounced; for among the Jews justice was administered only in the *day time*.

2. δήσαντες.] This word is, on account of John xviii. 12. (whence it appears that Christ had been bound *before*) by most Commentators supposed to be put for δεδεμένον. That, however, is too violent a way of removing the discrepancy. It is better, with Elsner and Fritz., to suppose that our Lord's bonds had been removed during examination, and were now again put on him.

— ἡγεμόνι.] So he is sometimes styled by Josephus also; though, properly speaking, Pilate was only an ἐπίτροπος, or Procurator, as Joseph. and Philo often call him. He was indeed virtually ἡγεμὼν, because he (as was not unusual in the *lesser* provinces) had entrusted to him the *authority* of ἡγεμὼν, as if *President* (which included the administration of justice, and the power of life and death); in subordination, however, to the President of Syria, to whom was an appeal *en dernier ressort*.

μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρ-
4 χιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων· Ἥμαρτον παρα-
δοὺς αἷμα ἀθῷον. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει.
5 [c] Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελ- c 2 Sam. 17. 23.
6 θὼν ἀπήγξατο. [d] Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, d Acts 1. 18.
εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ
7 τιμὴ αἵματός ἐστι. Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ
αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.

3. *μεταμεληθείς.*] On this is chiefly founded the opinion of some of the ancient Fathers, as well as many eminent modern Commentators (as Whitby, Rosenmuller, Kuinoel, and A. Clarke), that Judas was partly induced to betray his Master by the expectation that, as Messiah, he could not suffer death, but would no doubt deliver himself from their hands, in some such way as he had done aforetime. But the language of our Lord (see supra xxvi. 24. and John xvii. 12.), and of Peter, Acts i. 25, forbids us to suppose that his repentance was sincere, or aught but the remorse of an upbraiding conscience. Indeed, we have every reason to suppose that, as he was originally actuated solely by *avarice*, so was he now possessed wholly with *despair*. He could not bear the stings of remorse, sharpened as they would be by the contempt and abhorrence of all good men, whether Christ's disciples or not; for, as it is acutely remarked by Elsner, 'apud improbos conscientia vigilare non solet, nisi quum *res sit conclamata*.'

— *ἀπέστρεψε*] 'returned.' Thus, indeed, making good the words of Job xx. 15, 'He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.'

4. *αἷμα ἀθῷον*] 'an innocent person.' A signification frequent in the Sept., Philo, and other Hellenistic writers; by which *αἷμα* corresponds to *σὰρξ καὶ αἷμα*. The word *ἀθῷος* indeed properly, and always in the Classical writers, signifies *impunis*, the *not being liable to punishment*. Yet the Hellenistic usage is not only defensible, but perhaps more agreeable to the primary signification of the word.

— *σὺ ὄψει.*] A milder form for the Imperative; 'thou wilt, or ought to see to that: be that thy care.' A Latinism from *tu videris*, for which the Greek Classical writers either used *σοὶ μελέτω*, or employed the *Imperative*.

5. *ἐν τῷ ναῷ.*] Not the *ναὸς* properly (for he could not have entered *these*), but probably at its entrance.

— *ἀπελθὼν ἀπήγξατο.*] The plain import of the words would seem to be, 'he went and hanged himself;' a sense supported by the ancient Versions. Since, however, it has been thought inconsistent with the account given by Peter (Acts i. 18.) of the death of Judas, many methods of interpretation have been devised to reconcile this discrepancy. See Recens. Synop. But, after all, there is nothing to authorize us to desert the common signification of *ἀπάγχεσθαι* (wherein the *reflected* sense is to be noticed, on which see Thucyd. iii. 81.), nor any reason to doubt that Judas *hanged* himself, as *Ahithophel* did before him, 2 Sam. xvii. 23. It is very probable that he selected that mode of suicide, simply because it was frequent; (of the expression itself, *ἀπελθὼν ἀπήγξατο*, &c. several examples have been adduced, both from the Sept. and the Classical writers.) And, as we shall see further on, it involves no real discrepancy with St. Luke's account. Whereas the other interpretations are (as I have shown in Recens. Synop.) open to many objections. Thus even that which assigns the sense 'was suffocated,' (literally suffocated himself,) introduces a signification which cannot with certainty be established; for though in Herodot. ii. 131. *ἡ παῖς ἀπήγξατο ὑπὸ ἄχεος may*, with Perizon., be rendered, 'was suffocated with grief' (an effect of mental agony which is known to sometimes occur), yet it seems far better to render the expression, with the Editors in general, 'hanged herself;' a sense occurring also at vii. 232. of the same writer: *λέγεται—ἄλλον ἄγγελον—ὡς ἠτίμωτο, ἀπάγξασθαι*. Besides, the context, and the use of the expression *ἀπελθὼν*, point to an *action*, not to any thing of so *passive* a nature as *dying of grief*. The best mode of reconciling the apparent discrepancy is, to suppose (with Casaubon, Raphel, Krebs., Kuinoel, Schleus., and Fritz.), that after he had suspended himself, probably from a branch of a tree overhanging a precipice, the rope breaking, or giving way (from the noose slipping, or otherwise), he fell down headlong, and, from falling on some prominent and sharp substance, burst asunder, so that his bowels protruded. Thus, in a Rabbinical writer cited by Wets. on Acts i. 18. 'quidam de tecto in plateam decidit, et *ruptus est venter*, et *viscera ejus effluxerunt*.' *Πρηνὴς* in the passage of Acts may be taken, like our *headlong*, simply of falling down from a high place, as in the examples adduced in Recens. Synop. And this view is confirmed by the air of the expression, which *implies* falling from on high. Thus the narration in Matthew is completely reconciled with that in the Acts, by supposing, that in the former is recorded the *kind of death by which* Judas *sought* destruction; and in the latter, that by which *he made his final exit*; and which, at least, was the *event* or result of the other.

6. *κορβανᾶν.*] The word is Syriac, and signifies 1st, *something offered, an offering*; and, by use, *an offering to the sacred treasury*; 2dly, the *place* for the offerings, or *treasury* itself, which consisted of chests placed in the Court of the Women.

7. *τὸν ἀγρὸν τοῦ κεραμέως.*] The Article *τοῦ* expresses a *particular* field known by that name; so called from having been occupied by a potter: no doubt to dig clay for his wares. Thus several villages in England have the prefix, *Potter*; probably from part of the ground having been formerly occupied for potteries. And so the field at Athens, appropriated as a cemetery for

e Acts 1. 19. [e] Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος ἕως τῆς σήμε- 8
f Zach. 11. 13. ρον. [f] Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφή- 9
του λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,
τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ
υἱῶν Ἰσραήλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ 10
MK. LU. 15. 23. κεραμέως· καθὰ συνέταξέ μοι Κύριος.
2 3 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπε- 11
ρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων ; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. Καὶ, ἐν τῷ 12
3 2 κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυ-
4 τέρων, οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ ὁ Πιλάτος· 13
5 Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι ; Καὶ οὐκ ἀπεκρίθη 14
αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα· ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

those who fell in the service of the country, was called Ceramicus, from having been formerly used for brick-making; so also the Tuilleries at Paris. This, of course, would make a field unfit for *tillage*; though good enough for a burying ground. And thus the smallness of the price may be accounted for.

— τοῖς ξένοις.] It is debated by the Commentators whether by these we are to understand *foreign Jews*, sojourning at Jerusalem for religious or other purposes, or *Gentile foreigners*. The latter, for the reasons which I have assigned in Recens. Synop., is by far the most probable.

9. τὸ ῥηθὲν διὰ Ἱερ.] The following passage is not found in *Jeremiah*; but something very like it, and, as it seems, the very prophecy, occurs in *Zach.* xi. 12, 23; which has induced some to suppose a corruption of the names, arising from MS. abbreviations. The best solution, however, of the difficulty is to suppose, either that Matthew simply wrote διὰ τοῦ προφήτου, omitting, as he often does, the *name* of the prophet (and indeed Ἱερ. is omitted in a few MSS. and several of the ancient Versions); or, since Mede and Bp. Kidder have shown it to be highly probable that *Jeremiah* was the writer of the Chapter from which these words are taken, as well as the two former, to suppose that the Evangelist wrote from that opinion. To advert to the words themselves, every grammatical machine has been put in motion to reconcile them with what is found in the Hebrew and Sept., but all in vain. Much trouble, however, might have been spared, had it been considered that we have not a *citation*, but an *application* of the words of the prophecy or vision; which was, no doubt, intended to pre-signify the train of events recorded by the Evangelists. Indeed, so little *other* purport has it, that the Jews themselves have always referred the words to the Messiah.

As to the *mode* in which the words in question are to be taken, there is no reason to abandon the common interpretation, confirmed by Euthymius, according to which τινὲς must be supplied at ἀπὸ υἱῶν Ἰ. It indeed involves a somewhat harsh ellipse,—but not *so* harsh as the method Fritz. has adopted in its place,—namely, to take the words of *Judas*. Besides, that makes ὃν ἐτιμήσαντο a most offensive pleonasm. Whereas, according to the common interpretation, the words ὃν ἐτιμήσαντο—Ἰσρ. are exegetical of the preceding. It is well observed by Vater, 'latet τινὲς in v. ἀπὸ, ut alibi in v. ἐκ. Conf. Matth. xxiii. 24.' There may seem some difficulty in καθὰ—Κύριος; the best way of removing which is to suppose, that these words (corresponding to ויאמר יהוה אלי of the Hebrew) are left by the Evangelist *unaccommodated*. Campbell and others would take ἔλαβον as the *first* person, and read ἔδωκα. Thus we must render, 'I took the thirty shekels (the price of him that was valued, whom they valued), from the sons of Israel (and they gave them for the potter's field), as the Lord appointed me.' But this is destitute of any authority, and does such violence to the words, that no dependence can be placed on a sense thus *extorted*. With respect to τοῦ τετιμημένου, the best Commentators regard it as taken, *per metalepsin*, in the sense purchased, referring to Thucyd. i. 33. πρὸ πολλῶν χρημάτων — ἐτιμήσασθε. But perhaps τιμᾶσθαι may here be used in the sense *to have a price set on one's head*. Now when it is said that the Priests agreed with Judas for 30 pieces of silver, it is *implied* that they *offered* him that sum; which, indeed, might be expected from his inquiry, 'What will ye give me?'

11. σὺ εἶ ὁ βασ. τῶν Ἰ.] i. e. 'dost thou claim to be king of the Jews?' To this the σὺ λέγεις following is a form of solemn asseveration. (See Note on xxvi. 64.) With which Priceus compares the *dixti* of Plautus. Hence may be seen the true force of our affirmatives *aye* and *yes*, which are both derived from the old French *ayez*. The sense, therefore, is, 'You say the truth—(I *am* a king).' From John xviii. 36. it appears, that this declaration was made after our Lord had said that his kingdom was not of this world, i. e. not temporal. On the *order of the events* recorded in this and the following verses, see Euthymius and Kuinoel in Recens. Synop. who have skilfully adjusted the harmony, and illustrated the connection and mutual bearing of the circumstances. [*Comp.* John xviii. 33. 37. 1 Tim. vi. 13.]

14. οὐδὲ ἕν.] A stronger expression than οὐδέν. [*Comp.* Is. liii. 7.]

MK. LU.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ 15. 23.
16 ὄχλῳ δέσμιον, ὃν ἤθελον. εἶχον δὲ τότε δέσμιον ἐπίσημον, 6 7
17 λεγόμενον Βαραββᾶν. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς 8
ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ 9
18 Ἰησοῦν τὸν λεγόμενον Χριστόν; Ἤιδει γὰρ, ὅτι διὰ 10
19 φθόνον παρέδωκαν αὐτόν. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ
βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα·
Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σή-
20 μερον κατ᾽ ὄναρ δι᾽ αὐτόν. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρε- 11
σβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραβ-
21 βᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ ὁ ἡγεμὼν 12 20
εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;
22 οἱ δὲ εἶπον· Βαραββᾶν. Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν
ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ
23 πάντες· Σταυρωθήτω. Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν
ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω! 14 21
24 Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυ-
βος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι

15. *κατὰ δὲ ἑορτὴν*, &c.] The Commentators are not agreed whether by *καθ᾽ ἑορτὴν* we are to understand 'at feast time,' or, 'at the *paschal* feast.' The latter opinion is thought to be proved by John xviii. 39. And though that passage be not decisive, yet, according to propriety of language, this would seem to be the best founded opinion. See Middleton. There will be little difficulty in supposing, that as *ἑορτὴ* would of itself, without addition, most readily suggest the idea of the *paschal* feast, so *καθ᾽ ἑορτὴν* would mean at the *paschal* feast. Indeed, it is used precisely in this way in Joseph. B. J. i. 11. 5. Whether the custom here mentioned was *old*, or *new*, has been debated; but it has, I think, been satisfactorily shown to be the *latter*. It was probably derived, either from the Syrians, or from the Greeks and Romans; the former of whom had such a custom at their Thesmophoriæ, the latter at their Lectisternia.

16. *ἐπίσημον.*] Ἐπίσημος signifies, 1. *signatus*, bearing a stamp; 2. *notabilis*, in a good sense; 3. *notabilis*, in a bad sense, as in the Latin *famosus*.

18. *διὰ φθόνον*] 'bitter hatred;' by a metonymy of the effect for the cause.

19. *τοῦ βήματος.*] See Recens. Synop. or Horne's Introd., vol. iii. p. 131. *Μηδὲν σοὶ—ἐκείνῳ.* Sub. *γενέσθω.*

— *τῷ δικ. ἐκείνῳ.*] Meaning, 'to this innocent man.' See v. 24. Here supply *ἔστω.*

— *κατ᾽ ὄναρ.*] It has been much debated whether this dream was natural, or supernatural. The latter view was maintained by the Fathers and the earlier Commentators; as the former is by most of the recent Interpreters. And, indeed, we may so well account for the thing from natural causes (history having recorded many similar cases), that we are not required—perhaps scarcely warranted,—to call in the supernatural. *Σήμερον* may mean, '[early] this morning.' And morning dreams were supposed to be most veracious, nay ominous.

21. [*Comp.* Acts iii. 14.]

23. *τί γὰρ κακὸν ἐπ.*] The *γὰρ* has reference to a clause omitted, expressing a refusal of the punishment demanded, q. d. 'Not so, or why so, *for*,' &c. That this is not a Hebraism (as some have thought) is evident from the Classical examples which have been adduced by Krebs.

24. *ὅτι οὐδὲν ὠφελεῖ*] 'se nihil proficere,' that he is doing no good, effecting nothing.

— *μᾶλλον*] 'the rather,' 'yet more.' An intensive use of *μᾶλλον*, as often in the New Test.

— *ἀπενίψατο τὰς χεῖρας.*] A symbolical action, to express being guiltless of the thing: a custom, as regarded the Jews, founded on the precept of Deut. xxi. 6, 7, where, in case of a murder of which the perpetrator is unknown, the elders of the nearest town are commanded to *wash their hands*, in testimony of their innocence, over the victim which was sacrificed for expiation of the crime. So also Ps. xxvi. 6. 'I will wash my hands in [testimony of my] innocency.' It has, indeed, been disputed among Commentators, whether Pilate here followed *Jewish* or *Gentile* custom. But, considering the *purpose* of the action, namely, to testify his innocence to the people, the *former* is the more probable. Besides, there has never been any *proof* adduced that such a custom subsisted among the *Gentiles*. For the Gentile custom to which Commentators appeal, was only that of washing the hands, not to *attest innocence*, but to *expiate crime*, though involuntary. It is not, indeed, impossible that the use of this symbolical action existed among the Gentiles; but if so, it was probably rather (according to the import of the phrase with us) to express that 'one will have no participation in any thing, nor be answerable for the blame incurred thereby.' It is plain, however, from Pilate's *words*, and the answer made to them by the

MK. LU.
15. 23. τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ
δικαίου τούτου· ὑμεῖς ὄψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς 25
εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν!
15 25 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φρα- 26
γελλώσας παρέδωκεν ἵνα σταυρωθῇ.
16 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν 27
Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν
17 σπεῖραν. Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα 28
κοκκίνην. καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν 29
ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ·
18 καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέ-
19 γοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων! Καὶ ἐμπτύ- 30
σαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς
20 τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν 31

people, that *more* than *this* was meant; namely, to solemnly attest his innocence, and to cast on *them* the guilt of the crime. And as Pilate had lived long enough in Judæa to become thoroughly acquainted with Jewish customs, and would be more likely to adopt a *Jewish form*, for the satisfaction of the Jewish people, no doubt can well be entertained but that the action was done according to *Jewish*, not Gentile custom.

— ἀπὸ τοῦ αἵμ.] The ἀπὸ is added by Hebraism; on which see Fritz.

— δικαίου is here (as supra ver. 19.) taken by Casaubon, Le Clerc, Campbell, and others, in a *forensic* sense, i. e. 'innocent of the crime laid to his charge.' But perhaps the forensic and ordinary senses are combined; q. d. 'this innocent man and just person.' To the *latter* Pilate bore testimony in a dispatch sent to the Emperor Tiberius. Ὑμεῖς ὄψεσθε, 'ye must look to that;' q. d. 'ye must take the blame.'

25. τὸ αἷμα—ἡμᾶς.] Supply ἔστω or ἐλθέτω. So in the paraphrase of Juvencus, 'Nos, nos, cruor iste sequatur, Et genus in nostrum scelus hoc, et culpa redundet!' Elsner and Wetstein have proved that it was usual among the Greeks for the witnesses, on whose testimony any were put to death, to devote themselves, and even their children, to curses, if they bore false testimony. The antiquity of the custom is plain from 2 Kings ii. 37. Similar forms of imprecation are adduced both from the Rabbinical and the Classical writers.

26. φραγελλώσας.] A word derived from the Latin *flagellare*. The *flagella* were so sharp, that they are termed by Horace *horribilia*. Scourging, either with flagella (as in the case of slaves), or (as in that of free persons), with rods, was among the Romans a prelude to capital punishment; and it was in use by the Greeks in the earliest ages.

27. τὸ πραιτώριον.] The word here denotes, not that part of the *camp* so called, but a magnificent *edifice*, in the upper part of Jerusalem, which had formerly been Herod's palace, and was afterwards the abode of the Roman Procurators when they sojourned at Jerusalem; for their *residence* was at Cæsarea.

28. χλαμύδα.] This was a kind of round cloak, confined on the right shoulder by a clasp, so as to cover the left side of the body, and worn over the other garments. It was used alike by officers and privates; but, of course, with a difference in texture and dyeing. What is here called κοκκίνη is by Mark denominated πορφύρα, and by John xix. 2. πορφυροῦν. Yet there is no real discrepancy; for though the colours are, properly speaking, different, yet πορφυροῦς denoted sometimes a *bright red;* and hence the words κοκκίνη and πορφύρα were sometimes interchanged. Thus, in English, the expressions *purple* and *red* are often interchanged. And so in Hor. Sat. ii. 6, 102, '*rubro cocco* tincta vestis' is the same as vestis *purpurea* at v. 106. The robe here mentioned was, no doubt, a cast-off *sagum* of some general officer.

29. στέφανον ἐξ ἀκανθῶν.] There has been no little debate as to the *nature* and *materials* of this crown; some contending that as this, like all the rest of what was done by the soldiers, was merely in mockery of Jesus' regal pretensions, there could be no motive to *cruelty;* and they propose to take the word ἀκανθῶν as the Genit. plural, not of ἄκανθα, but of ἄκανθος, i. e. the *bear's foot*, which is rather a smooth than a thorny plant, and would be more convenient to plait. Those, on the other hand, who defend the common version, reply that both ἄκανθα and ἀκάνθινος often occur in the New Test. and Sept., and always in the sense *thorn* and *thorny;* and that the ancient Versions and some ancient Fathers all confirm that version. The latter interpretation seems the best founded. There is, however, great reason to think (with Theophylact and Budæus) that the crown was not of mere *thorns*, but of some prickly shrub (probably *acacia*). So in a kindred passage cited by Wetstein, 'in capite corona subito exstitit, ex *asperis herbis*,' especially since those fit to make a fillet are such. So also Pliny Hist. xxi. 10. vilissimam coronam, *spineolam*.

— χαῖρε, ὁ βασιλεύς.] A usual salutation to Emperors, as *Cæsar, ave!* In ὁ βασιλεὺς, the nominative is put for the vocative, as Mark ix. 25. and Luke viii. 54.

30. [*Comp*. Isai. l. 6. supra xxvi. 67.]

MK. LU.
αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· 15. 23.
32 καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ 21 26
εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγά-
ρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
33 ΚΑΙ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, (* ὅ ἐστι, 22 33
34 [† λεγόμενος,] Κρανίου τόπος,) ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ 23
35 χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. Σταυ- 24 34
ρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες
κλῆρον· [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου·
Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν
36 ἱματισμόν μου ἔβαλον κλῆρον.] καὶ καθήμενοι, ἐτήρουν 25
37 αὐτὸν ἐκεῖ. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν 26 38
αἰτίαν αὐτοῦ γεγραμμένην, ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο

32. *ἐξερχόμενοι*] 'as they were going out [of the city];' for executions were, both among the Jews and Gentiles, always conducted outside of cities.

— *ἄνθρωπον* K.] This use of *ἄνθρωπος* with nouns of *country*, *business*, or *office* (see Matth. Gr. Gr. § 430. 7.), is thought to be pleonastic, but is in reality only a vestige of the wordiness of antique phraseology. *Ἠγγάρευσαν*, 'compelled;' literally, *impressed*, which implies compulsion (see Note on Matth. v. 41.); though it was customary for the criminal *himself*, when strong enough, to carry his cross; which was of the form of a T, and was denominated *σταυρὸς*, from *σταύω*, cognate with *στάω to fix*, namely, in the ground, as our *stake* comes from the past participle of *to stick*. About the middle of it was fixed a piece of wood, on which the crucified person sat, or rather rode; and into which he sometimes, in bravado, leaped. For the height of the cross was (contrary to the common opinion) such as to admit of this,—being only such as to raise the feet of the crucified person about a yard from the ground. The hands were fastened to the cross piece with nails, but the feet were only tied to the post with ropes, and thus the miserable wretch was left to perish gradually by famine or ravenous birds. See Artemid. Oneir. iv. 49. Crucifixion can be traced back to as early a period as the age of Semiramis; and was a punishment chiefly inflicted on slaves, or free persons convicted of the most heinous crimes.

33. *Γολγοθᾶ*.] From the Chaldee *gol-goltha*, the second λ being omitted, for euphony, as in *Babel* for *Balbel*. The place in question was a sort of *knoll*, and so called from being strewed with the skulls of executed malefactors, like the Ceadas at Sparta, on which see my note on Thucyd. i. 134. [*Comp.* John xix. 17.]

Instead of the vulg. *ὃς*, *ὃ* is found in many of the best MSS., some ancient Versions, and early Edd., and is edited by Bengel, Matthæi, Griesbach, Tittman, Fritz., and Scholz: with reason; as being the more difficult reading. The common reading *λεγόμενος*, just after, can only be defended on the precarious principle of *Hypallage*. Hence some MSS. change its place, several omit it, and Fritz. cancels it. But it is better to *heal* than to amputate: and I doubt not but that *λεγόμενον* is the true reading; which is found in not a few MSS., and is confirmed by the readings *μεθερμηνευόμενον*, and *καλούμενον*, and also by the Syriac, Arabic, Persic, and Æthiopic Versions, whose framers must have read *λεγόμενον*, or *μεθερμηνευόμενον*. *Λεγόμενος* arose from the vicious reading *ὃς* preceding. Render, 'which word *is* (i. e. signifies) when interpreted, *Skull-place*.' This sense of *λέγεσθαι* is found also in John xx. 16. *Ῥαββουνί· ὃ λέγεται διδάσκαλε.* Thus in a kindred passage of Matt. i. 23, *ὅ ἐστι, μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός.* See also Mark v. 41. xv. 22, 34. John i. 42. Acts iv. 36.

34. *ὄξος—μεμιγμ.*] Mark xv. 23, mentions a potion administered to Christ, but he calls it *ἐσμυρνισμένον οἶνον*. To remove the discrepancy, some Commentators suppose that it was the *same drink* under different *names;* since *ὄξος* is used to denote wine (especially the poorer kinds); and *χολὴ*, though properly signifying *wormwood*, yet sometimes in the Sept. denotes *any bitter infusion.* Others are of opinion, that the potions mentioned by the two Evangelists were *distinct mixtures;* the vinegar mingled with gall being, they think, offered in derision; and the myrrhed wine, the *medicated cup* usually administered to criminals about to suffer a painful death. The *former* interpretation, however, seems to be preferable; and it is confirmed by the ancient *gloss* which has crept into many of the best MSS., and all the best of the ancient Versions, *οἶνον*. [*Comp.* Ps. lxix. 21.]

35. *ἵνα πληρωθῇ—κλῆρον.*] These words are found in comparatively few MSS., have no place in the ancient Versions, and several Fathers, nor the Edit. Princ. They have been cancelled by every Editor of Note from Wetstein to Scholz. [*Comp.* Ps. xxii. 18. John xix. 23.]

37. *ἐπάνω*.] This word, whether used as a preposition, or an adverb, is derived from *ἐπ' ἄνω*, and means literally, at or on high, as our *above*, which was originally written at-bove, i. e. at height.

— *αἰτίαν αὐτοῦ*.] Namely, the *τίτλον*, or *ἐπιγραφὴν τῆς αἰτίας*, his crimination, the crime laid to his charge; which was engraven on a metal plate, in black letters on a white ground. The trifling discrepancy in the words of this inscrip-

MK. LU.
15. 23. ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. Τότε σταυροῦνται σὺν 38
27 αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.
29 35 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες 39
τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν 40
30 καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν. εἰ Υἱὸς εἶ
31 τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. Ὁμοίως δὲ καὶ οἱ 41
ἀρχιερεῖς ἐμπαίζοντες, μετὰ τῶν γραμματέων καὶ πρεσβυ-
τέρων, ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 42
32 εἰ βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
καὶ πιστεύσομεν ἐπ' αὐτῷ. Πέποιθεν ἐπὶ τὸν Θεόν· ῥυ- 43
σάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν· εἶπε γάρ· Ὅτι Θεοῦ
39 εἰμι Υἱός. Τὸ δ' αὐτὸ καὶ οἱ λῃσταί, οἱ συσταυρωθέντες 44
αὐτῷ, ὠνείδιζον * αὐτόν.
33 44 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν 45

tion may very well have arisen from the language in which it was written.

38. δύο λῃσταί] i. e. 'highway robbers,' or rather, brigands, with which, and banditti of all sorts Judæa then swarmed; a state of things which had arisen from the miserable destitution of the bulk of the people, occasioned by the shameless oppression of those blood-suckers, the Roman governors, of whom each one exceeded his predecessor in every bad quality of a governor. [*Comp.* Is. liii. 12.]

39. κινοῦντες τὰς κεφαλάς.] A mark of derision common to all the nations of antiquity, and here a fulfilment of prophecy. See Ps. xxii. 7.

40. ὁ καταλύων, &c.] The ὁ refers to Σὺ understood; and καταλύων and οἰκοδομῶν signify *populariter*, 'who undertook to destroy.' See Glassii Phil. Sac. [*Comp.* supra xxvi. 61. John ii. 19.]

41. καὶ πρεσβυτέρων.] Many of the best MSS. add καὶ Φαρισαίων, which is adopted by Wetstein, Matthiæ, Fritz., and Scholz.

42. ἄλλους—σῶσαι.] Beza, Bengel, Pearce, and some others, would take the words *interrogatively;* which makes them, they think, more cuttingly sarcastic. This, however, quite alters the air of the passage, and destroys the antithesis, which, as Fritz. remarks, is strengthened by the Asyndeton. In further confirmation I would compare Aristid. iii. 430 (of Palamedes), πάσας τὰς ἄλλας εὑρίσκων μηχανὰς, μίαν οὐχ εὗρεν, ὅπως σωθήσεται.

— βασιλεὺς, &c.] We may remark the *distinctive* taunts of the Jews and the Romans; the former of which pointed at Jesus's claim to be *King of Israel* (i. e. Messiah); the latter, to his assuming the title of *King of the Jews;* which, however, many of the Romans understood as equivalent to Messiah. The ἐπ' is inserted by almost every Editor from Wetstein to Scholz, on the authority of nearly all the best MSS., and several Versions and Fathers.

43. πέποιθεν ἐπὶ τὸν Θ.] The Commentators are at a loss to know what the railers here allude to; perhaps, they think, to his declaration at Matt. xxvi. 53. But that was delivered *aside* to his disciples. There is rather a reference to that *fearlessness* with which Jesus yielded himself to the soldiers sent to apprehend him; and which might very well be thought to imply *confidence* in the Divine aid for deliverance. The railers, however, in this taunt unwittingly fulfilled a remarkable prophecy of the Messiah, Ps. xxii. 8. [*Comp.* Wisd. ii. 16, 18.]

— ῥυσάσθω.] Ῥύομαι, from the obsolete ῥύω or ἐρύω, means properly, 'to withdraw from danger,' and 'take to oneself,' i. e. to one's protection.

— εἰ θέλει αὐτόν.] Θέλειν here, after the manner of the Heb. חפץ, denotes to *delight in.*

44. οἱ λῃσταὶ—αὐτόν.] Or rather one of them, as is stated in the more exact account of Luke. This trifling discrepancy may, however, be removed; not, indeed, by supposing an *enallage*, nor by introducing the figure of *Amplification* (which cannot here apply), but by supposing that the Evangelist speaks *generally.* Αὐτὸν (for the common reading αὐτῷ) is found in almost all the best MSS., and is adopted by Wetstein, Griesbach, Matthæi, Vater, Tittman, Fritz., and Scholz.

45. σκότος—πᾶσαν τὴν γῆν.] There are here two points demanding our attention, which have occasioned no small perplexity to the Commentators; 1. the *darkness* here recorded; and 2. the *distance* to which it extended. On the former subject, they are not agreed as to the *nature* of the darkness, and its *cause.* The recent Expositors in general seek to account for it in the ordinary course of nature; while the ancient, and most modern ones, regard it as preternatural. That it could not be produced by a *total eclipse of the sun* is certain; for that can only happen at a *change* of the moon; whereas it was now *full moon.* Besides, a total eclipse never continues beyond a quarter of an hour. Some ascribe it to a mist arising from sulphureous vapours, such as precede or accompany *earthquakes.* This, the naturalists tell us, may extend to a semi-diameter of ten miles from any spot. Those who adopt this view of the subject appeal to the words of ver. 51, καὶ ἡ γῆ ἐσείσθη, &c. But can such a haze as that be *all* that is here meant? Taking the whole of the circumstances into the account, it should seem that both the darkness and the earthquake may be regarded as *preternatural;* something in the manner of a portentous *natural* meteoric phenomenon described by Ebn Batuta, in his travels,

MK.
46 γῆν ἕως ὥρας ἐννάτης. Περὶ δὲ τὴν ἐννάτην ὥραν ἀνε- 15.
βόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἠλὶ, Ἠλὶ, λαμὰ 34
σαβαχθανί; τοῦτ' ἔστι· Θεέ μου, Θεέ μου, ἱνατί με ἐγκατ-
47 έλιπες; Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες, ἔλεγον· 35
48 Ὅτι Ἠλίαν φωνεῖ οὗτος. Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, 36
καὶ λαβὼν σπόγγον, πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ,
49 ἐπότιζεν αὐτόν. Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες ἴδωμεν εἰ

who mentions a certain spot as being 'enveloped by a dense black cloud so close to the earth, that it might be almost touched with the hand.' The darkness, which, it may be observed, is not said to have been *total* (nor, indeed, from the circumstances which are recorded as accompanying it, *could* it be such), was *probably* (for who shall dare to go beyond conjecture) produced (as Elsner supposes) by a preternatural accumulation of the densest clouds, enveloping the whole atmosphere; such as that mentioned at Exod. x. 21; brought preternaturally, at the stretching forth of the hand of Moses, over the whole land of Egypt, except that portion occupied by the children of Israel; and which was meant to portend the calamities that should soon overwhelm the Jewish nation.

But to turn to the *second* question: the *extent* of this darkness. Most of the ancient interpreters regard it as extending over the *whole earth;* though *some* of them, as Origen, and the most eminent modern ones, confine it to *Judæa;* while those who hold the hypothesis of a thick *haze*, such as precedes earthquakes, necessarily limit it to *the vicinity of Jerusalem.* The latter is, I apprehend, the true view. For, first, there is nothing in the words of the original that compels us to suppose *universality;* and it is more natural to take the expression of *Judæa*, the place of the transactions recorded. So, in a kindred passage of Luke iv. 25, ἐγένετο λιμὸς ἐπὶ πᾶσαν τὴν γῆν. The Fathers, indeed, and some modern Commentators (especially Grotius) allege, in proof of its universality, passages of Phlegon, Thallus, and Dionys. the Areopagite. But they are not agreed on the nature of *Phlegon's* testimony: indeed, *nothing* which they ascribe to him has any direct bearing on this event. As to the passage adduced from *Thallus*, cited by Jul. Africanus, who mentions a darkness over all the world, and an earthquake which overturned many houses in Judæa and elsewhere; there is no reason to think that Thallus lived *before* Christ; and as the more *ancient* Fathers quote him for *other* matters, but never for *this*, no weight can be attached to the passage in question. As to the story told of Dionys. the Areopagite, it is entitled to still *less* attention, since Dr. Lardner has proved that all the writings attributed to him are spurious. Besides, there was surely (if we may venture to pronounce on the inscrutable purposes of Almighty Providence) a peculiar propriety in the darkness being *confined* to *Judæa;*—as indicating the wrath of God on that country for the enormity then perpetrating; and presenting an apt emblem of the spiritual darkness in which that benighted region was involved. Finally, by adopting this view, and not needlessly exaggerating the intensity of the obscuration, we are enabled satisfactorily to account for the silence of the Pagan Historians, and even Josephus, without supposing in the latter a wilful suppression of truth. Indeed, that writer has passed by *other* occurrences which we should as little think he would omit as this.

46. Ἠλὶ—σαβαχθανί.] This is, with the exception of σαβ. (which is Syro-Chaldaic), taken from Ps. xxii. 1. Mark writes Ἐλωῒ and λαμμᾶ, making it *all* Syro-Chaldaic; which was the dialect then prevalent in Judæa, and, no doubt, used by our Lord. It is of more consequence, to consider the *purpose* for which the words were pronounced. They must not be supposed to express (what some have ventured to ascribe to them) *impatience*, *faintheartedness*, and *despair*. Neither need we, with others, in order to exclude such a conclusion, resort to any far-fetched and improbable interpretation. We may suppose that, by citing the verse, and applying it to himself, our Lord meant to turn the attention of his disciples to the *whole* Psalm; and to signify to them that he was now *accomplishing* what was there *predicted* of the Messiah. It has, indeed, been thought by some, that the words are too expressive of extreme mental suffering to admit of such an explanation. They would regard them as 'the natural effusions of mental torture, scarce conscious of the complaints it uttered.' But this is not a sufficiently reverent view. In short, *no* interpretation must be admitted which implies any expression of querulousness, or distrust in the favour and support of God. Moreover, on a subject so awfully mysterious as this, and that of the agony in the garden, it is better to abstain from all prying speculation, and learn, in the words of the Philosopher, σωφρονεῖν ἐν τῇ σοφίᾳ.

47. Ἠλίαν φωνεῖ.] These were not, as some imagine, Roman soldiers; for *they* could know nothing about Elias. The best Commentators are of opinion that they were Hellenistic Jews, who either mistook Christ's words, or intentionally and maliciously perverted them, in derision of his claim to be the Messiah; and with reference to a common opinion, that Elias would return to life at the coming of the Messiah, and prepare the way for his kingdom. See supra xvii. 10.

48. καὶ εὐθέως—ἐπότιζεν αὐτόν.] Namely, in consequence of what Jesus had just before said (as recorded by John xix. 28.) διψῶ.

— καλάμῳ.] Some render *reed;* Campbell, *stick.* But I prefer, with Markland, '*a stalk;*' a not unfrequent, and perhaps the primary, sense of the word. Thus Matthew and John will be reconciled; for the ὑσσώπῳ of the latter is equivalent to καλάμῳ ὑσσώπου. The stalk of the hyssop is, in the East, so long, that it might easily reach our Lord on the cross; especially since it was by no means so high as is commonly supposed. Περιθεὶς may be rendered, 'winding, or fastening it round.' [*Comp.* Ps. lxix. 21.]

49. ἄφες ἴδωμεν.] Sub. ἵνα. This use of

MK. LU.
15. 23. ἔρχεται Ἠλίας σώσων αὐτόν. Ὁ δὲ Ἰησοῦς πάλιν κράξας 50
37 46
38 φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα. Καὶ ἰδοὺ, τὸ καταπέτασμα 51
τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ
ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεῴ- 52
χθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη,
καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, 53
εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.
39 47 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν 54

ἄφες and ἄφετε is not pleonastic (as some imagine), but hortatory, like our *come!*

50. κράξας φωνῇ μεγάλῃ.] Gruner (a German Physician, author of a learned Tract to prove the death of Christ real, and not, as some sceptics have pronounced, a mere *syncope*) and Kuin. take this to indicate a loud *outcry* from *pain;* as in the case of persons oppressed with an excessive congestion of blood about the heart—the precursor of suffocation. But that does not here apply; for this was not a mere *outcry*, but an *exclamation* in *words* (as is clear from John xix. 30. and Luke xxiii. 46.) namely, τετέλεσται· Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. This sense of κράζειν is frequent in Scripture, especially as used of exclamations in precatory addresses to God. See Rom. viii. 15. Gal. iv. 6.

— ἀφῆκε τὸ πνεῦμα.] Many ancient and some modern Commentators suppose something *preternatural* in Christ's death, as being the effect of his *volition*. But there is nothing in the words of *Scripture* to countenance such an opinion; though our Saviour's volition must be *supposed* to accompany his offering himself for the sins of the world. The term is no other than such as is frequently used, both in the Sept. and the Classical writers, of *expiration*, either with πνεῦμα or ψυχήν. From the comparative shortness of time during which our Lord survived his crucifixion, some Commentators have supposed an especial interposition of the Deity. But it may very well be accounted for from natural causes, as is shown by Gruner, ubi supra.

51. καταπέτασμα τοῦ ναοῦ.] Meaning, the *interior* of the two veils which separated the Holy of Holies from the Sanctuary, and which is called by that name in the Sept., Philo, and Josephus. On the form and materials of this veil, see the authors referred to in Recens. Synop. From a most interesting passage of Pausan. v. 12, 12, which I have there adduced, it appears, that exactly *such* a veil (of woollen, richly embroidered, and in colour purple,) was used at the Temple of Diana at Ephesus, and at that of Jupiter at Olympia. It reached from the roof to the ground, and was drawn up and let down by ropes. See Exod. xxvi. 31. 2 Chron. iii. 14.

This *rending* of the veil must, like all the other occurrences of this awful scene, be regarded as preternatural. For, though some recent Interpreters ascribe it to the *earthquake* just after recorded, yet surely no *earthquake* could rend a veil of 60 feet long, so exceedingly thick as, from its size and purpose, it must have been. Not to say that, had it been owing to an earthquake, the rending would have been, not from the top to the bottom, but from the bottom to the top. Besides, the earthquake is plainly *distinguished* from the rending of the veil. On its symbolical intent, comp. Heb. x. 19, 20, and see Recens. Synop.

— καὶ ἡ γῆ ἐσείσθη.] This also must be regarded as preternatural; for though an earthquake be not of itself such,—yet, when we consider the circumstances which accompanied the one here described, we cannot but regard it as produced by the *direct* agency of the Author of nature, and therefore, so far, preternatural.

Of this earthquake vestiges still remain, in *immense fissures*, which attest the violence of the rending, and show the propriety of the words καὶ αἱ πέτραι ἐσχίσθησαν.

52. καὶ τὰ μνημεῖα ἀνεῴχθησαν.] An effect not unfrequently attributed to earthquakes in the ancient writers. So Aristid. i. 504. says of the great earthquake at Rhodes: ἀνερρίπτοῦντο δὲ οἰκίαι καὶ μνήματα ἀνερρήγνυντο. In τῶν κεκοιμημένων there is not, as some imagine, an Hebraism, for the idiom occurs in the Classical writers.

53. καὶ ἐξελθόντες—εἰσῆλθον, &c.] In this narrative there are *three* points which demand our attention. 1. *Who* were the οἱ κεκοιμημένοι. 2. What was the *purpose* of their being raised from the dead. 3. What was the *time* at which it took place. As to the first, they were doubtless *holy persons*, whether Jews (as old Simeon), or such as had *lately* died in the faith of Christ. They must have been persons *not long dead*, or they would not have been recognised by their contemporaries. The *purpose* is, with most probability, supposed to have been, to show that the power of the grave was destroyed, by *life* and *immortality* being brought to light in the Gospel; and thus a pledge given of the general resurrection. As to the *time*, that will depend on whether the phrase μετὰ τὴν ἔγερσιν αὐτοῦ be taken with the *preceding* or the *following* words; on which Interpreters, ancient and modern, are divided in opinion. The *former* method seems the best founded. We need not, however, suppose, with some who adopt this view, that the resurrection in question was *gradual*,—*begun* at the rending open of the graves, and *accomplished* after the resurrection of Christ. That would be too hypothetical; nor is it required by the declaration of the Apostle at Col. i. 18. and 1 Cor. xv. 20, that 'Jesus was the first born from the dead, and the first fruits of them that slept.' It is better to suppose (with some ancient and a few modern Commentators), that the words are inserted somewhat out of place, and perhaps belong to ἠγέρθη. As to the hypothesis of the sceptical school in Germany, that the verses are spurious, it is destroyed by the *fact* that the words are found in *all* the MSS. and Versions, and are so alluded to by the early Fathers, as to show their existence in *their* time;

MK. LU.

Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν 15. 23.
σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος.
55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦ- 40 49
σαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας,
56 διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ
Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν
υἱῶν Ζεβεδαίου.
57 Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ 42
Ἀριμαθαίας τοὔνομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ 43 50
58 Ἰησοῦ. Οὗτος προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα 52
τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ
59 σῶμα. Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ, ἐνετύλιξεν αὐτὸ 46 53
60 σινδόνι καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνη-
μείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον
61 μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαρία 47 55
ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ
τάφου.
62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν,

and interpolation at an *earlier* period was next to impossible.

54. ἀληθῶς—οὗτος.] I have proved at large in Recens. Synop. that Θεοῦ Υἱὸς cannot mean, as Grotius, Markland, Campbell, Rosenmuller, and Kuinoel maintain, 'an innocent and just man,' or *a* son of *a* God (i. e. a demi-god); but *the* Son of God, the Messiah. The soldiers could not but know Jesus's pretensions to be such; and the import of the phrase must have been familiar to them. And seeing the awful and preternatural circumstances which accompanied his death, it was natural that they should exclaim, *some* of them, This was truly an innocent and just person! and *others*, This was truly the personage he affirmed himself to be—the Son of God! See Note on Matt. xiv. 33.

55. [See Luke viii. 2.]

57. ἀπὸ Ἀρ.] scil. ὤν. This sense of ἀπὸ (for which ἐκ is sometimes used) corresponds to the Latin *ex*, the Welsh *ap*, and our *of*. The riches and honourable station of Joseph are mentioned, to show the fulfilment of Isai. liii. 9. The best Commentators are agreed that Joseph was one of the Sanhedrim; for βουλευτὴς may be taken *improprie* for ἄρχων. [*Comp.* John xix. 38.]

— ἐμαθήτευσε] for μαθητὴς ἦν. Of this intransitive sense examples are adduced by Wets. and Kypke from Plutarch and Jamblichus.

58. ᾐτήσατο τὸ σῶμα.] Though the bodies of crucified persons were not *interred* by the Romans, yet they were generally given, on application, to their friends for burial. This would be more especially done in Judæa; because the custom of the country (founded on the Scriptural command, Deut. xxi. 23.) required the bodies to be buried before sun-set; and particularly in the present case, on account of the approaching festival.

— ἀποδοθῆναι] 'to be given up,' the word literally signifying, 'to give away from oneself [to another].'

59. ἐνετύλιξεν—σινδόνι.] Similar language is found in Herodot. ii. 86. in his description of embalming. The σινδὼν was a *web*, or wrapper of fine linen, which was used for the same purpose as our *sheets* (see Thucyd. ii. 49, and my Note there), and also employed to roll around a corpse, previously to interment or embalming, being then secured by linen bandages.

60. ἐν τῷ καινῷ αὐτοῦ μν.] These *two* circumstances are mentioned, to show the *honour* paid to our Lord by Joseph, and to preclude any cavil of the Pharisees; as if the corpse had been resuscitated by touching the bones of some prophet; see 2 Kings xiii. 21. [*Comp.* Isa. liii. 9.]

— ὃ ἐλατόμησεν ἐν τῇ π.] For sometimes persons during their lifetime built tombs for themselves. So of Herod Philip, we learn from Joseph. Ant. xviii. 4, 6. αὐτοῦ κομισθέντος ἐπὶ τὸ μνημεῖον, ὃ ἐπὶ πρότερον ᾠκοδόμησεν αὐτός.

— τῇ πέτρᾳ.] The Article here is very significant, and has reference to the rockiness of the country; on which we have the testimony of Strabo and Josephus, and also that of modern travellers.

— προσκυλίσας λ.] The Commentators remark, that it was an Oriental custom thus to guard the entrances of caves and subterraneous sepulchres. This was, however, not confined to the East, but extended to the West; as appears from the Classical passages adduced by Grotius and by myself in Recens. Synop.; whence it appears that in the early ages *stones* were generally used in the place of doors to caves or vaults. The stone panelled doors, which close many of the Egyptian monuments, were an invention midway between the *block of stone* of the primitive times and the *wooden door* of after ages.

62. τὴν παρασκευήν.] Meaning, *the day pre-*

MK. LU.
16. 24. συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον,
λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν 63
ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν 64
ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε
ἐλθόντες οἱ μαθηταὶ αὐτοῦ [νυκτὸς] κλέψωσιν αὐτὸν, καὶ
εἴπωσι τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ
ἐσχάτη πλάνη χείρων τῆς πρώτης. Ἔφη δὲ αὐτοῖς ὁ Πι- 65
λάτος· Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.
Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες 66
τὸν λίθον, μετὰ τῆς κουστωδίας.
1 1 XXVIII. ὈΨΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς 1
μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη
Μαρία, θεωρῆσαι τὸν τάφον. Καὶ ἰδοὺ, σεισμὸς ἐγένετο 2

ceding any sabbath or festival, as being that on which the *preparation* for its celebration was to be made. See Horne's Introduction.

— συνήχθησαν πρὸς Π.] 'convenerunt ad Pilatum.' There is a *significatio prægnans* for, they went to and assembled at his house.

63. πλάνος.] This word, like the Latin *planus*, signified properly a *vagabond*, and, from the adjunct, a *cheat, impostor*, &c. Μετὰ τρεῖς ἡμέρας, i. e. within three days, equivalent to the third day. See Note on Matt. xvi, 21. That the Jews so understood it, is plain from the next verse. To *which* of the prophecies (whether that at Matt. xii. 40, or at Matt. xxvi. 61,) they alluded, is not clear. Certain it is, however, that our Lord's declaration that he should rise from the dead, was publicly known.

64. καὶ ἔσται ἡ ἐσχάτη πλάνη, &c.] A proverbial saying, importing that it would be worse if the whole people should acknowledge him as Messiah, and thus rise up in rebellion. Νυκτὸς after αὐτοῦ is wanting in most of the best MSS., Versions, and some Fathers, and is cancelled by Griesbach, Fritz., and Scholz.

65. ἔχετε κουστωδίαν.] The Commentators are not agreed whether ἔχετε should be taken in the Indicative, or in the Imperative. Either method is admissible; but as no example has been adduced of such a sense of ἔχειν as *to take*, though found in the corresponding term of modern languages; and especially as the sense thus yielded is not so suitable to what follows, the *former* method (which is confirmed by some ancient and the best modern Commentators) seems preferable. Render, 'ye *have* a guard;' namely, that stationed in the Castle of Antonia, and which was meant to quell any tumult in the city.

— ὡς οἴδατε.] Of this disputed expression the best rendering is that of Grotius, Schleusner, Rosenmuller, Kuinoel, Fritz., and others, 'quantum potestis.' In fact, there is an ellipsis of ἀσφαλέστατα, to be supplied from ἀσφαλίσασθε. The literal sense is, 'as safely as ye *know how*,' i. e. *can*.

66. σφραγίσαντες.] A mode of security in use from the earliest times, when it supplied the place of locks. See Dan. vi. 17. and the Classical citations adduced by Wetstein and myself in Recens. Synop. In the present case, the sealing material is supposed to have been affixed to the two ends of a cord or band brought round the stone. Μετὰ τῆς κουστωδίας may either (by such a transposition as that supra ver. 53.) be referred to ἠσφαλίσαντο τὸν τάφον; or rather, the words may be taken as a brief expression for μετὰ τοῦ προσθεῖναι τὴν κουστώδιαν, 'together with (a setting of) the guard,' i. e. at the same time that they set the guard.

XXVIII. 1. ὀψὲ δὲ σαββ.] This must be explained, '*after* the sabbath,' i. e. as Mark more clearly expresses it, διαγενομένου τοῦ σαββάτου. Of which signification the Commentators adduce examples from Philostr., Plutarch, Ælian, and Xenophon. On the genit. here see Buttm. Gr. Gr. § 132. 4, 2, 6. [*Comp.* John xx. 1.]

— τῇ ἐπιφωσκούσῃ.] An elliptical expression for ἅμα τῇ ἡμέρᾳ ἐπιφ. The complete one occurs in Herodot. iii. 86. and ix. 44. The word is used properly of the first appearing of the heavenly bodies, and may be paralleled by our verb to *dawn*. Μίαν is for πρώτην, by an idiom often found in the Sept., and derived from the *Hebrew;* though it exists, more or less, in most languages. On the evidence for our Lord's resurrection, and the arguments establishing the credibility thereof, see Horne's Introd., vol. i. p. 239, 260. For a *harmony* of the various narratives, see West and Townson, and especially Townsend (Chron. Arr.) and Greswell. On the important point of the *change of the Sabbath* from the seventh to the first day of the week, which arose out of our Lord's resurrection on the latter, the reader is referred to Horne's Introd., to a pamphlet of Dr. Millar of Armagh, and especially to an elaborate Sermon with Notes by Professor Lee, Cambridge, 1833. From which works it appears, that there is a sufficient warrant in Scripture for the change of the Sabbath, without recurring to the Romish doctrine of *independent tradition;* and also that there is great reason to think the Patriarchal Sabbath coincided with our *Sunday;* also that, as it was thrown back to *Saturday*, in order to commemorate the Jewish Exodus,—so that the *return* to the original Sabbath, when the purpose for which the new one had been appointed was answered, was just as reasonable as its former *change*.

2. καὶ ἰδοὺ, σεισμὸς, &c.] I have in Recens. Synop. shown that the interpretation of σεισμὸς

MK. LU.
μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, προσ- 16. 24.
ελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο
3 ἐπάνω αὐτοῦ. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ
4 τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. Ἀπὸ δὲ τοῦ φόβου
αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί.
5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξί· Μὴ φοβεῖσθε 6
ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.
6 Οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπε. Δεῦτε ἴδετε 6
7 τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. Καὶ ταχὺ πορευθεῖσαι 7
εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν·
καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν
8 ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν. Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ 8
μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγ- 9
9 γεῖλαι τοῖς μαθηταῖς αὐτοῦ. Ὡς δὲ ἐπορεύοντο ἀπαγ-
γεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν
αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν
10 αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. [a] Τότε λέγει a John 20. 17.
αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε Acts 1. 3. Heb. 2. 11.
τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν· κἀκεῖ
με ὄψονται.
11 Πορευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς κουστωδίας ἐλ-
θόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα

propounded by some Expositors (namely, a *tempest* or *whirlwind*) cannot be admitted: still less that of 'trembling' or 'fear.' Not merely absurd, but irreverent, is the interpretation of ἄγγελος by the Sceptical School of Theologians in Germany, whereby it is made to mean, not a *person*, but a *thing*; i. e. lightning or flames, which often accompany earthquakes.

3. ἰδέα] form, figure, or appearance; a signification frequent in the best Classical writers. [*Comp.* Dan. x. 6.]

— λευκὸν ὡσεὶ χιών.] A simile of frequent occurrence in writers of every nation; whiteness having ever been a symbol of purity and sanctity. See Dan. vii. 9. Apoc. iii. 4. vi. 11. vii. 9, 13. Hence, among all the nations of antiquity, it was customary for those who celebrated divine worship to be clothed in white. But to this whiteness of garment there was, in these *angels*, superadded an undefinable and peculiar *splendour*; something like what is attributed to Christ in the transfiguration. (xvii. 2.) So Luke says they were ἐν ἐσθήσεσιν ἀστραπτούσαις, a sign of celestial glory.

4. ἀπὸ τοῦ φόβου.] Ἀπὸ here denotes *origin*; an idiom common to both Greek and Latin. Ἐγένοντο ὡσεὶ νεκροὶ is an hyperbolical phrase common to all ages and languages. [See supra xxvii. 65.]

6. τόπον.] The word here denotes the cavity, or *cell*, hollowed out in the vault, and in which was deposited the corpse. [*Comp.* supra xii. 40. xvi. 21. xvii. 23.]

7. [*Comp.* xxvi. 32.]

8. μνημείου.] The μνημεῖον, or *monumentum*, amongst the Greeks and Romans, and perhaps the Jews, consisted of the cave, מערה, σπηλαῖον, and חצר, τὸ ὕπαιθρον, a small inclosure in the same ground around it. This whole μνημεῖον was also itself situated in a larger space of ground, outside of the inclosure, called by the Romans *tutela monumenti*; and here corresponding to the cultivated garden.

— μετὰ φόβου καὶ χαρᾶς.] The phraseology strongly expresses the mingled sensations of *fear* (or rather *awe*) at the appearance of the angel, and *joy* at the good news he announced.

9. χαίρετε.] This is wrongly rendered by Campbell 'rejoice.' It is a common form of salutation. So the Syriac renders, 'Pax vobis!' [*Comp.* John xx. 14, 16.]

— ἐκράτησαν αὐτοῦ τοὺς πόδας] i. e. in the manner of suppliants; who used to prostrate themselves, and embrace the feet of those from whom they sought protection. Brug., Lightfoot, and Rosenm., take it to mean '*kissed* his feet;' a custom also prevalent in the East, from whence it afterwards passed to the West. But the words will not admit such a sense. And, indeed, the deep *awe* which must have inspired their *adoration* (for such is the import of προσεκύνησαν, on which sense of the word see Note supra ii. 2, and also Smith's Scrip. Test. L. III. 3.) seems to have scarcely permitted an action rather importing *affection* than any more reverential feeling.

10. κἀκεῖ με ὄψονται] i. e., as Fritz. says, καὶ ἀπαγγ. ὅτι ἐκεῖ με ὄψονται.

τὰ γενόμενα. Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, 12
συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρα-
τιώταις, λέγοντες· Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς 13
ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. Καὶ ἐὰν ἀκου- 14
σθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ
ὑμᾶς ἀμερίμνους ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια, 15
ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος
παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.
[b] Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, 16
[εἰς τὸ ὄρος] οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. Καὶ ἰδόντες αὐ- 17
τὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. [c] Καὶ προσελ- 18

b Supra 26. 32.
c Supra 11. 27. Luke 10. 22. John 3. 35. & 13. 3. & 17. 2. Heb. 1. 2. & 2. 8.

12. ἀργύρια ἱκανὰ] ἱκ. for πολλά (like the Latin *satis*) which use is frequent when the word occurs with nouns signifying *many*. The Commentators regard ἀργ. as plural for singular. The truth is, that ἀργύριον denotes 1. *silver in bullion*; 2. *silver coined*; in which sense it is chiefly used in the singular; 3. *silver coins*; but chiefly the stater, tetradrachma, or shekel; in which sense it is generally used in the plural, mostly accompanied with numerals, or words that imply number, as *many*, *few*, &c.; 4. in the plural it denotes *money*, as here.

13. ἔκλεψαν αὐτὸν] 'took him away clandestinely.' In this sense κλέπτω occurs in 2 Sam. xix. 41. Several examples from the Classical writers are adduced by the Commentators, but none quite apposite. One, however, exists in Thucyd. vii. 85.

14. ἐπὶ τοῦ ἡγεμόνος.] Here ἐπὶ is best taken with the Syriac, in the sense *apud*, *coram*; not as standing for ὑπό.

— πείσομεν αὐτὸν] 'we will appease (his wrath), conciliate his pardon and favour; namely, by entreaties or gifts.' Ἀμερίμνους ποιεῖν is a phrase corresponding to the Latin *indemnem* vel *securum præstare* (scil. a malo), to make one safe and sure [from harm].

15. ὁ λόγος οὗτος] i. e. 'this story, about the stealing of the body,' which was put into the mouths of the soldiers. That it was studiously disseminated by the Jews, we learn from a passage of Justin Martyr cited by the Commentators: indeed, traces of it are found in the Rabbinical writings.

16. εἰς τὸ ὄρος οὗ, &c.] Since neither by Christ himself, in his *prophetic declaration* at Matt. xxvi. 32, nor in his *promise*, supra v. 10, nor by the angel, v. 4, is *any mountain* specified as the place of meeting between Him and his disciples, it is argued by Whitby, Mackn., and others, that the words οὗ ἐτάξαντο must be referred, not to ὄρος, but to Γαλιλαίαν. This, however, would be doing such violence to the construction, that it cannot be admitted. At the same time, there is little doubt that the Apostles *did* assemble for that purpose on a *mountain* (for the same reason that *our Lord* chose mountains, for prayer, &c.); and probability and ecclesiastical tradition concur in pointing out *Tabor* as the place. Are we, then, to suppose that there is, in the passage before us, a *reference* to a *particular spot* of meeting, which, nevertheless, has not been mentioned by the Evangelist, where one might have expected it, supra v. 10? But neither do the other Evangelists, who have *supplied* what Matthew here omits, make mention of this circumstance; which yet would not be *likely* to be omitted. And it is scarcely probable that our Lord would appoint the *place*, and not fix the *time*: since any long continuance in so wild and desert a place as Mount Tabor, must have been very inconvenient to the disciples. I cannot help suspecting, that the words εἰς τὸ ὄρος (which ought to be rendered, not 'into a mountain,' but 'unto the mountain'), are not genuine. They are not found in six MSS., and therefore I have thought proper to place them within brackets. They seem to have arisen from a *marginal remark* of those who were well aware of the Ecclesiastical tradition, that this transaction took place at *Mount Tabor*; whence it seems others afterwards introduced them into the *text*, as thinking them required by the οὗ, and as serving to make the thing more definite. By their *removal* the difficulty in question will vanish; since the οὗ will thus refer to Γαλιλαίαν just before, and the reference to v. 9 will be more distinct; vv. 11—15 being in some measure parenthetical. The οὗ is thus used for οἷ, *whither*, as at Luke x. 1. xxiv. 28, and 1 Cor. xvi. 6.

The above Commentators are of opinion, that although the Evangelist does not mention more than the *Eleven*, yet that we may suppose there were many more witnesses; namely, the *Seventy* and other recently converted disciples, so that the number may coincide with the 500 mentioned by St. Paul, 1 Cor. xv. 6. But thus what is said v. 19, πορευθέντες μαθητ. π. τ. ἔ. would have to be referred to the *whole*; which cannot be meant. Besides, St. Paul there expressly *distinguishes* the appearance to the *Apostles* (the Twelve or Eleven) from that to the 500 (meaning the disciples at large).

17. οἱ δὲ ἐδίστασαν.] There has been some difficulty raised both as to the *construction*, and to the *persons* meant by οἱ δέ. As to the former, there can be no doubt but that the οἱ δὲ is rightly taken, by some ancient and several of the best modern Commentators, for τινὲς δέ; of which many examples are adduced. But the latter difficulty is not so easily removed. To resort to conjectural alteration, with Beza, is to *cut* the knot. To take ἐδίστασαν, with Grotius, Doddridge, and Fritz., as a pluperfect ('had doubted'), is harsh, and too much like a device for the nonce. In Recens. Syn. and the first Edition of this work, I gave the preference to the interpretation of Whitby, West, Owen, and Kuinoel, who

θῶν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα
19 ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. [d] Πορευθέντες [οὖν] μαθη-
τεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα
20 τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδά-
σκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. Καὶ ἰδοὺ,
ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας
τοῦ αἰῶνος. Ἀμήν.

d Mark 16. 15. Luke 24. 47.

refer the words to the *seventy disciples*, some of whom might have scruples remaining, and who would probably attend together with the Eleven. But I am now persuaded that that view is inadmissible; not so much because it has no countenance from St. Matthew, as because it is contradicted by the express words of St. Paul. Nor are we compelled to take the οἱ δὲ of *one only*, Thomas; for we may suppose, that although he alone *expressed* his doubts, yet there might be at least one more besides, who felt distrust, doubting the *bodily* presence of the Lord.

18. ἐδόθη μοι πᾶσα ἐξ.] 'all power of every kind,' the highest authority δόξα προαιώνιος. See John xvii. 5, 24. These words have been by some so explained as to derogate from the *Divinity* of Christ. But, when properly understood, they will by no means lead to any such conclusion. It is justly argued by Whitby and Mede, that as in his *Divine* nature our Lord doubtless had this power from all eternity, so, if this declaration be supposed to be made with respect to his *Divine nature*, it must be understood of him as being *God of God*, deriving his being and essence by an eternal generation from the Father. But he was also perfect *man*, as well as perfect *God;* and therefore the words may have been spoken in reference to his state of *humiliation*, now about to terminate in glory at the right hand of God; before which time he could not *exercise* the power, though he had before received it. In short, such unlimited power could neither be received nor exercised by any being less than *God. Christ therefore is* GOD. For, as observes Dr. Pye Smith, Scrip. Test., vol. ii. p. 186, 'The mediatorial function, and the assuming of human nature in order to discharge that function, constitute a new office, a new character, new manifestations of the uncreated glory to intelligent beings, a new kind and course of relation to those beings. In the contemplation of these, nothing can be more proper than to say that the dominion and glory of Christ are the GIFT to him of the Divine Father, "of whom are all things;" while the essential excellences of his superior nature remain necessarily unchangeable, because they are infinite.'

19. πορευθ. οὖν μαθητ., &c.] Here we have that great *commission* granted by Christ to his Apostles and their successors, with respect to all nations (both Jews and Gentiles) embracing three particulars, μαθητεύειν, βαπτίζειν, and διδάσκειν, i. e. 1. to disciple them, or convert them to the faith; 2. to initiate them into the Church by baptism; 3. to instruct them when baptized, in the doctrines and duties of a Christian life. From the present passage we may infer three things, 1. the necessity of baptism; 2. the lawfulness of *Infant* baptism; 3. the doctrine of the *Trinity:* since we are baptized into (or unto, noting *design*) the Father, Son, and Holy Ghost, without any mention of difference, distinction, or superiority. With respect to the *second* point, 'no argument can,' as Dr. Doddridge says, 'be drawn from these words to the prejudice of infant baptism,' because, though especially *adapted* to *adults*, as necessarily forming the bulk of the first converts; yet it need not be thought to exclude *infants*, who cannot be expected to have faith, in order to be baptized. And this inference would necessarily be drawn by the Jews, since they were accustomed to see infants baptized; and would naturally conclude, that as no *alteration* was announced, the *mode* of admission into covenant with God remained the same. The *propriety* of infant baptism may be inferred from the strong analogy which the rite bears to *circumcision*, and the *baptism of proselytes*, which included their *children* as well as themselves. There is precisely the same reason why the children of Christians should be admitted from their infancy into the Christian covenant, as why the infants of Jewish parents should be admitted into the Mosaic covenant. Infants being as capable of covenanting in the one case as in the other. And if God did not consider their *age* any objection against even *circumcision*, or the baptism of the children of Jewish proselytes; we have no reason to urge it as an objection against being received to Christian baptism. In short, it may be confidently pronounced, that Infant Baptism has subsisted from the times of the Apostles to the present day. Timothy was brought up a Christian, ἀπὸ βρέφους, as multitudes of others must, when whole families were baptized. So also Justin Martyr, Apol. i. says that there were then many of both sexes, 60 or 70 years of age, οἳ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ, ἄφθοροι διαμένουσι. And certain it is, that in Tertullian's day the practice was general. 'In fact, had infant baptism *not* subsisted in the time of the Apostles, what, (as Wetstein observes) would have been done with the infants, or male children of Christians? Were they to be *circumcised?* certainly not. Were they then to be brought up in neither Judaism nor Christianity, but with their minds *a mere tabula rasa?* certainly not. "Bring them up," says St. Paul, "in the fear and nurture of the *Lord.*" Otherwise they would have been in a worse condition than if their parents had never been Christians. And though nothing is said in Scripture to *enjoin* infant baptism, it was not necessary that it should be expressly enjoined; just as neither the age nor sex of those admitted to the Lord's Supper is mentioned or prescribed. On the other hand, there was a good reason why that should *not* be done; namely, lest superstitious persons should stick at the *bark* only of the doctrines, and give their chief attention to what is *ceremonial*, to the neglect of what is *essential.*'

20. ἰδοὺ, ἐγὼ μεθ' ὑμῶν.] That this proves *omnipresence*, and consequently *Divinity*, is proved by Dr. Smith, Scr. Test. iii. 3, 4, 5.

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΕΥΑΓΓΕΛΙΟΝ.

I. ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ τοῦ 1
Θεοῦ, ὡς γέγραπται ἐν [Ἡσαΐᾳ] * τῷ * προφήτῃ· Ἰδοὺ, ἐγὼ 2

I. The writer of this Gospel is almost universally admitted to have been John, surnamed Mark, who was sister's son to Barnabas, and son of Mary, a pious woman, at whose house the first Christians usually assembled at Jerusalem. This is, indeed, denied by Grotius, and, after him, by Dr. Burton; but the objections of the former have been ~~overruled~~ by Fritz. And as to what is urged by the latter, that 'if the Evangelist died, as we are told by Eusebius, in the 8th year of Nero (i. e. A. D. 61 or 62), he could not be mentioned in the 2d Epistle to Timothy, which was not written till, at the earliest, A. D. 64;' we are surely not authorized to reject, on so slender a ground, what rests on high probability, supported by the earliest Ecclesiastical tradition, on a point where it could scarcely fail to preserve the truth. It is more reasonable to suppose, either that Eusebius was *misinformed* as to the exact date; or rather that there is some mistake of the scribes *in the figure*. Probably for Η we should read ΙΓ (13.)

Mark was not an Apostle, nor probably one of the Seventy disciples, especially as St. Peter (1 Pet. v. 13.) calls him his *son* [namely, in the faith], i. e. his convert. For the outlines of the Evangelist's history, traced from the New Test, and the early Ecclesiastical writers, the reader is referred to Mr. Horne's Introduction. The *time* when this Gospel was written is much disputed, and cannot be determined with certainty; but it is with most probability fixed at A. D. 66 or 67, and a little after the time when St. *Luke* published his Gospel: certainly not till after the death of St. Peter, and probably St. Paul. This matter is, however, closely connected with another question, of far greater importance, — whether, in writing his Gospel, Mark made use of the Gospel of Matthew? On this the opinions of the learned are at the antipodes; some maintaining that Mark's Gospel is only an abridgment of Matthew's; others, that Mark made no use of that Gospel—nay, was totally unacquainted with it: indeed, that the Gospels were *all* of them formed without knowledge of, and independently of each other. Now here, if ever, 'in medio tutissimus ibis.' The instances of verbal coincidence are so striking (nearly the whole of the Gospel being found in Matthew), as to forbid the *latter* supposition. And as to the *former*, it may, with equal confidence, be maintained, that this Gospel is *not* a mere abridgement of St. Matthew's, since it differs from it (as we shall see) in many important respects. The question whether St. Mark made use of St. *Luke's* Gospel is of more difficult determination. Dr. Hales thinks that Griesbach has, by an elaborate process, furnished strong internal evidence of the priority of Luke's Gospel to Mark's. In using these Gospels, Dr. Hales thinks that Mark in general rather adopted the *language* of Matthew, but the *order* of Luke; yet neither *implicitly*. Besides, he is more circumstantial and correct than either of them in the relation of joint facts. Now Dr. Hales argues, had *Luke* followed *Mark* (as is the common opinion), it is not credible that he would have omitted *all* those; since even John has used *some*. And this priority of Luke to Mark is not only maintained by many eminent moderns, but was held by the ancients. Thus Clem. Alex. attests that Gospels with the genealogies were *first* written. And so Julian mentions them in the order—*Matthew*, *Luke*, *Mark*, and *John*. We can, as Dr. Hales observes, account *thus* for the order in which they at present stand. 'From the time that the notion prevailed that Mark's Gospel was an abridgment of St. Matthew's, it was natural to place it *next* to St. Matthew's.' This (I would add) might take place, even on the opinion that Mark *chiefly* followed Matthew. Thus, also, when Tertullian ranges the Gospels of Matthew, John, Luke, and Mark, he classifies them into *original*, and, in some degree, compilatory compositions. ~~To advert to a yet more important subject~~—it may be thought surprising, that persons of acknowledged ability should have adopted opinions so diametrically opposite to each other, as to the *origin*, or sources, and *nature* of the Gospels. But the truth is, that the existence of such striking *verbal coincidences* between Matthew, Mark, and Luke, when coupled with the remarkable *variations*, and almost *discrepancies*

ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου [ἔμπροσθέν σου,]

in their respective accounts, presents a most perplexing phenomenon. Hence men of talent have set themselves to devise such *hypotheses*, respecting the origin of the Gospels, as may satisfactorily *account for* these phenomena; and, as might be expected, they have, to a *certain degree*, been successful. Of the many that have been propounded, FOUR *alone* deserve any attention. 1. That *one* or *two* of the three Gospels were taken from the *third*. 2. That *all three* were derived from some *original document*, Greek or Hebrew, common to all three. 3. That they were derived from *detached narratives* of parts of the history of Christ, communicated by the Apostles to the first converts. 4. That they were derived from *oral tradition*. Now as to the *traditionary* hypothesis, suffice it to say, that, besides proceeding on a wholly gratuitous *assumption* (as to the existence of *verbal Gospels*), and taking for granted other things (as to the *length of time* which elapsed before a Gospel was committed to writing, &c.) it only brings upon us new and *real* difficulties in the place of *alleged* ones (especially as to the *uniformity* of such tradition), and is utterly inconsistent with the striking *verbal coincidences* found in the Gospels. As to the *documentary* hypothesis, even in its most modified and least objectionable form (No. 3.), it is liable to the same objections as No. 2, of *complexity* and *artificialness*; and that fatal one, the *silence of all Ecclesiastical antiquity* as to the existence of any such primary document, or documentary narratives. In short, of all these three hypotheses (namely, 2, 3, 4), we may truly say, that, while they are such as by no means to command our credence, they detract not a little from the *authority* of the first three Gospels as inspired compositions. Whatever may be the *modifications* with which either the *documentary* or the *traditionary* hypothesis may be brought forward—whatever may be the *refinements* resorted to—they are insufficient to elude the plain inference implied in each and all, that the Evangelists are scarcely to be regarded as *regular*, much less as *inspired* historians. There is, indeed, the smaller excuse for resorting to these hypotheses, since it is wholly *unnecessary* so to do; as will appear from an examination of the *first*-mentioned hypothesis, which has been held, with various modifications, by many of the most eminent Theologians and Commentators, ancient and modern. Even to *this* view, indeed, objections may, and have been made, which are thus summed up by Mr. Horne, vol. i. 494, 496: '1. The Evangelists could have no *motive* for copying from each other. 2. It does not appear that any of the ancient Christian writers had a suspicion that either of the first three Evangelists had seen the other Gospels before he wrote his own. 3. It is not suitable to the character of any of the Evangelists, that they should abridge or transcribe another historian. 4. It is evident, from the nature and design of the first three Gospels, that the Evangelists had not seen any *authentic* written history of Jesus Christ. 5. All the first three Evangelists have several things peculiar to themselves, which show that they did not borrow from each other, and that they were all well acquainted with the things of which they undertook to write a history.' On a close examination, however, of these objections, some, it is conceived, will be found groundless, others to proceed from *misapprehension*, or *taking for granted* what has not, and cannot be *proved*: in short, that all put together have not weight enough to decide even a doubtful case. That there should have been such various *modifications* of the hypothesis now under consideration, is no proof, as the objectors to it allege, that it is wholly unfounded. *Extremes have in all ages produced extremes.* From the strong verbal coincidences between this Gospel and that of St. Matthew, many, from the time of Augustine downwards, have regarded Mark as a mere epitomizer of Matthew. Now this is at variance with the universal testimony of early antiquity, and is forbidden by the *alterations* in the order of time and the arrangement of facts, and the *addition* of much matter not found in Matthew. The strong coincidences may serve to prove that he *often followed* Matthew; but his frequent *deviations* from Matthew show that he was by no means an abridger. But, on the other hand, that the *succeeding* Evangelists did not see each the Gospel of his predecessor, is, as Dr. Hales observes, 'a *negative* which cannot be *proved*. Whereas the *affirmative* is highly probable, from the intimate connection and correspondence between them, and appears to be sufficiently established from *internal evidence*.' Upon the whole, there seems no good reason to reject the first-mentioned hypothesis; which will, I apprehend, have only to be duly *modified*, and properly *limited*, to free it from all reasonable objection. The state of the evidence as to the verbal coincidences is, as we have seen, such as to utterly *exclude* the notion (otherwise improbable) that the Evangelists who followed the *first* did not know, much less make use of, their predecessors' works. The case seems to have been this: 1. That the Gospels of Matthew and Luke were original and independent narratives, except that Luke probably made some use of the Hebrew original of St. Matthew. 2. That Mark's Gospel appeared after those two; and that the Evangelist freely used the matter contained in one or the other, according as it suited his purpose, and was agreeable to his plan. 3. That such parts as are not found in Matthew or Luke were either derived from St. Peter (under whose sanction and direction he wrote), or at least from the testimony of 'eye-witnesses and ministers of the word.' As to the *discrepancies* (which, however, have been much exaggerated) between his Gospel and that of St. Matthew, they will (as Dr. Hales observes) 'not prove that he could not have known of it, or used the Gospel, but only that he felt himself authorized to claim the character of an original historian; which, considering his many advantages for arriving at the truth, and the countenance and direction of St. Peter, he might well do.' This view, while it satisfactorily accounts for the verbal coincidences, cannot, when properly understood, be justly thought to derogate from the credit of St. Mark's Gospel, as a Canonical work, or one written under Divine inspiration. To advert to the purpose of this Gospel, 'A brief and plain account (to use

MT. LU.
3. 3. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν 3
3 4 Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· ἐγέ- 4

the words of the same writer) of the grounds of the Christian religion was, even after the Gospels of Matthew and Luke, wanted for plain and unlettered persons. And this Mark, under the sanction, and with the occasional assistance of St. Peter, undertook to draw up, at the request (as we learn from early Ecclesiastical writers) of the Christian converts of Rome, who had attended on St. Peter's preaching. In compliance with their request, Mark most judiciously selected, and sometimes *enlarged*, the more important parts of Matthew and Luke, and adapted them to his peculiar purpose; which was to give a *succinct* history of our Lord's ministry, commencing from the preaching of the Baptist to his *Ascension*, and concluding with the preaching of the Apostles every where throughout the world. Hence we are enabled to account for his *omission* of certain portions of their Gospels, either entirely or partially; on the same principle that *John*, coming after him, omits *considerably more*, so as to form a *distinct* Gospel, which may be considered as a *supplement to the rest* [See, however, Intr. to St. John's Gospel. Ed.], with only the insertion of so much matter common to the former, as to connect his Gospel with theirs.'

There are indeed not wanting those who, strenuously contending for the Gospels being formed independently of each other, are of opinion that these coincidences in the writings of the Evangelists may be sufficiently accounted for without having recourse to the supposition that the later Gospels were, in some degree, formed on the preceding ones. According to this view, the verbal coincidences are ascribed to the *uncommon attention* with which Christ's sayings were treasured up in the memories of his hearers, and the supernatural aid promised to 'bring all things to their remembrance, whatever he had said unto them.' (John xiv. 26.) See Bp. Gleig and Archdeacon Nares cited by Mr. Horne. But this, it should seem, is ascribing more to *memory* than, even under the most favourable circumstances, it can be expected to supply. At all events, it is not well judged to bring in the principle of strict *verbal inspiration* in direct opposition to the strongest internal evidence of one Gospel, at least, being partly formed from the other two. There is nothing, it is apprehended, in the above view derogatory of the true claims of either Evangelist; especially of Luke, as will appear from his own preface to his Gospel; on which see the Notes *in loco*. Inspiration, as far as it was *needed*, was, we may believe, so far granted; and to suppose it to have proceeded *beyond* that, is to run counter to the usual course of God's operations, whether in the *natural* or the *moral* world, in which a beautiful *economy* is observable.

The *authenticity* of this Gospel is established on an unbroken chain of testimony, commencing from the time even of St. Clement, in the first century down to the fourth century. As to the *date* of this Gospel and St. Luke's, it appears, from Irenæus, that neither was published till after the death of St. Peter and St. Paul. Hence we cannot assign an *earlier* date than 65 to either of the Gospels, nor a *later* one than 68 (both being confessedly written before the destruction of Jerusalem), and probably Luke's Gospel and Acts were published in 66, and Mark's Gospel in 67.

With respect to the *style* of this Evangelist, it is such as is well adapted to the *purpose* of the writer; the instruction of plain and unlettered persons; being simple and concise, though not devoid of energy. And however it may be deficient in purity of style and exactness of composition (abounding, as it does, with Hebraisms and Latinisms), yet its authenticity is thereby the more strongly attested; it being plainly the work of a Jew, chiefly conversant with the Syro-Chaldee, and who had learnt his Greek chiefly from the Sept.

Finally, with respect to the *persons* for whom this Gospel was intended, the truth here, as often, will be found *in medio*. It was probably written chiefly, though not exclusively, for the Gentile converts and the Hellenists, chiefly of the West. Since nearly the whole of this Gospel (i. e. with the exception of twenty-four verses, and some short inserted clauses or words) is contained (at least with an occasional change of terms) in one or both of the two parallel Gospels of Matthew and Luke, it has been thought proper, in order to avoid all needless repetition, to give comparatively little of *explanatory* annotation on such portions as are common to those Gospels; the reader being referred for all such (with the exception of a few words and phrases which are, for some particular reason, explained on St. Mark, but not on St. Luke) to the Notes on the parallel passages of those Gospels, indicated in the margin.

V. 1. ἀρχὴ τοῦ εὐαγγελίου—Θεοῦ.] On the construction, and consequently the sense, of the first four verses of this Chapter much difference of opinion exists. Some, as Euthym., Theophyl., and Grotius, place a comma after Θεοῦ, and lay down the sense as follows: 'The beginning of the Gospel of Jesus the Messiah thus happened, as it is written in the Prophet.' Yet thus (as Fritz. observes) the *Article* would be required at ἀρχὴ, a particle (γὰρ, or such like) at ἐγένετο; and οὕτως and a verb would have to be supplied. Hence it is better with Beza, Le Clerc, Wetstein, Campbell, Rosenm., and Kuinoel, to regard v. 1 as a separate sentence, forming a kind of *title* to the work. 'It was not unusual (says Campbell) with authors to prefix a short sentence, to serve both as a title to the book, and to signify that the beginning immediately followed. So Hosea i. 1.' In this view they quote the commencing sentence of the History of Herodotus, to which I have, in Recens. Synop., added the Proems of *Thucyd.*, *Procop.*, *Ocell.*, *Luc.*, *Timæus*, and some other writers. Thus the ὡς, which may be rendered *sicut*, refers to v. 4, as the *completion* of the prophecies mentioned. It is, however, not necessary (with Kuinoel and others) to supply ἤδε ἐστι at ἀρχὴ, since (as Fritz. observes) the pronoun is never required in *a title*, because the very *situation* of the title prefixed to a book, shows it to *belong* to the book to which it is prefixed. For the same reason the *Article* is not wanted at ἀρχή. After all, however, there is something weak in the proofs supporting this mode of interpretation; for not one of the passages cited from the beginnings of the historians above mentioned and

MT. LU.
νετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βά- 3. 3.
5 πτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Καὶ ἐξεπορεύετο 5 3
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται·
καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ,
6 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Ἦν δὲ Ἰωάννης 4
ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν
7 ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. Καὶ
ἐκήρυσσε λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, 11 16
οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημά-
8 των αὐτοῦ. Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ
9 βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ. Καὶ ἐγένετο ἐν ἐκεί-
ναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλι- 13
10 λαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. Καὶ
εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς 16 21

Hosea are quite to the purpose. And as to the custom (to which Campbell appeals) of scribes placing *incipit* at the beginning, and *explicit* at the end of their transcripts, it is nothing to the purpose. If, therefore, it be thought admissible, we may adopt the mode of taking the passage proposed by Erasmus, Zeger, Markland, and Fritz. To this interpretation there is nothing to object on the score of *grammatical propriety*; and though this suspension of the sense be somewhat awkward, yet the style of the Evangelist is occasionally rough and harsh. The *sense* thus arising is excellent; for that from the preaching of John arose the commencement of the Gospel, is certain from Luke xvi. 16. See also Note on Luke ii. 2.

2. ἐν Ἡσαΐᾳ τ. πρ.] This is the reading of several of the best MSS., and all the most important of the ancient Versions, and it is preferred by some of the most eminent Commentators, and is edited by Griesbach, Knapp, Tittm., and Scholz; the superior weight of MS. authority for the common reading ἐν τοῖς προφήταις being overbalanced by critical reasons. Yet even thus the passage may be considered as not quite correct. There is surely as great reason to think that Ἡσαΐᾳ came from the margin, as there is to suppose τοῖς προφήταις to have arisen *ex emendatione*. It is not found in some ancient MSS. and the Syr., Pers., Goth., Vulg., and Ital. Versions; and is cancelled by Fritz.; rightly, I think; for, as Dr. Mill remarked, there is every reason to think, that the original reading was ἐν τῷ προφήτῃ, from which the other two arose—namely, from those who took upon themselves to supply, in two different ways, what seemed to them a deficiency.

The first passage is taken from Malachi iii. 1, the second from Is. xl. 3. The neglect of the *formula citationis*, before the second passage, is agreeable to a not unfrequent custom of Jewish writers, on which see Surenh. βίβλ. καταλλ. p. 45.

— ἔμπροσθέν σου.] These words are omitted in a few ancient MSS., some Versions, and Origen and Victor, and are cancelled by Griesbach, Fritz., and Scholz, who suppose them to have been introduced from Matt. xi. 10, and Luke vii. 27. Fritz. sees no reason why they should have been cancelled, if they had been written by the Evangelist. But as the number of MSS. in which they are omitted is very small, may we not suppose them to have been omitted *propter homœoteleuton*? [*Comp.* John i. 15, 24.]

4. [*Comp.* John i. 31. Acts xix. 4.]

5. οἱ Ἱερ.] seems to mean the inhabitants of the city, in opposition to those τῆς Ἰουδ. χώρας, the *country*. q. d. not only the inhabitants of the country, but of the city.

7. κύψας λῦσαι τὸν ἱμάντα τ. ὑπ.] Render, 'the strap (or strapping), or lacing of whose sandals.' And indeed our *latchet* means no more; coming from the old French *lacet*, and that from the Italian *laccio*, derived from the Latin *laqueus*. For the plural ὑποδ. here, John i. 27, uses the *singular*. In κύψας there is an allusion to the *posture* in which the action was done. And, indeed, as the sandals were fastened to the foot by very complicated straps they could not be loosed without some trouble. This was therefore esteemed a menial and servile office.

8. [*Comp.* Acts i. 5. ii. 4. xi. 16. xix. 4.]

9. καὶ ἐγένετο—ἦλθεν.] A construction frequent in the Gospels, and derived from the Hebrew. See Genesis xiv. 1, 2. Most Commentators supply ὅτι. But it is justly observed by Fritz., that the construction may be considered as *bimembris*; wherein the first member is explained by the second; which is added *per asyndeton*, and may, in translation, be introduced by *nempe*. The more usual form of the idiom is, when the ἐγένετο is followed by a καί.

— ἐν ἐκείναις ταῖς ἡμέραις.] Namely, when John was preaching in the desert the baptism of repentance. Τῆς Γαλιλαίας is added to Nazareth, to determine its situation, it being an obscure place. Εἰς is not here for ἐν, as most Commentators imagine, who adduce examples which are quite inapposite. The sense of ἐβαπτ. εἰς is, *was dipped*, or *plunged into*. Or we may suppose, that (as in the phrase λούεσθαι εἰς βαλανεῖον) there is a *significatio prægnans*, for 'to be washed [by being plunged] into the water.' [*Comp.* John i. 32.]

10. εὐθέως.] This ought here to be construed with εἶδε, which must, with the best Commentators, be referred to *Jesus*,—not, with others, to

MT. LU.
3. 3. οὐρανοὺς, καὶ τὸ Πνεῦμα ‡ ὡσεὶ περιστερὰν καταβαῖνον ἐπ'
17 22 αὐτόν· καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ 11
4. 4. Υἱός μου ὁ ἀγαπητὸς, ἐν ‡ ᾧ εὐδόκησα. Καὶ εὐθὺς 12
1 1 τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. Καὶ ἦν ἐκεῖ 13
2 2 ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ
11 Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκό-
νουν αὐτῷ.

12 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς 14
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
τοῦ Θεοῦ, καὶ λέγων· Ὅτι πεπλήρωται ὁ καιρὸς, καὶ 15
17 ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν
τῷ εὐαγγελίῳ.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε 16
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ ‡ βάλλοντας ἀμ-
19 φίβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς. Καὶ εἶπεν 17
αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γε-
20 νέσθαι ἁλιεῖς ἀνθρώπων. Καὶ εὐθέως ἀφέντες τὰ δίκτυα 18
21 αὐτῶν, ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν ὀλίγον, 19

John. An exactly similar construction is found at Mark v. 36.

— σχιζομένους.] Elsner and Wetstein adduce numerous passages in which mention is made of the heavens being *cleaved* with *lightning*. But it is truly remarked by Fritz., that they are all dissimilar; for (to use his own words) 'hic cœlum dehiscit, ut divinus Spiritus, relicto domicilio, ad Jesum desuper possit allabi.' So Matt. iii. 16, ἀνεῴχθησαν οἱ οὐρανοί, and Luke iii. 21.

— ὡσεί.] Many MSS., and indeed most of the ancient ones, have ὡς, which is edited by Griesbach, Fritz., and Scholz, who think that the common reading was derived from the other Gospels.

11. ἐν ᾧ.] Several ancient MSS., and almost all the Versions have ἐν σοί, which is confirmed by Luke iii. 22, and is edited by Griesbach and Fritz. This *may* be the true reading; but there is not sufficient authority to warrant any change. Even internal evidence is against σοί. [*Comp.* infra ix. 7. Ps. ii. 7. Is. xlii. 1. Matt. iii. 17. xvii. 5. 2 Pet. i. 17.]

12. ἐκβάλλει.] Not, as it is expressed by Grotius and others, 'discedere jubet,' or 'emisit sine vi;' or 'sendeth forth,' as Newcome renders. For the word must here be taken of the strong and efficacious, though not overpowering, influence of the Holy Ghost. So in the passage of Matthew: ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος; and Luke: Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης—ἤγετο εἰς τὴν ἔρημον. Hence the expression is not well rendered *driveth*. Rather, 'hurrieth.'

13. καὶ ἦν μετὰ τῶν θηρίων.] These words describe the *scene* of the temptation, which was one of the wildest parts of the desert; in the words of the Poet, 'in silvis *inter deserta ferarum Lustra* domosque.' Virg. Æn. iii. 646. Similar to what we read in Josephus, Ant. xv. 10, 1, ὑποφυγαὶ κατὰ τῆς γῆς καὶ (delend. susp.) σπήλαια, καὶ κοινὴ μετὰ τῶν βοσκημάτων δίαιτα.

14. [*Comp.* John iv. 43.]

15. πεπλήρωται] 'adest, מלא.' Time is said πληροῦσθαι, partly when it is *gone*, and partly when any particular period *approaches*. So John vii. 8. Luke xxi. 24. Wetstein compares Josephus, Ant. vi. 4, 1, ἐξεδέχετο τὸν καιρὸν γενέσθαι· πληρωθέντος δὲ αὐτοῦ κ. τ. λ., Acts vii. 23, 30. 'The time here spoken of (says Campbell) is that which, according to the predictions of the Prophets, was to intervene between their days, or between any period assigned by them, and the appearance of the Messiah. This had been revealed to Daniel, as consisting of what, in prophetic language, is denominated seventy weeks, that is (every week being seven years) 490 years; reckoning from the order issued to rebuild the Temple at Jerusalem. However much the Jews misunderstood many of the *other* prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the New Test., as well as from the other accounts of that period still extant, it is evident that an expectation of this great deliverer was then general among them.' [*Comp.* Gal. iv. 4. Eph. i. 10; and see Dan. ix. 25.]

— μετανοεῖτε.] See Note on Matt. iii. 2.

16. βάλλοντας.] Most of the ancient MSS. have ἀμφιβάλλοντας, which is edited by Griesbach, Fritz., and Scholz. But as no example has been adduced of the compound in this phrase (where the ἀμφι is rendered by Fritz. *huc illuc*), there seems no sufficient authority to alter the common reading; and probably the ἀμφι originated in a mere error of the scribes, from the word following.

MT. LU.

εἶδε Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν 4. 4.
αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.
20 Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν 22
Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον
ὀπίσω αὐτοῦ.
21 Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς 7. 31
22 σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε. Καὶ 29 32
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐ-
23 τοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς. Καὶ 33
ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκα-
24 θάρτῳ, καὶ ἀνέκραξε λέγων· Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ 34
Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος
25 τοῦ Θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώ- 35
26 θητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα
τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.
27 Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς λέ- 36
γοντας· Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη; ὅτι
κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει,
28 καὶ ὑπακούουσιν αὐτῷ! Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς 37
ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

21. *τοῖς σάββασιν.*] This clause, as some imagine, alludes to our Lord's custom of attending the Synagogue every Sabbath day. An opinion somewhat countenanced by the parallel passage of Luke. But it should rather, with several ancient and most modern Commentators, be taken of one particular Sabbath, *the next Sabbath*, as is plain from the εὐθέως, and what follows. On this use of τὰ σάββατα (which Fritz. thinks originated from the Chaldee singular form in emphasis שׁבתא), see Robinson's Lex. in voce.

22. *τῇ διδαχῇ α.*] Meaning, 'manner of teaching,' as in Matt. vii. 28.

— *ὡς ἐξουσίαν ἔχων.*] Comp. Matt. vii. 29. Luke has, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος, his address.

23. *ἐν πνεύματι ἀκαθάρτῳ.*] Some take the ἐν for σύν; but for this there is no sufficient authority. Others, more properly, render, 'in the power of an unclean spirit' (i. e. occupied by an unclean spirit), or 'having an unclean spirit,' as Luke expresses it. The man must have had lucid intervals, or he would not have been admitted to the Synagogue. His disorder seems to have been epilepsy, brought on by Dæmoniacal agency.

24. *ἔα.*] An interjection derived from the Imperative of ἐᾶν, and signifying, *let us alone!* It expresses indignation, or extreme surprise. Τί ἡμῖν καὶ σοί, scil. κοινὸν, which is sometimes *expressed* in the Classical writers. [*Comp.* Matt. viii. 29.]

— *ἦλθες ἀπολέσαι ἡμᾶς.*] The Commentators are not agreed whether this clause should be taken interrogatively, or declaratively. The recent Editors generally prefer the latter mode. But there is more point and spirit, and perhaps more propriety, in the former. By ἀπολέσαι is *not* meant (as most of the Commentators imagine) βασανίσαι (though the term in this connexion is used by Matthew) but rather, as Euthym. explains (in a popular sense), 'to destroy our power,' by expelling us from earth; so βασανίσαι expresses the *final* end of them, namely, the being consigned to hell torments. Ὁ ἅγιος τοῦ Θεοῦ signifies, by the force of the Article, the *Messiah*, as being such κατ' ἐξοχήν. An expression occurring also at Luke iv. 34, and John vi. 69 (in some of the most ancient MSS.), and on which comp. Ps. xvi. 10. Dan. ix. 24.

26. *σπαράξαν.*] Σπαράσσειν properly signifies *to tear, lacerate*; but here and in Luke ix. 39, it signifies *to throw into violent convulsions* and *spasms*, such as accompany epilepsy, and which are sometimes called σπαραγμοί, though usually σπασμοὶ by the Greek Medical writers. In the parallel passage of Luke the expression is, ῥίψαν αὐτὸν εἰς μέσον, alluding to the effect of such convulsions, the being prostrated on the ground, with violent agitation of the limbs.

27. *πρὸς αὐτοὺς*] for πρὸς ἀλλήλους.

— *τί ἐστι—αὕτη.*] Chrys. and Euthym., of the ancients, and Maldon. and Fritz., of the moderns, have alone seen the true scope of this clause; which expresses not so much *interrogation* as *admiration*. The whole may be rendered thus: 'What is this? of what sort is this *new* (i. e. extraordinary) mode of teaching? for he [the teacher] gives his command authoritatively to the unclean spirits, and they obey him!' Of this sense of καινὸς examples are found in Acts xvii. 19, and Thucyd. v. 50. Κατ' ἐξουσίαν imports self-derived and independent authority, as opposed to that of the Jewish *exorcists*.

28. *τὴν περίχωρον τῆς Γ.*] The Commenta-

MT. LU.
8. 4. Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς 29
14 38 τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάν-
νου. Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ 30
39 εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. Καὶ προσελθὼν ἤγειρεν 31
15 αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ
16 40 πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς. Ὀψίας δὲ γενομένης, 32
ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς
ἔχοντας, καὶ τοὺς δαιμονιζομένους· καὶ ἡ πόλις ὅλη ἐπισυν- 33
ηγμένη ἦν πρὸς τὴν θύραν. Καὶ ἐθεράπευσε πολλοὺς 34
41 κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέ-
βαλε· καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.
42 Καὶ πρωῒ, ἔννυχον λίαν, ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν 35
εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο. Καὶ κατεδίωξαν αὐ- 36
τὸν ὁ Σίμων καὶ οἱ μετ᾽ αὐτοῦ. καὶ εὑρόντες αὐτὸν, λέ- 37
γουσιν αὐτῷ· Ὅτι πάντες ζητοῦσί σε. Καὶ λέγει αὐτοῖς· 38
43 Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω·
44 εἰς τοῦτο γὰρ ἐξελήλυθα. Καὶ ἦν κηρύσσων ἐν ταῖς συνα- 39

tors are not agreed whether this denotes 'the country round about Galilee,' or 'the *region of Galilee*.' If the former method be adopted, the sense must be, 'not only throughout Galilee itself, but the circumjacent regions.' But this is at variance with the parallel passage of Luke iv. 37, εἰς πάντα τόπον τοῦ περιχώρου, and it would require καὶ τὴν περίχ. Thus the latter interpretation is preferable: in the sense 'the surrounding country of Galilee.' This signification of περίχ. is often found in the Sept., and also the New Test., as Matt. xiv. 35. See Mark vi. 55. Luke iii. 3. iv. 37.

30. κατέκειτο.] Κατακεῖσθαι, like the Latin *jacere*, is a term appropriate to one who is *confined* to his bed by sickness; and though generally used absolutely, is sometimes, as here, followed by a participle of some verb denoting sickness; either a *general* term, as νοσέω and ἀσθενέω, or a *particular* one, as here. Ἤγειρεν κρατήσας τ. χ. must be considered in the same light as the ἥψατο τῆς χειρὸς αὐτῆς—namely, as an instance of Christ accompanying his words ('Be thou healed,' or the like) by a corresponding action; either simply touching the hand, or raising the person from his couch, as symbolical of recovery. Insomuch that ἐγείρω sometimes denotes *to heal*.

32. ὅτε ἔδυ ὁ ἥλιος.] They waited till that time, (which was the end of the Sabbath) before they would bring their sick: since even to seek medical assistance in the *day*, unless in extreme danger, was thought a breach of the Sabbath.

34. πολλούς.] Matth. says, πάντας. But the one term is not inconsistent with the other. Jesus healed *many*, even *all* who were brought to him. [*Comp.* Acts xvi. 17, 18.]

— οὐκ ἤφιε—αὐτόν] scil. τὸν Χριστὸν εἶναι, as is *expressed* in many MSS. and in Luke iv. 41. The sense is, 'He would not suffer them to speak, because they knew, and would address him as Messiah;' a title to which our Lord as yet made no public claim, lest he should excite tumult among the people.

36. κατεδίωξαν.] This word not only signifies *persequi*, but *insequi*. See Hos. ii. 7. It here implies the *ardent desire* which Simon had of finding and accompanying his Master. In the passage of Luke this is ascribed to οἱ ὄχλοι. Yet there is, in effect, no discrepancy; since the two circumstances may both have taken place. First, it should seem, his disciples 'hunted him out' (as κατεδίωξαν literally means), and said what is recorded in *Mark*; and then the multitudes, coming up, said what is recorded in *Luke*.

— ζητοῦσί σε.] The Ed. Pr. and very many MSS. have σε ζητοῦσι, which was edited by Griesbach, Matthæi, Fritz., and Scholz. But there seems no sufficient reason for change. *External* evidence is greatly in favour of the received reading, and internal scarcely less so: for it should seem that the ancient Critics changed the position, in order that the sentence might have a better termination, or for the sake of promoting euphony.

38. τὰς ἐχομένας] 'neighbouring.' This signification of the word thus arises. Ἔχεσθαί τινος signifies properly to *hold oneself by* any thing; then, *to adhere to* it; *keep close* to it; to *be close to it, be near it, be neighbouring.*

— κωμοπόλεις] This is a rare word, and occurs elsewhere only in Strabo, Ptolemy, J. Malela, and Isidore; and signifies a place between a city and a village, i. e. a country town, such as Joseph. Bell. i. 3, 2. says there were many in Galilee.

For κἀκεῖ I have edited καὶ ἐκεῖ, with Griesb., Fritz., and Scholz, from very many MSS. and many early Editions: not merely, however, on account of MS. authority, but because the καὶ is emphatical; and wherever it is so, no crasis can be admitted. Ἐξελήλυθα is a stronger term than ἐλήλυθα, meaning, 'I am come forth.'

39. ἐν ταῖς συν.] Griesbach, Tittman, Vater, and Scholz edit εἰς τὰς συναγωγὰς, from a few MSS., as being the more *difficult* reading. But the Critical canon which prefers such has its exceptions; one of which is when (as here) it intro-

MT. LU.
γωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια 8. 5.
ἐκβάλλων.
40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν 2 12
καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ· Ὅτι, ἐὰν θέλῃς,
41 δύνασαί με καθαρίσαι. Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκ- 3 13
τείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θέλω,
42 καθαρίσθητι! Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐ-
43 τοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. Καὶ ἐμβριμησάμενος αὐτῷ,
44 εὐθέως ἐξέβαλεν αὐτὸν, καὶ λέγει αὐτῷ· Ὅρα μηδενὶ μηδὲν 4 14
εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε
περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωϋσῆς, εἰς μαρ-
45 τύριον αὐτοῖς. Ὁ δὲ ἐξελθὼν, ἤρξατο κηρύσσειν πολλὰ καὶ 15
διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς
εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ
ἤρχοντο πρὸς αὐτὸν πανταχόθεν.
1 II. Καὶ * εἰσῆλθε πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν·
2 καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι. Καὶ εὐθέως συνήχθησαν
πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ 9.
3 ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐτὸν πα- 2 18
4 ραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων. Καὶ μὴ 19
δυνάμενοι προσεγγίσαι αὐτῷ, διὰ τὸν ὄχλον, ἀπεστέγασαν

duces what is quite *contra linguæ consuetudinem.* For the use of εἰς for ἐν will not here apply.

43. ἐμβριμησάμενος] 'having given him a strict charge.' See on Matt. ix. 30. Ἐξέβαλεν α. for ἀπέλυσε, dismissed him quickly.

44. See Levit. xiv. 2.

45. κηρ. π. καὶ διαφ.] Here the latter term διαφ. (which occurs in the Classics) is intended to strengthen the former. Render: 'to publicly proclaim and divulge the thing.' Λόγον is used as at Matt. iv. 8, and elsewhere, by Hebraism, since דבר is so employed. Compare Eurip. Cress. frag. vi. 3. κρύπτοντα, καὶ μὴ πᾶσι κηρύσσειν τάδε. This circumstance is alone expressly mentioned by Mark, though it is implied in the words of Luke v. 15.

II. 1. δι' ἡμερῶν.] Euthymius and Theophyl. ~~rightly take~~ this for διελθουσῶν ἡμερῶν τινῶν, 'after some days had intervened.' This sense of διὰ, mostly in *composition,* occurs both in the New Test. and the Sept., and in the best Classical writers. For πάλιν εἰσῆλθεν I have, with Matthæi, Fritz., and Scholz, edited εἰσῆλθε πάλιν in many MSS., with the Syr. and other ancient Versions, some Fathers, and the Ed. Pr.

— εἰς οἶκον] *domi,* at home, namely, in the house in which he sojourned.

2. ὥστε μηκέτι χωρεῖν, &c.] Τὰ πρὸς θύραν for τὸ πρόθυρον, the vestibule. The sense of the passage is, 'So that there was no longer place for them in the vestibule [much less the house itself].'

— τὸν λόγον.] Used κατ' ἐξοχὴν for τὸν λόγον τοῦ Θεοῦ, or τῆς βασιλείας.

3. αἰρόμενον ὑπὸ τεσσ.] 'carried by four persons;' namely, 'on a litter.' The construction is, καὶ ἔρχ. (scil. ἄνθρωποι) φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τ.; namely, as we learn from Matth. and Luke, on a litter carried by them.

4. ἀπεστέγασαν τὴν στέγην, &c.] In the interpretation of this passage there are some difficulties, which have appeared to many Commentators so formidable, that they have endeavoured to remove them by resorting to various methods, almost all of them at variance with the meaning of the terms ἀπεστέγασαν, στέγην, and ἐξορύξαντες. The interpretation of Lightfoot, Whitby, Kuin., and Winer, is the *least* liable to objection, which supposes that the bearers brought the paralytic to the flat roof of the house by the stairs on the outside, or along the top, from an adjoining house, and then forced open the trap-door which led downwards, to the ὑπερῷον. But this *forcing open the trap-door* rests on mere supposition, without any support from the context; nay (as Fritz. remarks), the words ἀπεστέγασαν τὴν στέγην ὅπου ἦν can only mean that the *bearers tore off the tiles in the very place under which they knew Jesus to be.* We may suppose that, not able to approach Jesus in the room where he was (probably an upper room), they ascended to the flat roof by the outer stairs, and having uncovered the roofing (whether tiles or thatching), and dug through the lath and plaster, about the place where they understood Jesus to be, they let the couch down through the orifice. No other method could have effectually attained the object; namely, of bringing the litter to Jesus without having to pass through the crowd.

MT. LU.
9\. 5. τὴν στέγην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κράβ-
20 βατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. Ἰδὼν δὲ ὁ Ἰησοῦς 5
τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τέκνον, ἀφέων-
3 21 ταί σοι αἱ ἁμαρτίαι σου. Ἦσαν δέ τινες τῶν Γραμματέων 6
ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι 7
4 22 ἁμαρτίας, εἰ μὴ εἷς ὁ Θεός; Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς 8
τῷ πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυ-
τοῖς, εἶπεν αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρ-
5 23 δίαις ὑμῶν; Τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· 9
Ἀφέωνταί *σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· *Ἔγειραι [καὶ] ἆρόν
6 24 σου τὸν κράβϐατον, καὶ περιπάτει; Ἵνα δὲ εἰδῆτε, ὅτι 10
ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου *ἐπὶ τῆς γῆς ἀφιέναι
ἁμαρτίας·—(λέγει τῷ παραλυτικῷ·) Σοὶ λέγω, ἔγειρε [καὶ] 11
ἆρον τὸν κράβϐατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.
7 25 Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράβϐατον, ἐξῆλθεν 12
8 26 ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν
Θεὸν λέγοντας· Ὅτι οὐδέποτε οὕτως εἴδομεν.

— Ἐξορ. has here a *significatio prægnans*, i. e. *digging through* and *scooping out*. So Joseph. Ant. xiv. 15, 12. καὶ τοὺς ὀρόφους τῶν οἴκων ἀνασκάπτων, digging up, and removing.

— χαλῶσι.] So Acts ix. 25. χαλάσαντες αὐτὸν ἐν σπυρίδι. and xxvii. 17. 2 Cor. xi. 33. Jerem. xxxviii. 6. The word does not, in this sense, occur in the best Classical writers.

5\. ἰδὼν τὴν πίστιν α.] Namely, in these *effects of it*.

— σοί.] Griesbach, Tittmann, and Fritz. edit σοῦ, omitting the σοῦ following, from some MSS., confirmed, as they think, by ver. 9. But those MSS. are too few to have much weight; and ver. 9. can have *none;* for supposing σοῦ there to *be* the true reading, yet what is so likely as that when a formula, such as ἀφέωνταί σοι αἱ ἁμαρτίαι σου, is not employed directly, but put hypothetically, that it should be shortened.

6\. οὕτω.] This, not found in some MSS., is cancelled by Fritz. But it is better retained, as being highly significant. Render: 'How does that man [dare to] so speak blasphemy!'

7\. εἰ μὴ εἷς ὁ Θεός.] Some point εἰ μὴ εἷς, ὁ Θεός, in the sense, 'but one—that is God.' And they adduce as examples Matt. xix. 17. and Mark x. 18. But even in *those* passages εἷς ὁ Θεὸς may be the true pointing. And such is *here required* by the parallel passage of Luke. [*Comp.* Job xiv. 4. Is. xliii. 25.]

8\. τῷ πνεύματι αὐτοῦ.] Some ancient and early modern Commentators take this to designate Christ's Divine nature, which consequently imparted omniscience. Others interpret it, 'by the Spirit,' i. e. the Holy Spirit, which, as man, our Lord had received. But of these interpretations the former is destitute of proof, and the latter is negatived by the αὐτοῦ added. There is, I think, no doubt that by πνεύματι is simply meant *spirit*. Upon the whole, there seems every reason to prefer the interpretation of Rosenmuller, Kuinoel, and Fritz., 'in his mind,' i. e. in himself. And though this is not expressed in Luke, yet it is implied in the word ἐπιγνοὺς, which is for γνοὺς ἐφ' αὐτῷ.

— αὐτοί.] This word (as also the reading σοῦ for σοὶ just after) is found in a great majority of the MSS., several Versions, Theophylact, and the Edit. Princ. It has been admitted by Wetstein, Matthæi, Griesbach, Vater, Fritz., and Scholz.

— τί.] In the passage of Matthew is added γάρ. Ταῦτα, scil. πονηρὰ, *expressed* in the passage of Matthew.

9\. ἔγειραι.] So Matthæi, Griesbach, Tittman, Vater, Fritz., and Scholz edit, with several of the best MSS. and some early Editions, for ἔγειρε, which is a very irregular form. Yet it *may* have been *a popular* form, like some others used by Mark; and the reading is, in all the passages to which they appeal, doubtful. It is surely uncritical to dismiss an uncommon (and probably Hellenistic) form, and introduce a common one. Hence in all those passages I have left the received reading unaltered. The καὶ following is omitted in several of the best MSS. and some Versions, and is cancelled by almost all Editors from Griesbach to Scholz.

10\. ἐπὶ τῆς γῆς ἀφιέναι.] This position, instead of the common one ἀφ. ἐπὶ τῆς γῆς is found in very many MSS. and Versions, and is adopted by Matthæi, Griesbach, Vater, Fritz., and Scholz.

12\. κράβϐατον.] A low and mean sort of bed, only large enough for one person, and so light as to be portable.

— ἐναντίον] 'coram.' This is not a mere Hebraism, but is a use found in the Classical writers. At οὕτως Heupel would supply τί and γενόμενον. Fritz. maintains that it signifies *hoc modo*, equivalent to *ut hæc res est*. The sense, however, seems to be simply: 'Never did we see any thing so extraordinary;' for at οὕτως may

MT. LU.
13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ 9. 5.
14 ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. Καὶ
παράγων εἶδε Λευῒν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ 9 27
τελώνιον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι. Καὶ ἀναστὰς 28
15 ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο, ἐν τῷ κατακεῖσθαι αὐτὸν 10 29
ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συν-
ανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ
16 πολλοὶ, καὶ ἠκολούθησαν αὐτῷ. Καὶ οἱ Γραμματεῖς καὶ οἱ 11 30
Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ
ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ
17 τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; Καὶ ἀκού- 12 31
σας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρείαν ἔχουσιν οἱ ἰσχύ-
οντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι 13 32
18 δικαίους, ἀλλὰ ἁμαρτωλοὺς, [εἰς μετάνοιαν.] Καὶ ἦσαν οἱ 14
μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ
ἔρχονται καὶ λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ Ἰωάννου 33
καὶ οἱ ‡ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ
19 νηστεύουσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται 15 34
οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι,
νηστεύειν; Ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον,
20 οὐ δύνανται νηστεύειν. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ 35
ἀπ' αὐτῶν ὁ νυμφίος· καὶ τότε νηστεύσουσιν ἐν ‡ ἐκείναις
21 ταῖς ἡμέραις. [Καὶ] οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιρ- 16 36

be supplied *παράδοξον*, lit. *from the thought*. So Luke: *οἴδαμεν παράδοξα σήμερον.*

14. *καὶ παράγων*, &c.] Meaning, 'passing them, to go by the sea-side' (namely, to some other towns along the coast). The sea-side was the very place where the *τελώνιον* would be likely to be.

15. *ἦσαν γὰρ—αὐτῷ.*] These words have been variously rendered. Most Commentators, after Grotius, take the *καὶ* for the relative *οἳ*, and render, 'for there were many who had followed Levi, and had sat down to table with him.' But this involves a needless repetition, and it should rather seem that the *αὐτῷ* is to be referred to *Jesus*, the sense being, 'for there were many present [in Levi's house], and they had followed Jesus into the house.' Render: 'for there were many who had followed him (i. e. Jesus), and sate down to table with him.' So in the passage of Luke: *καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων, οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.* By *αὐτοῖς* understand Jesus and his disciples.

16. *τί ὅτι.*] The sense of this idiom (which occurs both in the Scriptural and Classical writers) is, 'What is [the cause] that?' 'How is it that?' In the Classical writers a particle is generally interposed. Luke uses *διατί*.

17. *εἰς μετάνοιαν.*] These words are wanting in many of the best MSS., in nearly all the Versions, and in some Fathers, and are cancelled by Griesbach, Fritz., and Scholz, being supposed to have been introduced from Luke v. 31. [*Comp.* 1 Tim. i. 15. infra xix. 10.]

18. *οἱ τῶν Φαρισαίων.*] Mill and Bengel would read *οἱ Φαρίσαιοι*, from most of the best MSS. and Versions, which is edited by Griesbach, Tittman, Vater, and Scholz. But there is scarcely sufficient authority for the alteration.

— *σοὶ μαθηταί.*] It is strange that almost all Commentators should take this *σοὶ* as a Dative for Genit. For although the Dative is used for the Genitive, both in the Scriptural and Classical writers, yet only under certain circumstances, which here do not exist. Fritz. rightly remarks, that many such passages are either corrupt, or wrongly understood. And he adds, that unless a Dative can depend on the idea included in the subst., or be inserted *by the bye*, or be a *Dativus commodi*, or the like, it cannot be coupled with a substantive. He very properly takes the *σοὶ* as the Nominative plural of *σὸς, σὴ, σόν.*

20. *ἐν ἐκείναις ταῖς ἡμέραις.*] Several MSS. and Versions have *ἐν ἐκείνῃ τῇ ἡμέρᾳ*, which is preferred by Mill and Bengel, and edited by Griesbach, Vater, and Scholz; but without good reason; for, as Fritz. observes, it can on no account be admitted, since the plural refers to the preceding *ἡμέραι*. I would remark, too, that the testimony of the *Versions* is not of much weight, since in some of them the singular might be taken of *time in general*, and therefore be a free translation of the *plural*. As little reason is there for cancelling the *καὶ* just after, as is done by Griesbach, Vater, and Scholz, from many of the best MSS.; for the copula cannot be dispensed with.

MT. LU.
9. 5. ῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἴρει τὸ πλήρωμα
αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.
17 37 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, 22
ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται, καὶ
οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς
12. 6. βλητέον.
1 1 Καὶ ἐγένετο, παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι 23
διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν
2 2 ποιεῖν τίλλοντες τοὺς στάχυας. Καὶ οἱ Φαρισαῖοι ἔλεγον 24
αὐτῷ· Ἴδε! τί ποιοῦσιν ἐν τοῖς σάββασιν, ὃ οὐκ ἔξεστι;
3 3 Καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησε 25
Δαυὶδ, ὅτε χρείαν ἔσχε καὶ ἐπείνασεν, αὐτὸς καὶ οἱ μετ'
4 4 αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, ἐπὶ Ἀβιά- 26
θαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,

21. *αἴρει—παλαιοῦ.*] The construction is, τὸ πλήρωμα αὐτοῦ τὸ καινὸν αἴρει (τὶ) (ἀπὸ) τοῦ παλαιοῦ, 'its new supplement taketh (something) from the old [garment).' That the ancients supplied ἀπὸ, is plain from its appearing in the MSS. in various positions in the passage; but, no doubt, always from the margin. Πλήρωμα is for ἀναπλήρωμα, *the supplementary piece.*

23. *ἐν τ. σάββ.*] Luke vi. 1. says, more definitely, ἐν σαββάτῳ δευτεροπρώτῳ.

— *παραπορεύεσθαι—σπορίμων.*] Παραπ. is is not here put (as many imagine) for πορεύεσθαι; nor is the sense of παραπ. διὰ τῶν σπ. what Abr., Pal., and Krebs. say, 'to pass by *near* the corn-fields.' The full sense is, 'to pass along (i. e. through) the corn-fields.' See Deut. xxiii. 25.

— *ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τ. σ.*] This is (as Beza and Schleusner remark) an *interchanged collocation* (the *primary notion* being seated in the participle instead of the verb), for ἤρξαντο ὁδὸν ποιοῦντες τίλλειν, &c.. as xi. 5, and Acts xxi. 13. Ὁδὸν ποιεῖν is Hellenistic Greek (with some tincture of Latinism) for ὁδὸν ποιεῖσθαι; the distinction between the Active and Middle voice being, in the later writers, often neglected.

24. *ἴδε τί—ἔξεστι.*] Render: 'See! why (or how) are they doing on the Sabbath what is not lawful to be done?'

25. *ὅτε χρείαν ἔσχε*] 'when he was pressed by necessity.' See 1 Sam. xxi. 6.

— *αὐτὸς—αὐτοῖς.*] This is said κατ' ἐπανόρθωσιν. See Note on Matt. xii. 3.

26. *ἐπὶ Ἀβιάθαρ τοῦ ἀρχ.*] The sense of this disputed passage (found only in St. Mark) *seems* to be, 'during the High-priesthood of Abiathar.' But from the passage of the Old Test. alluded to (1 Sam. xxi. 6.), it appears that, at the period when the circumstance here adverted to took place, *Ahimelech* was High Priest; and other passages show that Abiathar was *son* of Ahimelech. To remove this difficulty, many methods have been proposed. Some would cut the passage out altogether; others admit that it was an error of memory in the Evangelist—methods alike exceptionable. Others endeavour to remove the difficulty by *modifying* the usual signification of ἐπὶ, or adopting other senses. But that is too precarious and inefficient a mode to deserve attention. Several recent Commentators suppose that the Evangelist has followed the Rabbinical mode of citation; which consists in selecting some principal word out of each section, and applying the name to the section itself. So Rom. xi. 2. ἐν Ἠλίᾳ. and Mark xii. 26. ἐπὶ τῆς Βάτου. Thus the sense will be: 'In that portion of the book of Samuel where the History of Abiathar is related.' But this is not permitted by the collocation of the words; nor will ἐπὶ with the Genit. admit of such a signification. Neither is Abiathar called a High-Priest in 1 Sam. xxi. 2. seq. Others, again, think, that father and son had two names, and that the father was *also* called Abiathar. A solution manifestly made 'for the nonce,' and grounded on no proof whatever. Equally gratuitous is the supposition of some, that Abiathar was the Sagan, or Deputy to his father Ahimelech, and is therefore styled High-Priest. This, indeed, will not endure the severe historical touchstone applied to it by Fritz. Bp. Middleton, however, thinks that a great deal of learning and ingenuity have been employed to remove a difficulty which *does not exist.* This, he says, has arisen from imagining that the words of St. Mark, explained in the obvious way, would mean, 'in the priesthood of Abiathar;' a sense which, indeed, they will not admit. *Without* the Article, indeed, (continues he) such would have been the meaning, as in 1 Macc. xiii. 42. Luke iii. 2. ἐπ' ἀρχιερέων Ἄννα καὶ Καιάφα. Demosth. i. 250. Thucyd. ii. 2. In fact, nothing is more common in the Classical writers. Now (argues the learned Prelate) in these examples the *Article* would imply, as in the case of Abiathar, that these persons were *afterwards* distinguished by their respective offices from others of the same name. And that the name Abiathar was not an uncommon one among the Jews, is certain. And this might render the addition τοῦ ἀρχ. natural, if not absolutely necessary. Thus the sense will be, that 'this action of David was in the time of Abiathar' (as we should say, when he flourished), i.e. *the* noted person who was *afterwards* High-Priest.' So Luke iv. 27. ἐπὶ Ἐλισσαίου τοῦ προφήτου.

MT. LU.

οὓς οὐκ ἔξεστι φαγεῖν, εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ 12. 6.
27 τοῖς σὺν αὐτῷ οὖσι; Καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον
διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάβ-
28 βατον. Ὥστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ 8 5
σαββάτου.
1 III. ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγήν, καὶ ἦν 9 6
2 ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· καὶ παρετήρουν 10 7
αὐτόν, εἰ τοῖς σάββασι θεραπεύσει αὐτόν, ἵνα κατηγορή-
3 σωσιν αὐτοῦ. Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην 8
4 ἔχοντι τὴν χεῖρα· Ἔγειραι εἰς τὸ μέσον. Καὶ λέγει αὐ-
τοῖς· Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; 9
5 ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. Καὶ περιβλε- 12 10
ψάμενος αὐτοὺς μετ᾽ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει
τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρα 13

This method (which had before occurred to Zegerus and Wetstein) seems entitled to the preference. [*Comp.* Exod. xxix. 32. Levit. viii. 31.]

28. ὁ Υἱὸς τοῦ ἀνθρώπου.] Grotius, Campbell, Wakefield, Kuinoel, and Fritz., strenuously contend that the sense here is not '*the* Son of Man,' but *a* son of *man*. 'For (says Campbell) as the last words are introduced as a *consequence* from what has been advanced, the *Son of man* here must be equivalent to *men* in the preceding, otherwise a term is introduced into the conclusion which was not in the premises.' But this interpretation is liable to very serious objections. Suffice it to say, 1. that such a signification of Υἱὸς τοῦ ἀνθ. is unfounded in the New Test.; and 2. that such a sense of κύριος no where exists either in the Sept., the writers of later Greek, or the New Test. In short, the interpretation can by no means be admitted, as introducing, on insufficient grounds, a very strong expression; which might lead to a laxity of opinion and practice as to the observance of the Sabbath, such as our Lord could not mean to inculcate. Nor is it necessary so to interpret; for the ὥστε here may be not *illative*, but *continuative*. Or, with Maldon., it may be considered as *completive*. This view is strongly confirmed by the manner in which St. Luke introduces the words. Besides, the new interpretation is negatived by the καὶ (*even*) of the present passage; which has great force, and implies (as Doddridge justly observes) that 'the Sabbath was an institution of high importance; and may perhaps also refer to that signal authority which Christ, by the ministry of his Apostles, should exert over it, in changing it from the *seventh* to the *first day of the week*.' We may add, that this was a delicate way of claiming to be the MESSIAH, as in the words uttered by our Lord on another occasion (Matt. xii. 6.): 'There is here *something* greater than the Temple.'

In short, the reasoning seems to be this: that 'as the Sabbath was an institution meant for the good of man, the relaxation of the strict observance of it might, in some extreme cases, be justified, as in that of David, and in this of his disciples. Or, if that were not the case, that *His* countenance and permission were a sufficient authority, *for* the Messiah is Lord,' &c.

III. 1. πάλιν.] Namely, as is expressed in the passage of Luke, ἐν ἑτέρῳ σαββάτῳ.

2. παρετήρουν.] Παρατηρεῖν signifies, 1. to keep one's eyes fixed beside or close to (παρὰ) any person or thing; 2. to watch, whether for a *good*, or (as generally) for an *evil* purpose. Here there may seem to be a slight discrepancy between this account (together with that of Luke) and Matthew's. But, in fact, the circumstances are independent of each other, and may both have taken place. First, it should seem, the Pharisees watched to see what Jesus would do. And, when it seemed doubtful whether he would go and heal the cripple, they (to entrap him at least in his *words*) propounded a pretended *question of conscience*,—whether it was lawful to heal on the Sabbath-day. Our Lord, however, knowing the evil motive which prompted their inquiry, vouchsafed no answer to it,—but proceeded immediately, in contempt of their treacherous plot, to heal the man; and afterwards (as was customary with the Jewish disputants) replies to a question by another question.

3. ἔγειραι εἰς τὸ μέσον.] St. Luke adds, ὁ δὲ ἀναστὰς ἔστη.

4. ἔξεστι τοῖς σάββασιν ἀγαθοπ. ἢ κακοπ.] By *interrogation* (far more pointed and significant than the mere *declarative* form) our Lord thus answers question by question (as it is said in the passage of Luke, ἐπερωτήσω ὑμᾶς τι, &c.); so leaving *themselves* to decide the point. By the expression ἀγαθοποιῆσαι he adverts to the healing of the cripple; and by κακοποιῆσαι to the designs against his own life, which the Pharisees were plotting even on the *Sabbath*. This appeal (as we find from the passage of Matthew) our Lord made the stronger by the apt *illustration* of an ox or an ass fallen into a pit on the Sabbath-day; from which he draws the inference, 'How much then is a man better than a sheep? Wherefore it is lawful to do good on the Sabbath-days.'

5. μετ᾽ ὀργῆς.] It is not necessary here to discuss, with Commentators, the question, whether our Lord really felt anger, or not; or what is the true definition of anger; for the word ὀργὴ does not here denote *anger*, but (as sometimes in the Classical writers) *indignation*; a view established by the word following συλλυπούμενος, 'being

MT. LU.
12. 6. σου. Καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς
14 [ὡς ἡ ἄλλη.] Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ 6
τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ᾽ αὐτοῦ, ὅπως αὐτὸν
ἀπολέσωσι.
15 Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ 7
17 πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας
ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσο- 8
λύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου·
καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες
ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. Καὶ εἶπε τοῖς μαθηταῖς 9
αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον,
19 ἵνα μὴ θλίβωσιν αὐτόν. πολλοὺς γὰρ ἐθεράπευσεν· ὥστε 10
ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι εἶχον μάστιγας.
18 Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσ- 11
έπιπτεν αὐτῷ καὶ ἔκραζε, λέγοντα· Ὅτι σὺ εἶ ὁ Υἱὸς τοῦ
Θεοῦ! Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν 12
12 ποιήσωσι. Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται 13
13 οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. Καὶ ἐποίησε 14
δώδεκα, ἵνα ὦσι μετ᾽ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς
κηρύσσειν, καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ 15
14 ἐκβάλλειν τὰ δαιμόνια· [πρῶτον] Σίμωνα, (καὶ ἐπέθηκε τῷ 16

grieved in mind,' which was, no doubt, meant to qualify ὀργῆς, intimating that with the *indignation* was mingled *concern* and *grief* at the fate reserved for his adversaries. Comp. Matt. xxiii. 37. Πωρώσει (from πῶρος, a hard piece of skin) signifies callousness, perversity.

— ὡς ἡ ἄλλη.] These words, which are omitted in several MSS., most of the Versions, and some Fathers, are rejected by most Critics, and cancelled by almost all the Editors from Griesbach to Scholz as introduced from Matt. xii. 13. Ἀποκαθιστάναι signifies generally 'to restore any thing to its former state,' and is, in the Passive, by Hippocrates, and the late Greek writers, including the Sept., used of restoration from sickness to health. So Hippocrates, Epidem. p. 1222, ἡ γλῶσσα ἀπεκαθίστατο εἰς ταὐτό. [*Comp.* 1 Kings xiii. 6.]

6. [*Comp.* Matt. xxii. 16.]

7. τὴν θάλασσαν] i. e. the sea of Galilee or Tiberias. [*Comp.* John vi. 1. Matt. iv. 25.]

8. οἱ ἀπὸ τῆς Ἰδουμαίας, &c.] Here, we see, commenced the fulfilment of that prophecy, Is. xlii. 4, as expressed by Matt. xii. 21, καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

— οἱ περὶ Τύρον καὶ Σιδ.] Meaning (as Grotius rightly observes) not the Tyrians and Sidonians, but those who inhabited the confines of Tyre and Sidon. In short, περὶ here is used for ἀμφὶ, *circum circa*, *around*, as Thucyd. vi. 2, ᾤκουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν.

9. πλοιάριον] a skiff or barge. Προσκαρτερῇ αὐ., 'should attend upon him.' Προσκαρτερεῖν signifies, 1. to persevere in, and continue *intent on any thing*; 2. *to attend on any person*. So Acts viii. 13, βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, and also in several passages of the Classical writers cited by the Commentators.

10. μάστιγας] i. e. 'grievous disorders;' such as are, as it were, a *scourge* to the sufferers.

11. πνεύματα τὰ ἀκάθαρτα—προσέπιπτεν.] Camer., Rosenm., and Kuinoel, take πνεύματα to denote the *persons* who were troubled with dæmons. But, as Fritz. justly remarks, 'there is here ascribed to dæmons, what the persons possessed by them did, because those persons were not their own masters, but were governed by the dæmons.'

— ὅταν αὐτὸν ἐθεώρει] for ὅτ᾽ ἂν ἐθ. 'as often as they saw him.'

12. [*Comp.* supra i. 25.]

14. ἐποίησε] 'appointed.' As in Apoc. i. 6, καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ, and sometimes in the later Classical writers. So the Heb. עשה in 1 Sam. xii. 6, and sometimes the Latin *facere*, as in Cicero pro Plancio, 4. [*Comp.* Matt. x. 1. Luke ix. 1.]

15. ἐξουσίαν.] The word here signifies rather *power* than authority.

16. πρῶτον Σίμωνα.] Beza, Schmid, Glass, Scott, Newcome, Wakef., Campbell, and Fritz., introduced this addition, on the authority of at least *four* MSS., as being necessarily required to complete the sense; for the vulg. introduces an intolerable roughness and negligence of style. There is, indeed (as Matthæi admits), a manifest *lacuna*, which is supplied in various ways, in the MSS., but in none so satisfactorily as in the above manner. It has, indeed, been objected, that it

MT. LU.
17 Σίμωνι ὄνομα Πέτρον·) καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ 12. 6.
Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· (καὶ ἐπέθηκεν αὐτοῖς
18 ὀνόματα Βοανεργὲς, ὅ ἐστιν, υἱοὶ βροντῆς·) καὶ Ἀνδρέαν, 15
καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν,
καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα
19 τὸν Κανανίτην, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν
αὐτόν.
20 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος,
21 ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. Καὶ ἀκού-
σαντες οἱ παρ' αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον 11.
22 γὰρ, ὅτι ἐξέστη. Καὶ οἱ Γραμματεῖς οἱ ἀπὸ Ἱεροσο- 24 15
λύμων καταβάντες ἔλεγον· Ὅτι Βεελζεβοὺλ ἔχει, καὶ ὅτι
23 ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Καὶ
προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς 25 17
24 δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; Καὶ ἐὰν βασιλεία ἐφ'
ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·

may be supposed to be introduced from Matt. x. 2. But that passage, as Fritz. observes, is very dissimilar. I cannot, however, help suspecting that the πρῶτον was derived from that source; and I have little doubt but that the true reading is Σίμωνα without πρῶτον, which is confirmed by the parallel passage of Luke vi. 14. Besides, it is far more probable that *one* word should have slipped out than two. And thus we are enabled to *account* for the omission, on the principle of homœoteleuton, or rather *general similarity*; for in Manuscript characters Σίμωνα is not unlike Δαιμόνια. *That* would cause the omission in some MSS.; though I have no doubt but that, in others, it was occasioned by its standing by itself, and seeming to form no part of the construction; though it belongs to the preceding ἐποίησε δώδεκα, inserted in the Cod. Vatic. In four other MSS. πρῶτον was inserted (though probably not in their Originals), because it softens the seeming harshness; which, however, is less, if we consider that the words preceding ἵνα ὦσι—δαιμόνια are, in some measure, parenthetical.

The words καὶ ἐπέθηκε—Πέτρον are here added parenthetically; because, in fact, this surname was not given to Simon when on the *Mount*, but afterwards. See Matt. xvi. 18. John i. 42.

17. Βοανεργές.] With this word the Commentators are much perplexed. One thing is certain, that it does not correctly represent the Syro-Chaldee term. *What* that was, the Commentators are not agreed. Most think, with Jerome, that the true word is Βενερεὲιμ, from the Heb. בני רעם, for in Heb. רעם often signifies *thunder*. But this varies too much from the *vestigia literarum*. Others derive it from the Heb. בני רעש. But that deviates *further*, and only signifies 'sons of *noise*,' or sound. The best derivation seems to be that of Caninius, De Dieu, and Fritz., בני רגש; for רגש in Syriac and Arabic signifies *thunder*. Thus βοανεργὲς seems to be a slight corruption for βοανέρεγες. On the *reason* for this appellation, see Horne's Introd.

20. ἔρχονται εἰς οἶκον.] The full sense is, as Fritz. points out, 'et relicto monte, domum veniunt.'

— μήτε ἄρτον φαγεῖν] i. e. not even to take food (by a common Hebraism); much less to attend to any thing else. [*Comp.* vi. 31.]

21. καὶ ἀκούσαντες—αὐτόν.] Several questions are involved in the discussion of the sense of this passage: 1. who are the οἱ παρ' αὐτοῦ? 2. to what report may ἀκούσαντες be thought to have reference? 3. what is the sense of ἐξῆλθον and of κρατῆσαι? 4. who those are that are represented as saying ἐξέστη? Fritz., after a long and minute discussion, determines (as I had myself previously done in Rec. Syn.) that the true sense is that of the ancient and many eminent modern Commentators (Grotius, Beza, Kypke, Campbell, Wetstein, Valckn., and Kuinoel), as follows: 'When Jesus' kinsfolk (i. e. his mother and brothers, see ver. 31.) had heard (that he was at Capernaum, and what had taken place), they went out from their house, in order that they might lay hands on him; for, said they, he is surely beside himself.' Fritz. remarks that the Greeks say εἶναι παρά τινος, in the sense 'to be of any one's nation or family;' as in Susanna, ver. 33, ἔκλαιον δὲ οἱ παρ' αὐτῆς. Κρατῆσαι signifies to lay hands on and hold fast;' yet it does not necessarily imply *violence*, but sometimes only friendly earnestness, as in 2 Kings iv. 8, and Mark ix. 27. Ἐξέστη (sub. τοῦ νοῦ, or φρενῶν, sometimes *expressed*, or γνώμης) is to be taken in a figurative sense for 'he is transported too far.'

22. Βεελζ. ἔχει] i. e. he is possessed of Beelzebub. [*Comp.* Matt. ix. 34. John vii. 20. viii. 48. x. 20.]

23—29. In these verses is shown, 1. the *absurdity* of the charge; and 2. the *wickedness* of it; it being of so deep a dye, that it will never be forgiven.

— ἐν παραβ. ἔλ.] i. e. using parabolical instruction, see Note on Matt. xiii. 3.

24. ἐφ' ἑαυτὴν μερ.] Μερίζεσθαι signifies properly to *be separated* into parts, or parties; and,

MT. LU.
12. 11. καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ 25
26 18 οἰκία ἐκείνη· καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ 26
29 21 μεμέρισται, ‡ οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. Οὐ 27
δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν
22 οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ·
31 καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. Ἀμὴν λέγω ὑμῖν, 28
ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀν-
θρώπων, καὶ αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν· ὃς 29
δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφε-
8. σιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως. ὅτι 30
46 19 ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει. Ἔρχονται οὖν ‡ οἱ ἀδελ- 31
φοὶ καὶ ἡ μήτηρ ‡ αὐτοῦ, καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς
αὐτὸν, φωνοῦντες αὐτόν. Καὶ ἐκάθητο ὄχλος περὶ αὐτόν· 32
47 20 εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω
48 21 ζητοῦσί σε. Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστιν ἡ 33
49 μήτηρ μου ἢ οἱ ἀδελφοί μου; Καὶ περιβλεψάμενος κύκλῳ 34
τοὺς περὶ αὐτὸν καθημένους, λέγει· Ἴδε ἡ μήτηρ μου καὶ
50 οἱ ἀδελφοί μου. Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, 35
οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.

13. IV. ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασ- 1
2 4 σαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν
ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς
3 ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. Καὶ ἐδίδα- 2

from the adjunct, to be *at variance*, and in *opposition*. In which case it carries with it the regimen of verbs of opposing.

27. *οὐ δύναται οὐδείς.*] A great number of MSS., some Versions, and the Edit. Princ., have *οὐδεὶς δύναται*, which is edited by Griesbach, Matthæi, and Scholz; but injudiciously: for the common reading, as being the more difficult, is to be preferred, and is very properly retained by Tittman, Vater, and Fritz. This idiom of the double negative is frequent in Scripture (as John vi. 63. ix. 33), though it was generally stumbled at, more or less, by the scribes. In *τοῦ ἰσχυροῦ* the force of the Article is that of *insertion* in Hypothesis. See Middleton, Gr. Art. c. iii. § 2, 1.

28. *καὶ αἱ.*] Thus several of the best MSS. read for *καί*. And so Griesbach, Tittman, Fritz., and Scholz edit.; very properly: since it is far easier to account for the *omission* than for the *insertion* of the *αἱ*. Besides, the article is here as much required as at *ἁμαρτ.* just before. [*Comp.* Luke xii. 10. 1 John v. 16.]

29. *βλασφ. εἰς τὸ Πνεῦμα τὸ ἅγ.*] See Note on Matt. xii. 31. A similar mode of expression occurs in Josephus, Bell. ii. 8, 9, *βλασφημεῖν εἰς τοῦτο*, i. e. the name of Moses.

— *κρίσεως.*] The *ἁμαρτήματος* (or *ἁμαρτίας*), which Grotius, Mill, Griesb., Rosenm., and Kuinoel, would read, is a mere *emendation* of the common reading to improve the antithesis; which, however, is unnecessary.

30. *ὅτι ἔλεγον—ἔχει.*] These are the words of the *Evangelist*, not of our Lord.

31. *ἔρχονται οὖν.*] The *οὖν* is here, as often, *resumptive*, taking up the thread of the narrative from ver. 21. Instead of *οἱ ἀδελφοὶ καὶ ἡ μήτηρ*, a few ancient MSS., and most of the Versions have *ἡ μήτηρ καὶ οἱ ἀδελφοὶ*, which is edited by Griesbach, Vater, and Scholz. But there is no sufficient authority for the change; which may, with Wetstein and Fritz. be accounted for from a wish to do honour to the mother of Christ. By *ἔξω* is meant, not outside of the *house*, but outside of the *crowd*.

— *φωνοῦντες αὐτόν.*] Render 'calling him forth.'

32. *καὶ οἱ ἀδελφοί σου.*] Many MSS. and the Edit. Princ. add *καὶ αἱ ἀδελφαί σου*, which words are introduced in the text by Matthæi, Griesbach, Tittman, Vater, and Scholz; but are, with more reason, rejected by Kuinoel and Fritz.

IV. 1. *ἤρξατο διδάσκειν*] for *ἐδίδαξε*, say most Commentators. But, as Fritz. shows, the phrase may have its full force. The sense being, 'He *began* to teach by the sea;' and then, by the increasing crowd of auditors, he was compelled to embark on board the vessel (mentioned supra iii. 9), and there to instruct the people, seated on ship-board at sea (as opposed to *ἐπὶ τῆς γῆς* just after); for such is the sense of this expression *καθ. ἐν τῇ θαλ.* Comp. Prov. xxiii. 34, *κατακείσῃ ὥσπερ ἐν καρδίᾳ θαλάσσης.* By *τὸ*

MT. LU.
σκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ 13. 8.
3 διδαχῇ αὐτοῦ· Ἀκούετε· ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπεῖ- 5
4 ραι· καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν 4
ὁδὸν, καὶ ἦλθε τὰ πετεινὰ [τοῦ οὐρανοῦ] καὶ κατέφαγεν
5 αὐτό· ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε 5 6
γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βά-
6 θος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ, διὰ τὸ 6
7 μὴ ἔχειν ῥίζαν, ἐξηράνθη. Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάν- 7 7
θας· καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτὸ, καὶ
8 καρπὸν οὐκ ἔδωκε. Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν κα- 8 8
λήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ
9 ἔφερεν ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν. Καὶ
10 ἔλεγεν [αὐτοῖς]· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. Ὅτε δὲ 9
ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν 10 9
11 τοῖς δώδεκα τὴν παραβολήν. Καὶ ἔλεγεν αὐτοῖς· Ὑμῖν 11 10
δέδοται γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ, ἐκεί-
12 νοις δὲ, τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται. ἵνα 13
βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι,
καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς

πλοῖον is meant, 'the bark appointed to attend upon him,' above mentioned.

2. *ἐν τῇ διδαχῇ*] for *ἐν τῷ διδάσκειν.*

4. *τοῦ οὐρανοῦ.*] This is omitted in very many MSS., most of the Versions, and the Edit. Princ.; and rejected by Mill, Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, Fritz., and Scholz; as being introduced from the other Gospels.

7. *συνέπνιξαν.*] A considerable number of MSS. have *ἀπέπνιξαν*. This, however, may rather be supposed an *alteration* to remove a difficulty; it being by no means clear what is the force of the *συν*; and none of the Commentators attempt to show it. That it must be retained is certain; since it is the more difficult reading, and is defended by what occurs in the *explanation* of this parable, Matt. xiii. 22, *καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον*, and Luke viii. 14, *ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται.* What, then, is the force of the *συν?* It should seem that *συνέπνιξαν* is one of St. Mark's *brief* expressions, for *συμφυεῖσαι ἔπνιξαν* or *ἀπέπνιξαν*, as in Luke viii. 7.

— *καρπὸν οὐκ ἔδωκε*] 'did not yield fruit.' This was not necessary to be said of the former seed sown; but *here* it was with reason expressed, since the first growth justly afforded some hope of a prosperous increase. (Rosenmuller.) It is, however, not found in the parallel passages.

8. *ἀναβαίνοντα καὶ αὐξάνοντα*] 'which sprung up and increased.' *Αὐξ.* is for *αὐξανόμενον*, which is found in some ancient MSS.; but, doubtless, from a gloss. The active is used by the later, and especially the Hellenistic writers; the middle by the earlier. *Ἔφερεν ἕν.* This use of *ἓν*, denoting *enumeration*, is Hebraistic. See 1 Sam. x. 3. Exod. xviii. 3, 4.

9. *αὐτοῖς.*] The word is omitted in very many MSS., nearly all the Versions, and the early Editions, and is cancelled by almost every Editor from Wetstein to Scholz.

10. *καταμόνας.*] Sub. *χώρας*, *apart*, what is in a manner 'at [a separate] part.' The expression occurs both in the Scriptural and Classical writers. *Οἱ περὶ αὐτὸν* means 'those that were about him.' By which expression are designated the stated attendants on our Lord's ministry, his regular disciples, probably (as Euthym. thinks) the *Seventy* disciples. So Jamblich. Vit. Pyth. 17, *οἱ περὶ τὸν ἄνδρα* means Pythagoras's disciples. The construction *ἐρωτᾶν τινά τι* is remarkable.

11, 12. On the sense of this passage see the Note on Matt. xiii. 10, 17, where we have the citation in a complete state, and doubtless as our Lord quoted it; from whence it appears (to use the words of Mr. Ogilvy, Bampt. Lect. 103), that 'a mode of expression which at first sounds like a statement of the *final cause* is, in truth, to be understood in a milder sense, and implies no more than that between our Lord's chosen method of teaching, and that moral condition of his hearers which the Prophet described, there was a designed coincidence; in other words, that the former fitted and suited, and was meant to fit and suit, the latter. In this and the parallel passage of Luke there is a *brief* mode of quotation, or of reference; and it was the object of both Evangelists, in perfect agreement with St. Matthew, to point out a two-fold fulfilment of a remarkable passage of Scripture, as that passage related, on the one hand, to the moral condition of the hearers of the Messiah, and on the other to the peculiar manner of instruction which he adopted. [*Comp.* Is. vi. 9. John xii. 40. Acts xxviii. 26. Rom. xi. 8.]

The words *καὶ ἀφεθῇ αὐτοῖς τὰ ἁμ.* the Commentators consider as an explanation of

MT. LU.
13. 8. τὰ ἁμαρτήματα. Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παρα- 13
βολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώ-
19 12 σεσθε; Ὁ σπείρων τὸν λόγον σπείρει. Οὗτοι δέ εἰσιν οἱ 14, 15
παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος· καὶ ὅταν ἀκού-
σωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν
20 13 ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. Καὶ οὗτοί εἰσιν ὁμοίως 16
οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ, ὅταν ἀκούσωσι τὸν
21 λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν· καὶ οὐκ 17
ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα, γενο-
μένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδα-
22 14 λίζονται. Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, 18
[οὗτοί εἰσιν] οἱ τὸν λόγον ἀκούοντες· καὶ αἱ μέριμναι 19
τοῦ αἰῶνος [τούτου], καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ
περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν
23 15 λόγον, καὶ ἄκαρπος γίνεται. Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν 20
γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ
παραδέχονται, καὶ καρποφοροῦσιν, ἓν τριάκοντα, καὶ ἓν
16 ἑξήκοντα, καὶ ἓν ἑκατόν. Καὶ ἔλεγεν αὐτοῖς· Μήτι ὁ 21
λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλί-

those of Is. vi. 9, *καὶ ἰάσωμαι αὐτούς*; the Hebrews viewing all severe disorders as the punishment of sin. And that those were really such under the Mosaic dispensation, Abp. Magee (on Atonement, vol. i. p. 433) thinks we may fairly infer from John v. 14. But the Hebrew is ורפא לו, 'ne gens salva evadat.' For, as Fritz. observes, the Heb. רפא (as also the Chaldee אסא), to *heal*, often signifies to *forgive*, offences being compared with wounds and disorders.

13. *καὶ πῶς*.] 'And how then!' Among the other significations of *καὶ* when prefixed to interrogations is that of *drawing a consequence*, as in Matt. iii. 14, and here.

14. *ὁ σπείρων—σπείρει*.] A brief and popular form of expression, of which the sense is, 'The sower [mentioned in the parable] is to be considered as one sowing the Word [of God].'

15. *ὁ παρὰ τὴν ὁδὸν*] scil. *σπειρόμενοι*, or *σπαρέντες*. *Ὅπου* is for *οἷς*, *whom*, which is, indeed, found in some MSS. and the Syr., but is doubtless a gloss. So the Latin *ubi* for *in quo*.

16. *ὁμοίως*] i. e. 'by a similar mode of explanation.' [*Comp.* Is. lviii. 2. Ezek. xxxiii. 31.]

18. *οὗτοί εἰσιν*.] These words are omitted in many MSS., the Ed. Princ., and Bengel, several Versions, and some Fathers, and are with reason cancelled by Wetstein, Matthæi, Tittman, Vater, and Fritz.

19. *τούτου*.] Griesbach and Fritz. cancel this word, on the authority of some MSS., as being introduced from the other Gospels. But the sense will scarcely dispense with the word, and the custom of the New Test. requires it. It is, besides, absent from so very few MSS., that the omission may be thought accidental, or introduced *elegantiæ gratiâ*,—for the passage reads better without it.

— *ἡ ἀπάτη τοῦ πλούτου*.] Some recent Interpreters take *ἀπάτη* for *τέρψις*. But there is no reason to abandon the common interpretation, 'the deceivableness or deceiving tendency of riches,' which is expressive of those various *deceits* which accompany riches, producing disappointment, and throwing a veil over the heart, as to *real* happiness here and hereafter. See 1 Tim. vi. 17.

— *αἱ περὶ τὰ λ. ἐπιθ.*] The sense seems to be, 'the desires conversant about the rest of the *gaudes* of life' (to use an old English term). *Λοιπὰ* alludes to what are called by St. Paul the *τῆς σαρκὸς ἐπιθυμίαι*, and by Luke viii. 14, *ἡδοναὶ τοῦ βίου*. Mr. Greswell, Parab. vol. i. p. 51, shows that *αἱ μέριμναι τοῦ αἰῶνος τούτου* refers to the *ambitious*, whose desire is after power and influence: the *ἀπάτη τοῦ πλούτου*, to the *men of business*, whose aim is to amass wealth; and *αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι* to the *votaries of pleasure* and sensual gratification; and that not merely corporeal, but even mental and intellectual. And what, adds he, is this but some one or other of the manifold shapes under which the same common property of *apparent good* presents itself in the form of *the pleasant?*

20. *παραδέχονται*] 'receive and entertain it, assent to it.' *Ἓν τριάκοντα*, &c. The best way of accounting for this use of *ἓν* where we should expect *εἰς* is to suppose (with Grotius and Fritz.), that the Evangelist suddenly returns back from the *thing*, and the *explication*, to the *parable* itself.

21. *αὐτοῖς*] i. e. the *disciples*, not the people at large. Compare vv. 21, 24, 26, and Luke viii. 16—18. And although vv. 21—25 are brought forward in another sense at Matt. v. 15; x. 26; vii. 2, 13, yet proverbial *sententiæ* like this are (as Grotius observes) applicable in various views. On the sense here see Whitby.

— *μήτι*] 'num quid.' An adverb sometimes

22 νην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ‡ ἐπιτεθῇ; Οὐ γάρ ἐστί τι LU. 8.
κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, 17
23 ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ. Εἴτις ἔχει ὦτα ἀκούειν, ἀκου-
24 έτω. Καὶ ἔλεγεν αὐτοῖς· Βλέπετε, τί ἀκούετε. Ἐν ᾧ 18
μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν
25 τοῖς ἀκούουσιν. Ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς
οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν
27 ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ
ἐγείρηται νύκτα καὶ ἡμέραν· καὶ ὁ σπόρος βλαστάνῃ καὶ
28 μηκύνηται, ὡς οὐκ οἶδεν αὐτός·—αὐτομάτη γὰρ ἡ γῆ καρ-
ποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν
29 τῷ στάχυϊ·—ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει
τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

involving affirmation, sometimes, as here, negation, in which case Hoogev. says it is emphatic. Ἔρχεται, for φέρεται, Neuter for passive, by an idiom common to both Greek and Latin, as spoken of *epistles*; though occurring also in *other* cases, as Thucyd. i. 137. ἦλθε γὰρ, scil. χρήματα αὐτῷ ὕστερον ἐκ τῶν Ἀθηνῶν.

For ἐπιτεθῇ several MSS. (some of them ancient) and Theophylact have τεθῇ, which was proposed by Mill, and edited by Griesbach and Fritz. But there is not sufficient authority for the alteration, which seems to be a mere *emendation* of the Alexandrian school. As little ground is there for the omission of the τι just afterwards by the same Editors.

By κλίνην must be understood a *couch*, which, as Grotius observes, had such a cavity as to admit of a *candelabrum* being put under it; nay, it seems, any thing much larger. Indeed, from the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding-place. [*Comp.* Matt. v. 15. Luke xi. 33.]

22. οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα, &c.] An elliptical form for οὐδὲ ἐγένετο ἀπόκ. (ἀλλ' ἐγένετο ἀπόκρυφον) ἵνα, &c. Render: 'but that it shall be revealed;' ἐὰν μὴ being taken, as in Mark x. 30, as equivalent to ἀλλ' ἵνα in the other clause. [*Comp.* Matt. x. 26. Luke xii. 2.]

24. βλέπετε τί—ἀκούουσιν.] There is an obscurity about this verse, which, as usual, has given rise to several readings, and induced Editors to adopt various expedients to remove it. Griesbach and Tittman expunge the clause καὶ προστεθήσεται—ἀκούουσιν, with a few MSS.; and Vater, from some MSS., cancels the τοῖς ἀκ. But Fritz. shows that *neither* emendation can be received; and he himself edits βλέπετε, τί ἀκούετε, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. Ὧι μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. By this emendation the thought is expressed more logically and neatly. Yet as there is no *direct* authority for the change, and as the Evangelist is by no means characterized by *exact composition*, it ought not to have been introduced into the text.

The τί here answers to the πῶς of Luke. [*Comp.* Matt. xiii. 12. xxv. 29. Luke viii. 18. xix. 26.]

26—32. There is here a continuation of our Lord's discourse, which is now addressed to the people at large. On the bearing and application of the following parable Commentators differ; some referring it to the seed which fell on good ground, in the preceding parable of the sower. While others think the correspondence in many respects fails; and they are of opinion, that it should be taken in connection with the preceding verses, and was intended to prevent the Apostles from being dispirited, when they did not see their labours attended with success.

27. καθεύδῃ καὶ ἐγείρηται, &c.] This expression is like that of Ps. iii. 5. ἐκοιμήθην καὶ ὕπνωσα, ἐξηγέρθην, and is an expressive image of easiness and unconcern, security and confidence. This verse is, as Mr. Greswell observes, (vol. ii. 125.) *parenthetical* (its object being to explain the conclusion of the preceding verse); for v. 29 is connected with the foregoing context by a δὲ resumptive, and ἀποστέλλει, which is without a governing substantive; while, by the usual rules of syntax, it would either be referred to καρπὸς just before, or to γῇ at v. 28, here must evidently be to ἄνθρ. at v. 26.

28. Αὐτομάτος properly signifies *self-moved*, and is here (as often in the Classical writers) used of that energy of nature which is independent of human aid. Καρποφορεῖ is generally taken for φέρει; the καρπο being inert, as in Diod. Sic. p. 137. ἄμπελος—καρποφορεῖ τὸν οἶνον. But Beza, Pisc., and Fritz. more properly give it the full sense *fruges fert*, and take φέρει from it in the next clause.

— χόρτον.] For want of some such *definite* term as our *blade*, the Greeks and Romans were obliged to use the same word as denoted *grass*. Χόρτον and στάχυν are put in the singular, because they are used in a *generic* sense, which implies plurality. Στάχυς (derived from στάω) denotes the ear in its green state, and it is so called from the peculiarly *erect* form it then has. Πλήρη σῖτον means the complete, perfect, and mature *grain*. So Gen. xli. 7. στάχυες πλήρεις. Here, then, the several stages of the mysterious process carried on by nature are expressed by a sort of natural climax.

28. ὅταν δὲ παραδῷ ὁ καρπός.] With this

MT. LU.
13. 13. Καὶ ἔλεγε· Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; 30
31 18 19 ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; ὡς ‡ κόκκῳ σι- 31
32 νάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων
τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· καὶ ὅταν σπαρῇ, 32
ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ
ποιεῖ κλάδους μεγάλους· ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ
34 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. Καὶ τοιαύταις παρα- 33
βολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸ λόγον, καθὼς ἠδύναντο

passage the ancient Translators were so perplexed, that they either gave versions which wander from the sense; or else they expressed the sense in a general way by 'when the crop is ripe.' The best mode of removing the difficulty is (with Beza, Heupel, Wolf, Kuinoel, and Fritz.), to suppose an ellipsis of ἑαυτὸν, as in the case of many other active verbs to which use imparted a reciprocal sense; as κρύπτειν, κεύθειν, ἀπορρίπτειν, ἀναλαμβάνειν, παρέχειν, ἐφιέναι, ἐνδιδόναι, ἐπιδιδόναι, and παραδοῦναι· which, though it does not occur in the Classical writers, is found in Hellenistic Greek; ex. gr. Josh. xi. 19. οὐκ ἦν πόλις, ἥτις οὐ παρέδωκε (surrender) τοῖς υἱοῖς Ἰσραήλ. 1 Pet. ii. 23. παρεδίδου δὲ τῷ κρίνοντι δικαίως. The question, however, is, to *whom* the fruit is to be understood to yield itself up, and deliver its increase? To the *reaper*, say the Commentators generally. But I prefer, with Fritz., to refer it to τῷ ἀνθρώπῳ, taken from the preceding. Thus also ὁ ἄνθρωπος, meaning the husbandman, must be understood at ἀποστέλλει. As to ἀποστέλλει τὸ δρέπανον, it is put, by a seemingly *popular* metonymy, for 'he sendeth those who may put in the sickle;' i. e. the reapers. A similar mode of expression occurs in Joel iii. 13. ἐξαποστείλατε δρέπανα, ὅτι παρέστηκεν ὁ τρυγητός. and Rev. xiv. 15.

31. ὡς, &c.] Here the whole preceding clause to which ὡς refers is omitted. Supply ἡ βασιλεία τοῦ Θεοῦ ἐστι.

— κόκκῳ.] The greater part of the MSS., together with the ancient Editions, and some Versions and Fathers, have κόκκον, which is adopted by Mill and Wetstein, and edited by Matthæi, Griesbach, and others down to Scholz; except that Fritz. retains the common reading: I think rightly; for (as he shows) it is otherwise scarcely possible to justify the construction. And although κόκκον may seem to be the more difficult reading, yet (as it appears from the Greek Commentators) there is reason to think that κόκκῳ was altered into κόκκον *ex interpretatione*. Besides, it may be added, as the words are so very much alike (the ι *adscript* and the ν being perpetually confounded), MS. authority will here have but little weight. On the subject of this *Sinapi*, Sir John Frost, for the purpose of removing what has been thought a great difficulty (namely, how to reconcile what is here said about the size of the seed and of the plant with the *sinapis nigra*, or common mustard plant), has propounded the hypothesis, that the sinapi of the New Test. does not designate any species of the genus we call *Sinapis*, but a species of the *Phytolacca* called the *Phytolacca dodecandra*, which is a tree common in North America, and grows abundantly in Palestine, and also has properties exactly corresponding to those here ascribed to the κόκκος. But the learned Botanist has adduced no *authentication* of these statements from the works of Eastern travellers. Indeed, the hypothesis is not only probably devoid of *proof*, but is *unnecessary* for the commendable purpose in view. Every enlightened Interpreter will see how uncritical it were to *press*, so much as he has done, on the expression 'least of all seeds.' It is sufficient if the smallest mustard seed be *among* the very least of seeds known *in Palestine*, ἐπὶ τῆς γῆς; for it is plain that the *tobacco* could not be here contemplated, since it was unknown till the discovery of America. And the *Foxglove* was probably not known in *Palestine*. It is plain, too, that πάντων must not be pressed upon; for the Heb. כל is often similarly pleonastic. Thus it is omitted in the parallel passage of St. Matthew.

Again, γίνεται δένδρον at Matt. xiii. 32. may well be taken, by a popular hyperbole, for 'it becomes, *as it were*, a tree;' especially as from a comparison of the parallel words of Matthew, ποιεῖ κλάδους μεγάλους, it is plain that the sense must be, '*that which branches out widely*, LIKE *a tree*.' Thus, in the parallel passage of Luke, for δένδρον some MSS. have ὡς δένδρον, where, though the ὡς evidently came from the margin, yet it shows the mode in which the word was taken by the Glossographer. Besides, the statements of Lightfoot, Scheuchzer, and Dr. A. Clarke evince that this plant sometimes grows to a height which may very well allow it to be a shelter for birds. Thus Scheuchzer mentions a species of the plant several feet high, which presents a *tree-like* appearance. As to what Sir John Frost calls 'the impossibility of an *annual plant* becoming a shrub, much less a *tree*,' the objection is most futile, and proceeds upon a false idea; for it is not meant that it *really* becomes a tree, but only *as it were* a tree. Moreover, the very argument he makes use of is such as to destroy his own hypothesis, being at once negatived by the words ὅταν δὲ αὐξηθῇ, γίνεται πάντων τῶν λαχάνων μείζων; for surely the term here used, λάχανον, *plant*, is not by any means applicable to a *herb* or *tree*. As to the difference between λάχανον and δένδρον, this must have been in the λάχανον being an *annual* plant, raised *by man* for domestic use. Finally, the fact that some properties are common to the *Sinapi* and to the *Phytolacca dodecandra* is manifestly insufficient to establish the position above adverted to. [*Comp.* Acts ii. 41. iv. 4. v. 14.]

33. καθὼς ἠδύναντο ἀκούειν.] The full sense is, 'as they had the ability to understand them, and the capacity to profit by them.'

MT. LU.
34 ἀκούειν. χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν 8. 8.
δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὀψίας γενο- 18 22
36 μένης· Διέλθωμεν εἰς τὸ πέραν. Καὶ ἀφέντες τὸν ὄχλον, 23
παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ
37 πλοιάρια ἦν μετ' αὐτοῦ. Καὶ γίνεται λαῖλαψ ἀνέμου με- 24 23
γάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ
38 ἤδη γεμίζεσθαι. Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ, ἐπὶ τὸ
προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέ-
γουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 25 24
39 Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ· 26
Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο
40 γαλήνη μεγάλη. Καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτω; 25
41 πῶς οὐκ ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ 27
ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ
ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;
1 V. ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν 28 26
2 χώραν τῶν Γαδαρηνῶν. Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου 27

34. ἐπέλυε πάντα] 'gave solutions of every thing' [that was obscure to them]. Ἐπιλύειν (as the Heb. פתר and the Latin *solvere*) often has this sense. Its primary signification is to *untie a knot*.

36. παραλαμβάνουσιν—ἐν τῷ πλοίῳ.] On the interpretation of this passage Commentators are not agreed. Most take ἐν τῷ πλοίῳ as put for εἰς τὸ πλοῖον in this sense: 'after he had dismissed the multitude, his disciples took him, just as he was (i. e. unprepared as he was, and without delay), on board the ship.' As, however, this taking of ἐν for εἰς is here somewhat harsh, I should be rather inclined to agree with Euthym. and some other ancients, together with several modern Commentators, in joining ἐν τῷ πλοίῳ with ὡς ἦν; which renders any *enallage* unnecessary. Thus the sense will be, that 'on the dismissal of the multitude, they carried him off, just as he sat in the boat [out of which he had been teaching.'] Yet such a reference to the boat mentioned supra v. 1. involves a certain harshness, and the sense arising is unsatisfactory. Ἦν is a term not significant enough to have ἐν τῷ πλοίῳ joined with it; which words are plainly joined in construction with παραλαμβάνουσι. Moreover, ἐν τῷ πλ. is, strictly speaking, not used for εἰς τὸ πλοῖον, but is a *phrasis prægnans* (and hence the *Dative* is used for the Accusative) denoting, 'they took him *on board*, and carried him in the bark,' [namely, that mentioned supra v. 1.] See Note on Matt. xiv. 32. In this sense παραλαμβάνειν is used in Thucyd. i. 111. et alibi. To advert to the expression ὡς ἦν, this need not be understood in the somewhat jejune sense *just as he was*, i. e. without waiting for refreshment or accommodations for the passage. It may simply be taken to mean, as in many passages of the best writers, '*quam celerrime*.' See my Note on Thucyd. iii. 30. ὥσπερ ἔχομεν. This was done agreeably to their Master's injunction, and probably because the evening was coming on. See Fritz., who here aptly compares Lucian Asin. c. 24. κάτω ἀφῆκαν ὡς ἦν ἐν τῷ δέσμῳ.

— μετ' αὐτοῦ] i. e. with Jesus's vessel. This being an example of the figure, by which the vessel is put for the crew, or the crew for the vessel. Add Thucyd. iv. 120. 2. ὅπως εἰ μέν τινι τοῦ κέλητος μείζονι πλοίῳ περιτυγχάνοι, ἡ τριήρης ἄμυνοι α ὐ τ ῷ.

37. λαῖλαψ] a whirlwind; for the ancient Lexicographers explain it by συστροφὴ, and Aristot. de Mundo, by πνεῦμα βίαιον, καὶ εἰλούμενον κάτωθεν ἄνω. It seems derived from λαι, *very*, and λάπτειν, to snatch, take off, carry away. Ἐπέβαλλε is to be taken in an intransitive sense for *se injiciebant*, *irruebant*. Γεμίζεσθαι. Supply ἐκ τῶν κυμάτων from the preceding.

— τὰ δὲ κύματα, &c.] Render: 'And now the waves,' &c.; for the δὲ has the exemplificatory force treated on at John iii. 1.

38. τῇ πρύμνῃ] i. e. the place where the steersman sat, and the most commodious one for a passenger. Τὸ προσκεφ. must be rendered, *the* pillow. The Article having a peculiar force, as pointing to a particular part of the furniture of the ship. This seems to have been the *leather-stuffed cushion*, which was occasionally used as a pillow.

— ἀπολλύμεθα] 'we are perishing.'

39. σιώπα, πεφ.] The *asyndeton* here is very suitable to the gravity of the address, and the dignity of the occasion. Moreover, the use of *two* terms, however seemingly synonymous, *strengthens* the sense. Thus even in the form with which cryers, or heralds, commenced their addresses, Ἄκουε, σίγα. [See Ps. cvii. 29.]

41. ἔλεγον.] Meaning, not the disciples only, but the mariners also.

V. 1. Γαδαρηνῶν.] See Note on Matt. viii. 28.
2. ἄνθρωπος ἐν πν. ἀκ.] Sub. ὢν. So ver.

MT. LU.
8. 8. εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν
πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς * μνή- 3
μασι· καὶ ‡ οὔτε ἁλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, διὰ 4
29 τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι, καὶ δι-
εσπᾶσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας συντετρί-
φθαι· καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι. Καὶ διαπαντὸς, νυκ- 5
τὸς καὶ ἡμέρας, ἐν τοῖς * μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν,
28 κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν 6
ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, καὶ κράξας 7
29 φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ Υἱὲ τοῦ Θεοῦ
τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεὸν, μή με βασανίσῃς!
ἔλεγε γὰρ αὐτῷ· Ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ 8

25. *γυνή τις οὖσα ἐν ῥύσει αἵματος.* Ὢν with ἐν is equivalent to ἐνεχόμενος, '*labouring under*.'

3. *τὴν κατοίκησιν.*] The Article refers to αὐτοῦ understood; and the force of the Imperfect in εἶχεν is that of *use* and *habit*. Μνήμασι, instead of the Vulg. μνημείοις, is read in a great part of the MSS. and the Edit. Princ. It was with reason preferred by Mill, adopted by Wets., and edited by Bengel, Matthæi, Griesbach, Tittman, Vater, Fritz., and Scholz. The common reading arose, no doubt, from ver. 2. The tombs of the ancients, especially in the East, were tolerably roomy *vaults*, and would be no indifferent shelter for the houseless, or such poor wretches as demoniacs or lepers, driven from human habitations. Indeed, from Diog. Laert. ix. 38. ἐρημάζων ἐνίοτε, καὶ τοῖς τάφοις ἐνδιατρίβων, we find that they were sometimes used as places of abode. See also Is. lxv. 4. The tombs in question were doubtless *hypogæa*, caverns cut out of the mountains, doubtless similar to those at Telmessus and Petra; and which, as we learn from travellers, still remain, and form, at the present day, habitations for the *living*.

5. *ἐν τοῖς—ἦν.*] This punctuation I have adopted with the Vulg., Syr., E. V., Doddridge, Winer, and Fritz., as being required by propriety. To place the comma after κράζων, as is generally done, would yield a false sense. The position ἐν τοῖς μν. καὶ ἐν τοῖς ὄρεσιν for the common reading ἐν τοῖς ὄρεσιν καὶ ἐν τοῖς μν., is found in many of the best MSS., and almost all the Versions, and is edited by Griesbach, Fritz., and Scholz. Here, indeed, it is the more suitable, since the words will thus be placed in the same order as νυκτὸς and ἡμέρας; an order most proper and correct, the sepulchres being probably their habitation by *night*, and the *mountains* by day. For *those*, too, were used occasionally as habitations. So Aristoph. Lysist. 787. ὃς φεύγων Γάμον, ἀφίκετ' ἐς ἐρημίαν, κἂν τοῖς ὄρεσιν ᾤκει.

— *κατακόπτων.*] This is not well rendered *cutting*. The κατα is highly intensive; κατακόπτω answering to the Latin *concidere*, and meaning to *cut up*, to *hack* and *hew*. In which sense the word occurs, both in the Sept. and the Classical writers. This circumstance of cutting himself with sharp *stones*, instead of a knife (which, of course, would not be granted him) is quite in the manner of *maniacs;* who often tear their flesh, and cut it with whatever they can lay their hands on. So Pausan. Lacon., cited by Wetstein, says of one: ἐτίτρωσκε αὐτὸς αὐτὸν, καὶ διεξῄει τὸ σῶμα ἅπαν, κόπτων τε καὶ λυμαινόμενος. See also Just. xiii. 6, 17. In the present instance, however, it was manifestly the result of dæmoniacal possession.

7. *Θεοῦ τοῦ ὑψίστου.*] The epithet ὁ ὕψιστος, as applied to God, occurs no where else in the Gospels, and only once elsewhere in the N. T., i. e. Heb. vii. 1, taken from Gen. xiv. 22. It corresponds to the Heb. עליון. The appellations seem to have been at first given with reference to the *exalted abode* of God, i. e. in Heaven. See Isa. lxvi. 1. They may also refer to the *supreme majesty* of the Deity. Hence in the Old Test. עליון is almost always used to distinguish the *true* God from those who were *called* gods.

— *ὁρκίζω σε τὸν Θεόν.*] This formula usually denotes to *put any one on his oath.* See Note on Matt. xxvi. 63. But here (as Grotius, Rosenm., and Kuinoel have shown) it has the force of *oro*, *obtestor te per Deum*, and thus is equivalent to the δέομαί σου of Luke viii. 28.

— *μή με βασανίσῃς.*] Namely, as some ancient and modern Commentators explain, 'by compelling me to depart from the man.' But this interpretation, however agreeable to the context, is somewhat harsh, and is not permitted by the parallel passages of Matthew and Luke; from whence it appears that the word is to be taken of the *mode* of torment, which was supposed to be apportioned to dæmons, after being compelled to come out of possessed persons, namely, the being forced (as Luke expresses it) εἰς τὴν ἄβυσσον ἀπελθεῖν (see 2 Pet. ii. 4. and Apoc. ix. 1, 2. xi. 7, &c.), a term applied by the Greeks to their Tartarus. The words of ver. 10, καὶ παρεκάλει —ἔξω τῆς χώρας may, indeed, seem to favour the first-mentioned interpretation. But they are equally suitable to the other. The dæmons entreat that if they *must* depart from the man, they may at least not be compelled to leave the *country;* which was but another form of preferring the first-mentioned request, that he would not send them away to the place of torment.

8. *ἔλεγε γάρ.*] Render (with Tindal, and after him Newcome and Campbell) 'had said.'

— *τὸ πνεῦμα τὸ ἀκάθαρτον.*] This I have pointed off, because (though the Editors have not seen it) πνεῦμα is as it were a Vocative. The Nom.

MT. LU.

9 τοῦ ἀνθρώπου. Καὶ ἐπηρώτα αὐτόν· Τί σοι ὄνομα; καὶ 8. 8.
‡ ἀπεκρίθη ‡ λέγων· Λεγεὼν ὄνομά μοι· ὅτι πολλοί ἐσμεν. 30
10 καὶ παρεκάλει αὐτὸν πολλά, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω 31
11 τῆς χώρας. Ἦν δὲ ἐκεῖ πρὸς * τῷ ὄρει ἀγέλη χοίρων 30 32
12 μεγάλη βοσκομένη· καὶ παρεκάλεσαν αὐτὸν [πάντες] οἱ 31
δαίμονες, λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς
13 αὐτοὺς εἰσέλθωμεν. Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. 32
Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα, εἰσῆλθον εἰς τοὺς 33
χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
θάλασσαν (ἦσαν δὲ ὡς δισχίλιοι), καὶ ἐπνίγοντο ἐν τῇ θα-
14 λάσσῃ. Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ * ἀπήγ- 33 34
γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον 34 35
15 ἰδεῖν τί ἐστι τὸ γεγονός. Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ
‡ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, [καὶ] ἱματισμένον
καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφο-

with the Art. being put for the Voc., as at ix. 25. In such a case the word is most usually a masculine or feminine; yet the neuter sometimes so occurs; as Luke xii. 32, μὴ φοβοῦ, τὸ μικρὸν ποιμνίον, Eph. vi. 1, τὰ τέκνα, ὑπακούετε, &c.

9. ἀπεκρίθη λέγων.] Many MSS. (some of them ancient) and most of the Versions read λέγει αὐτῷ, which is preferred by Bengel, and edited by Griesbach, Vater, Fritz., and Scholz. But there is no sufficient reason for the alteration.

— τί σοι ὄνομα.] Spirits, both good and evil, are always represented in Scripture, as *having names:* assumed, as Commentators think, in accommodation to human infirmity. Be that as it may, our Lord did not ask the name through ignorance, but (as Euthym. suggests) to thereby elicit an answer; that the bystanders might have the more occasion to admire the stupendous power by which the miracle was wrought.

— Λεγεών.] This word (from the name of a well-known Roman body of troops) was often used by the Jews to denote a *great number.* That the term has that sense here (and not that of *Chief of the Legion)* is plain from the words following, and those of vv. 10, 12.

— ὅτι πολλοί ἐσμεν.] In the passage of Luke it is, ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. The full sense here is, 'for we [who have entered into him] are many in number.'

10. πολλὰ] for πολὺ, very much. Αὐτοὺς, i. e. himself and his fellows, who called themselves by the name Legion.

11. πρὸς τῷ ὄρει.] This reading, for πρὸς τὰ ὄρη, is found in the greater part of the MSS., nearly the whole of the Versions, is confirmed by Luke viii. 32, and is adopted by Wetstein, Beng., Matthæi, Griesbach, Vater, Tittman, Fritz., and Scholz. Render, 'juxta montem,' meaning the *Hippos.* See Note on Matt. viii. 28, and especially the passage of Eusebius there cited. The swine, it should seem, were grazing at the foot of the mountain, and probably not more than a mile from the shore of the Lake.

12. The πάντες here is not found in many MSS., and all the best Versions; and is cancelled by Griesbach, Vater, Tittman, Fritz., and Scholz.

13. καὶ ἐπνίγοντο] lit. 'were suffocated,' i. e. by drowning, or 'were drowned,' as in a passage of Plutarch cited by Wetstein. So our *drown* comes from the Saxon *Druncnian,* to choke. Those who adopt the hypothesis which supposes the demoniacs to have been *lunatics,* are here involved in inextricable difficulties; for the words of Mark (as Fritz. truly observes) 'can be no otherwise understood than as asserting that the dæmons ejected from the man really entered into the bodies of such of the swine as they chose.'

14. οἱ δὲ βόσκοντες.] The participle has here the force of a substantive, as Matt. viii. 28. Luke viii. 34. vii. 14. Ἀπήγγειλαν (for the Vulg. ἀνήγγ.) is found in several MSS., and is edited by Griesbach, Vater, Fritz., and Scholz. I long hesitated to receive this reading; because, though strict propriety requires ἀπήγγ., not ἀνήγγ., yet in such a writer as Mark, that is not decisive; and there are in the New Test. a few instances of ἀναγγ. for ἀπαγγ., a signification which is noticed by Hesych. Yet I know none followed, as here, by εἰς with an Accusative of thing for person; in which case ἀπαγγ. (which is a stronger term) seems requisite.

By τοὺς ἀγροὺς is meant the country around Gadara.

— ἐξῆλθον] scil. ἄνθρωποι. Ἰδεῖν τί ἐστι τὸ γεγονός. This may be regarded as a *popular* mode of expression, meaning to examine into the reality of any reported occurrence. So Palæph. p. 32 (cited by Wetstein) ἐθαύμαζον τί ἂν εἴη τὸ γεγονός.

15. θεωροῦσι τὸν—λεγεῶνα.] There is no reason to adopt any of the changes here found in MSS., and supported by Critics; not even the cancelling of καὶ before ἱματισμένον, for it tends to strengthen the sense. And although there may seem an unnecessary addition in τὸν ἐσχηκότα τὸν λεγεῶνα after τὸν δαιμονιζόμενον, yet the latter is far more significant; and there is a sort of climax. Render, 'They see the demoniac seated; both clothed and in his right mind; him [I say] who had been possessed by the demons who called themselves Legion.' The being *seated* is mentioned, as a proof of sanity of

MT. LU.
9. 8. βήθησαν. Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο 16
36 37 τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. καὶ ἤρξαντο 17
παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ 18
38 ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονι-
σθεὶς ἵνα ᾖ μετ' αὐτοῦ. ὁ δὲ [Ἰησοῦς] οὐκ ἀφῆκεν αὐτόν, 19
39 ἀλλὰ λέγει αὐτῷ· Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς
σοὺς, καὶ ἀνάγγειλον αὐτοῖς, ὅσα σοι ὁ Κύριος * πεποίηκε,
καὶ ἠλέησέ σε. Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ 20
Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύ-
μαζον.
1 40 ΚΑΙ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς 21
τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ
18 41 τὴν θάλασσαν. Καὶ ἰδοὺ ἔρχεται εἷς τῶν ἀρχισυναγώ- 22
γων ὀνόματι Ἰάειρος· καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς
42 πόδας αὐτοῦ, καὶ παρεκάλει αὐτὸν πολλὰ, λέγων· Ὅτι 23
τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ
19 τὰς χεῖρας, ὅπως σωθῇ· καὶ ζήσεται. Καὶ ἀπῆλθε μετ' 24
αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον
20 43 αὐτόν. Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, 25
καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα 26

mind, since maniacs rarely *sit*, see Note on Acts iv. 14. Ἐφοβήθησαν is by most Commentators understood of *fear* lest they might suffer a yet greater calamity; but it rather denotes awe at the stupendous miracle.

17. καὶ ἤρξαντο παρακ.] Render, 'whereupon they fell to beseeching him,' &c. This sense of *καί*, like that of the Heb. ו is frequent in Scripture, and sometimes occurs in the Classical writers. Τῶν ὁρίων α., 'their district.' See Note on Matt. viii. 28. [*Comp.* Acts xvi. 39.]

18. ἵνα ᾖ μετ' αὐτοῦ] 'might accompany him.' Many Commentators suppose this was from fear lest the dæmons should again enter into him. But a better motive may fairly be ascribed.

19. οὐκ ἀφῆκεν αὐτόν.] The reasons which influenced our Lord's refusal have been variously conjectured; any, or indeed all of which combined, may have had effect. Τοὺς σοὺς suppl. *οἰκείους*, to be taken from *οἶκον*.

— πεποίηκε.] This reading (instead of the Vulg. ἐποίησε) is found in the greater part of the MSS., some Fathers, and the Edit. Princ.; and is, with reason, adopted by Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, Fritz., and Scholz. Propriety, indeed, as well as MS. authority, would seem to require the preterite; for (as Fritz. observes) 'in the dispossessed person, the effect of the things which the Lord had done remained; but the compassion (denoted by ἠλέησέ σε) was a matter which would be transient.' Yet ἐποίησε occurs in the parallel place of Luke, from which it was probably introduced here. In καὶ ἠλέησέ σε there is a *variation of construction*.

22. εἷς τῶν ἀρχισ.] Ἀρχισυνάγωγος properly signifies a president of a synagogue. But there was but one synagogue at Capernaum; and from the expression εἷς τῶν ἀρχισυν., taken in conjunction with Acts xiii. 15, and what we learn from the Rabbinical writers, we may infer that in a synagogue there was not only *one* who was properly President, but *others*, consisting of the more respectable members, who also bore the title; either as having exercised the office of President, or because they occasionally discharged its duties; which were to preserve decorum and the proper forms of worship, and to select and invite those who should read or speak in the congregation.

23. ἐσχάτως ἔχει] 'in ultimis est,' 'is at the last stage of the disease.' The phrase ἐσχάτως ἔχειν, which occurs only in the later Greek writers, as Diod. Sic., and Polyb., is equivalent to the more classical ἐσχάτως εἶναι, or διακεῖσθαι. Compare πονηρῶς ἔχειν, Xen. Cyr. vii. 5, and θανασίμως ἔχειν, Arrian Epict. iii. 26.

— ἵνα ἐλθὼν ἐπιθῇς, &c.] There is here a difficulty of construction, which some attempt to remove by supposing an *hyperbaton*. But others regard the expression as a *circumlocution*, for the Imperative; ἵνα with a Subjunctive being put for the Imperative, as in Ephes. v. 23. Thus the sense is, 'Come, and lay thy hands upon her.' Yet some verb must be supplied at ἵνα; either δέομαι, or rather παρακαλῶ, in the sense of δέομαι.

25. οὖσα ἐν ῥύσει αἵματος.] This construction is thought by some a Hebraism, by others a Latinism; but it is common to both Hebrew, Greek, and Latin. Thus the Greeks say εἶναι ἐν νόσῳ (Soph. Aj. 273), and the Romans *in morbo esse*.

26. πολλὰ παθοῦσα.] The expression is a strong one (like the 'diu à medicis *vexatos*' of

MT. LU.
τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον 9. 8.
27 εἰς τὸ χεῖρον ἐλθοῦσα, ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα 44
28 ἐν τῷ ὄχλῳ ὄπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε 21
29 γάρ· Ὅτι κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι. Καὶ
εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ
30 σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. Καὶ εὐθέως ὁ Ἰησοῦς, 45
ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν,
ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου ἥψατο τῶν 46
31 ἱματίων; καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν

Celsus); yet when we consider the ignorance of Jewish physicians, and the various nostrums prescribed in such a case (on which see Lightfoot), many of which would be nauseous and strong, and all of them injurious to a habit of body so languid as in this disease, we may conceive that her sufferings would be great. At πολλῶν the Commentators compare the saying of Menander, πολλῶν ἰατρῶν εἴσοδός μ' ἀπώλεσε.

— αὐτῆς.] This (for vulg. ἑαυτῆς), is read in most of the best MSS. and Theophyl., and rightly edited by Matthæi, Griesbach, Fritz., and Scholz: The phrase *may* (as Fritz. suggests), be best explained, by regarding it as one of those in which the παρὰ with a Genit. does not in *sense* differ from a simple Genitive. This, however, seems like *avoiding* the difficulty. It is better to suppose the Genitive here used, where strict propriety would require the Dative or Accus., 'apud sese.'

— εἰς τὸ χεῖρον ἐλθοῦσα.] Literally, 'having come into a worse condition.' This use of εἰς or ἐπὶ with adjectives of the Comparative degree, importing 'for the better,' or 'for the worse,' is frequent in the best writers.

On the construction in ver. 25—27 (which is somewhat anomalous), Fritz. remarks, that the Participles ἀκούσασα and ἐλθοῦσα have nothing to do with the preceding ones οὖσα and ἐλθοῦσα, but are put ἀσυνδέτως. The difficulty, may, however, he thinks, be removed by considering the words οὖσα ἐν ῥύσει—εἰς τὸ χεῖρον ἐλθοῦσα as *quasi-parentheticæ*, and showing the nature of the disease. Thus καὶ γυνή τις will connect with ἀκούσασα περὶ τοῦ Ἰ., ἐλθοῦσα for ἦλθε καὶ, &c. This, however, is so like *re-writing* the sentence, that it is perhaps better to consider the whole as one of the many examples of *anacoluthon*, which occur in the New Test.

28. ἔλεγε γάρ.] Several MSS. and some Latin Versions add ἐν ἑαυτῇ, which Fritz. thinks so indispensable to the sense, that he receives the words into the text; utterly disallowing the examples which have been adduced of a similar brevity of expression in λέγειν and the Heb. אמר. But, whatever propriety may dictate, and the usage of the best writers confirm; certain it is, that in the popular and familiar phraseology of most languages, the idiom is found; though it rarely, if ever, occurs, except when, from the circumstances of the case, no mistake can arise from the omission in question.

29. ἐξηράνθη ἡ πηγὴ τ. α.] Campbell translates 'the source of her distemper.' But this is neither a correct version, nor a good explanation. Πηγὴ must be taken in a physical sense, and ἡ πηγὴ τοῦ αἵματος αὐτῆς must be closely kept together, in which πηγὴ τοῦ αἵμ. is for ῥύσ.ς τοῦ αἵμ. found in Luke (answering to the Heb. מקור דמים in Levit. xii. 7, and xx. 18), a *bloody flux*.

— τῷ σώματι] 'by her body,' i. e., as Euthym. explains, διὰ τοῦ σώματος μηκέτι ῥαινομένου τοῖς σταλαγμοῖς; for it is plain (as Fritz. observes) that the woman had been then suffering under the disorder in its greatest violence. Ὅτι ἴαται 'she had been healed;' for it is the *preterite*, not the *present* (ἰᾶται); implying the completeness as well as suddenness of the cure, and showing, as Grotius says, the stupendousness of the miracle. Ἔγνω is a very significant term, and denotes *full conviction from actual experience*.

30. ἐπιγνοὺς—ἐξελθοῦσαν.] These words are thought to involve some obscurity. One thing, however, is plain,—namely, that from hence, and from Luke vi. 19, it appears that the power of performing miracles was not, with our Saviour—as in the case of the Prophets and Apostles—*adventitious* (in consequence of which they ascribed their miracles to God), but *inherent* in him by his Divine nature. This, however, is but an *inference* from the words; in discussing the sense of which, even the best Commentators have not a little perplexed themselves and their readers. It is needless to advert to the unhallowed speculations of those who refer to *animal magnetism*: nor can those be commended who ascribe the cure to an *effluvium*, or *emanation*. It is best to suppose the words not meant to be taken in a *physical* sense;—or to teach us the *mode* whereby the miracle was performed: but rather to be considered as a popular mode of expression (like διὰ τῶν χειρῶν, often used of the working of miracles); and, therefore, not to be rigorously interpreted, or bound down to philosophical precision; and only importing, that Christ was fully aware that a miracle had been worked by his power and efficacy. The sentence is, however, obscure, from ellipsis and transposition; and the construction is, ἐπιγνοὺς ἐν ἑαυτῷ τὴν δύναμιν ἐξελθοῦσαν ἐξ αὐτοῦ; where at τὴν δύν. must be supplied ἐν αὐτῷ οὖσαν from ἐξ αὐτοῦ ἐξελθ., 'knowing that the power of working miracles, which was inherent in him, had gone out of him,' as it were by the performance of a miracle *through* him. This force of δύναμιν is indicated by the *Article*, from inattention to which many of the best Commentators take τὴν δύναμιν to simply signify 'a miracle;' which obliges them to interpret ἐξελθ. in the far-fetched sense, '*vim exercuisse*.' [*Comp.* Luke vi. 19.]

MT. LU.
9. 8. ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου ἥψατο; Καὶ 32
47 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. Ἡ δὲ γυνὴ, φο- 33
βηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε
καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλή-
22 48 θειαν. Ὁ δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέ 34
σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός
49 σου. Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυν- 35
αγώγου λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι
50 σκύλλεις τὸν διδάσκαλον; Ὁ δὲ Ἰησοῦς εὐθέως, ἀκούσας τὸν 36
λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ· Μὴ φοβοῦ,
μόνον πίστευε. Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολου- 37
θῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελ-
23 51 φὸν Ἰακώβου. Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυνα- 38
52 γώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας
24 πολλά. Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ 39
53 κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. Καὶ 40
25 54 κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν* πάντας, παραλαμβάνει τὸν
πατέρα τοῦ παιδίου καὶ τὴν μητέρα, καὶ τοὺς μετ' αὐτοῦ,
καὶ εἰσπορεύεται, ὅπου ἦν τὸ παιδίον ἀνακείμενον. Καὶ 41
κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· Ταλιθὰ
κοῦμι· ὅ ἐστι μεθερμηνευόμενον, Τὸ κοράσιον, σοὶ λέγω·
55 ἔγειρε. Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει· 42
26 (ἦν γὰρ ἐτῶν δώδεκα), καὶ ἐξέστησαν ἐκστάσει μεγάλῃ.
56 Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῷ τοῦτο· καὶ 43
εἶπε δοθῆναι αὐτῇ φαγεῖν.

32. *περιεβλέπετο*] for *περιέβλεπε*, by a use peculiar to the New Test.

33. *εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ.*] Render, 'knowing what had happened to her, or been done *to* (so the Pesch. Syr. Version), not *in* her,' as it is rendered in almost all our English Versions, probably from the rendering of Tyndal, 'within her;' and that from a misunderstanding of the Vulg. 'in se,' which means 'unto her.' The sense *in* or *within* would require *ἐν αὐτῇ*, which is indeed found in one, and only one, MS. of inferior note; but evidently by a mistake of *ν* for *π*. — *πᾶσαν τὴν ἀλ.*] The full sense is, 'the whole truth [respecting the affair in question].' In this *absolute* use of the phrase (with which Fritz. compares Demosthenes, *πάντα γὰρ εἰρήσεται τἀληθῆ πρὸς ὑμᾶς*), there is an ellipse of *τοῦ ἔργου*, or the like.

34. *ὕπαγε εἰς εἰρήνην.*] This and the kindred phrases *πορεύεσθαι*, and *βαδίζειν εἰς εἰρήνην* were founded on the Heb. לכי לשלום, and were forms of affectionate or condescending valediction, often found in the Old T. (see 1 Sam. i. 17. xx. 42), and meaning, 'i secundo omine,' 'Go in God's name.' But as used by our Lord, they have a far higher sense; inasmuch as they imply a *granting* of the *boon* entreated, and, accordingly, are equivalent to *βάδιζε ὑγιαίνων* at Exod. iv. 18.

35. *ἀπὸ τοῦ ἀρχισ.*] literally, 'from the Ruler's house,' for he was now with Jesus. So John xviii. 28, *ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα.* The idiom is also found in Latin, and indeed in modern languages.

38. *κλαίοντας καὶ ἀλ.*] scil. *τοὺς ἀνθρώπους.* These words are in apposition with and exegetical of *θόρυβον*. *Ἀλαλάζειν*, from *ἄλαλα*, seems to be akin to the Heb. הילל, from whence came *ἐλελίζειν*, and our *halloo*. Both denoted prop. the shout uttered by the soldiers of all the ancient nations, previous to battle. *Ἀλαλάζειν*, however, was sometimes used of any shrill vociferation, especially of grief, as here and in Jerem. xxv. 34, 47, and Eurip. Elect. 843, *ἤσπαιρεν, ἠλάλαξε.*

39. [*Comp.* John xi. 11.]

40. *ἐκβαλὼν πάντας.*] This merely means, 'having ordered all to be removed.' Jesus retained just *so* many as were sufficient to prove the reality of the cure. To have permitted the presence of *more* might have savoured of ostentation. *Πάντας* for *ἅπαντας*, is found in very many MSS., and the Edit. Princ., and is adopted by Bengel, Wetstein, Mill, Griesbach, Tittman, Vater, Fritz., and Scholz. The only difference is, that *πάντας* signifies *omnes*, *ἅπαντας*, *cunctos.* [*Comp.* Acts ix. 40.]

43. *ἵνα μηδεὶς γνῷ τοῦτο.*] A *popular* form of expression, importing, 'that nothing of this

MT. LU.
1 VI. ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα 13. 4.
2 αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ 54 16
γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ
πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τούτῳ
ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνά-
3 μεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; Οὐχ οὗτός 55
ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ
Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ 56
4 αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ἔλεγε 57 24
δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ
ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ
5 αὐτοῦ. Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι· εἰ 58
6 μὴ ὀλίγοις ἀῤῥώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσε. Καὶ
ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς κώμας
κύκλῳ διδάσκων.

should be made known.' The order, however, could not be meant to enjoin *perpetual* secrecy, but *present suppression;* in order to avoid drawing together a concourse, and raising a tumult. Εἶπε is for διέταξε. The order (remarks Grot.) was given that it might be apparent that the maid was not only restored to *life*, but to *health.*

VI. 1. πατρίδα αὐτοῦ] 'the place where he was brought up,' namely, Nazareth.

2. καὶ γενομένου σαββ.] i. e. it being the Sabbath day, 'on the Sabbath day;' γεν. for ὄντος. Ἀκούοντες, 'on hearing him.' Fritz. renders it *auditores.* But that would require the Article. Ἐξεπλήσσοντο, scil. ἐπὶ τῇ διδαχῇ αὐτοῦ, which is *added* at i. 22. and Matt. xxii. 33. Πόθεν τούτῳ ταῦτα; sub. εἰσὶ, in the sense *contigerunt.* A *fuller* account of this transaction is given by Luke iv. 16. seqq. Τίς, *quænam.* The ὅτι just after is omitted in the greater part of the MSS. (or ἵνα put in its place), and is cancelled by Matthæi, Griesbach, Tittman, and Scholz; but retained and ably defended by Fritz., who remarks, 'that all the various readings are only so many *corrections of librarii*, who did not comprehend the argumentation from *miracles* to prove *divine wisdom;* which is well stated by Grotius.' The sense is, 'Whence have these talents fallen to the lot of this man; and what is this wisdom given him from above; insomuch that [not only he teaches us the way of salvation, but] even such *miracles* [as we have heard related] are performed by him?' Διὰ τῶν χειρῶν, by Hebraism (like ביד) for δι' αὐτοῦ.

3. ὁ τέκτων.] Some MSS. have ὁ τοῦ τέκτονος υἱός. But this is rejected by almost all the Editors, who are, with reason, agreed that it was introduced from the passage of Matthew, and sprung from those who wished to consult the dignity of our Lord. That our Lord, however, was a carpenter, is testified by nearly all the MSS., confirmed by general tradition, and the authority of the Fathers (Origen excepted); of whom Justin Martyr says that Christ εἰργάζετο ἄροτρα καὶ ζυγά. That our Lord should have been taught *some* handicraft occupation, the Jewish law required, and the poverty of Joseph would render necessary. And what was so likely as that he should be brought up to his father's trade; which, though lowly, was not degrading? [*Comp.* John vi. 42.]

— ὧδε πρὸς ἡμᾶς] 'hîc apud nos.'

4. [*Comp.* John iv. 44.]

5. καὶ οὐκ ἠδύνατο—ποιῆσαι.] These words, in their common acceptation, present a seeming difficulty, to avoid which, some Expositors (as Wolf and Kuinoel) suppose a *pleonasm*, taking οὐκ ἠδύνατο ποιῆσαι for οὐκ ἐποίησε. But (as Fritz. has shown) this pleonasm is *factitious.* Others take οὐκ ἠδύνατο for *noluit.* This, however, as Fritz. shows, is even more destitute of foundation than the former sense. The true interpretation seems to be that of many ancient Commentators (as Chrysostom, Euthymius, and Theophylact), and of the moderns, Grot., Whitby, Le Clerc, Bentley, and Fritz.; the sense being, 'Our Saviour *could* not, not because he wanted *power;* but that the subjects of it were unbelieving, and therefore wanted the *condition* on which alone it was fit he should heal them. He could not, consistently with the rules on which he invariably acted in performing miracles,—namely, to require faith in his Divine mission of those who sought them, perform them. So infra ix. 23. εἰ δύνασαι πιστεῦσαι—· πάντα δυνατὰ τῷ πιστεύοντι. It is, indeed, conformable to the *Hebrew* manner of speaking (see Gen. xix. 22.) to say, that that *cannot* be which *shall* not, or *ought not* to be; of which idiom abundance of examples have been adduced from both the Greek and Latin Classical writers.

6. ἐθαύμαζε.] Schleusner, Kuinoel, and others take the word rather of *indignation* than *wonder;* a signification, indeed, not unfrequent in the *Classical* writers, but perhaps not to be found in the New Test. Far simpler and more satisfactory is the common interpretation, 'he wondered at their want of faith' and perverseness, in rejecting his claims on such unreasonable grounds. This construction of θαυμάζειν with διὰ and an Accus. is very rare (the usual one being θαυμάζ. ἐπί τινι, or περί τινος), but found in John vii. 21. and Isocr. ὥστε καὶ τοὺς εἰδότας — θαυμάζειν διὰ τὴν καρτερίαν ταύτην. [*Comp.* Luke xiii. 22. Matt. ix. 35.]

MT. LU.
10. 9. KAI προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς 7
1 1 ἀποστέλλειν δύο δύο· καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευ-
9 3 μάτων τῶν ἀκαθάρτων. Καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν 8
10 αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον,
μὴ εἰς τὴν ζώνην χαλκόν· ἀλλ' ὑποδεδεμένους σανδάλια, καὶ 9
11 4 μὴ ‡ ἐνδύσασθαι δύο χιτῶνας. Καὶ ἔλεγεν αὐτοῖς· Ὅπου 10
ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε
14 5 ἐκεῖθεν. Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν 11
ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑπο-
κάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. [Ἀμὴν λέγω
ὑμῖν· ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόῤῥοις ἐν ἡμέρᾳ
6 κρίσεως, ἢ τῇ πόλει ἐκείνῃ.] Καὶ ἐξελθόντες ἐκήρυσσον ἵνα 12
μετανοήσωσι· καὶ δαιμόνια πολλὰ ἐξέβαλλον· καὶ ἤλειφον 13
14. ἐλαίῳ πολλοὺς ἀῤῥώστους, καὶ ἐθεράπευον.
1 7 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης—φανερὸν γὰρ ἐγέ- 14

Κύκλῳ must be joined with περιῆγε, not κώμας. The word is by the Classical writers often subjoined to verbs compounded with περί.

7. δύο δύο] 'by twos.' An idiom called Hebraic. It is, however, not confined to the Heb., but found in the Classical writers. So in Æsch. Pers. 915. we have μυρία μυρία for κατὰ μυριάδας. [*Comp.* Luke vi. 13.]

9. ἐνδύσασθαι.] Ἐνδύσησθε is found in some of the best MSS., and in the Syr., Vulg., Goth., and Coptic Versions, as also in the Edit. Princ. and Steph. 1, 2; and it has been edited by Mill, Bengel, Matthæi, Griesbach, and all other Editors down to Scholz, except Fritz., who has recalled the Vulg. ἐνδύσασθαι; and, I think, rightly. He shows that ἐνδύσησθε would involve an extreme harshness. In ἐνδύσασθαι there is either an *anacoluthon*, or a *variation*, by means of two constructions. Thus, after ἀλλ' from the words ἵνα μηδὲν αἴρ. εἰς ὁδὸν, we must supply ἰέναι, or βαδίζειν.

11. ἐκτινάξατε τὸν χοῦν, &c.] Besides the parallel passage, comp. Luke x. 10, 11. Acts xiii. 51. The words Ἀμὴν λέγω — ἐκείνῃ are not found in some ancient MSS., and the Italic, Vulgate, Arabic, Coptic, Persic, and Armenian Versions. They were rejected, as not genuine, by Erasmus, Beza, Zeg., and Mill, were bracketed by Griesbach, Knapp, Tittman, and Vater, and cancelled by Lachm. But, as Matthæi and Fritz. show, without reason. Certainly the authority of about *seven* MSS. (abounding with all sorts of daring alterations) and some second-rate Versions, generally treading in each other's steps, and coinciding with those altered MSS., cannot be considered as sufficient authority for the *cancelling* of any clause, even when internal evidence may be unfavourable to it. Which is not the case here; for good reasons may be given why it should have been *omitted*. As to the *Versions*, the clause being found in the three Syriac Versions far more than overbalances the whole authority of Versions *against* it. [*Comp.* Luke x. 10—12. Acts xiii. 51, xviii. 6.]

13. ἤλειφον ἐλαίῳ.] It appears from various passages of the Medical and Rabbinical writers cited by Wetstein and Lightfoot, that *oil* (which in the Eastern and Southern countries is of a peculiarly mild quality) was used by the ancients, both Jews and Gentiles, as a medical application. And that it was so employed by the Apostles, is the opinion of almost all the recent Commentators. But surely this circumstance, that the Apostles had *successfully made use of a well-known medicine*, would ill comport with the gravity and dignity of the preceding context; which, I think, compels us to suppose (with all the ancient and early modern Commentators) that the healing was as much miraculous as the casting out of the dæmons: as to the anointing, it was only employed as a *symbolical* action, typical of the *oil of gladness* and grace to be imparted by Divine assistance. For the first Christians, being accustomed to represent, in visible signs, the allegorical allusions in Scripture, used oil not only (as the Jews had done) as a *remedy*, which had from high antiquity become *sacred;* but also (from that sacredness) as a *religious rite* at baptism, confirmation, and prayers for the sick. Thus the anointing may be regarded as one of those *significant* actions by which both the Prophets of the O. T. and the Apostles (after their Lord's example) out of indulgence to human weakness, accompanied their supernatural and miraculous cures. See James v. 14. In all which cases, the *methods* adopted in those actions (which were various) contributed nothing to the cure; that being effected by means of which we can form no conception.

14. ἤκουσεν ὁ βασιλεύς.] There is here, seemingly, a want of the *Subject* to the verb. With this the early Critics (as the various readings show) have indeed furnished us, supplying τὴν ἀκοὴν τοῦ Ἰησοῦ, which Beza approves, and Fritz. inserts in the *text*. But it is surely better to *retain* a harshness, than to get rid of it by such means. Grotius proposes to put φανερὸν γὰρ ἐγένετο into a parenthesis. This, however, would involve a harsh transposition. The best mode is, either to take τὸ ὄνομα αὐ. twice, or to supply the subject αὐτὸν from the context, which is *suggested* in τὸ ὄνομα αὐτοῦ, or τὰ γενόμενα ὑπ' αὐτοῦ from the subject-matter.

MT. LU.

νετο τὸ ὄνομα αὐτοῦ—καὶ ἔλεγεν, ὅτι Ἰωάννης ὁ βαπτίζων 14. 9.
ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν 2
15 αὐτῷ. Ἄλλοι ἔλεγον· Ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον· 8
16 Ὅτι προφήτης ἐστὶν, [ἢ] ὡς εἷς τῶν προφητῶν. Ἀκούσας
δὲ ὁ Ἡρώδης εἶπεν· Ὅτι, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός 9
17 ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν. Αὐτὸς γὰρ ὁ Ἡρώδης 3
ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν [τῇ]
φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
18 αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. Ἔλεγε γὰρ ὁ Ἰωάννης τῷ 4
Ἡρώδῃ· Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ
19 σου. Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀπο- 5
20 κτεῖναι· καὶ οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν
Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει
αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ
21 ἤκουε. Καὶ, γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς 6
γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ
22 τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελ-
θούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης,
καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ
βασιλεὺς τῷ κορασίῳ· Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω 7
23 σοι· καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοι, ἕως

15. *ὅτι προφήτης—προφητῶν.*] There has been much discussion on the reading and the sense of these words. If the testimony of MSS. and ancient Versions can prove any thing, it is certain that the true *reading* is *ὅτι προφ. ἐστὶν ὡς εἷς τῶν προφ.* (for the *ἢ* is absent from every MS. of note, nearly all the Versions and early Editions, and is cancelled by all the chief recent Editors); by which the sense will be, 'he is a prophet resembling one of the prophets [of old times].' [*Comp.* Matt. xvi. 14.]

16. *ὃν ἐγὼ—ἐστιν.*] This sort of *attraction* is frequent both in the Scriptural and Classical writers; but it is here adopted to give greater strength to the asseveration. The *ἐγὼ* also seems to be emphatical.

17. *ἐν τῇ φυλακῇ.*] The *τῇ* is omitted in several MSS., and is cancelled by Bengel, Matthæi, Griesbach, Tittman, and Scholz, but retained by Fritz.; and with reason: for the number of MSS. is not such as to warrant its being *cancelled*; and we can more easily account for its *omission* than its *insertion*. [See Luke iii. 19.]

19. *ἐνεῖχεν αὐτῷ.*] Not 'had a quarrel with,' as E. V.; but, 'bore a grudge against him.' *Ἐνέχειν* (equivalent to *ἐγκοτεῖν*) signifies to harbour (literally, 'have in mind,') *κότον*, a grudge or resentment against any one. The complete phrase occurs in Herodot. i. 118. vi. 119. and viii. 27, the elliptical one in Luke xi. 53. Genes. xlix. 23. (answering to שׂטם) and Job xvi. 9.

20. *ἐφοβεῖτο τὸν Ἰ.*] The term here denotes a mixture of awe and reverence. On the sense of *συνετήρει* there is much difference of opinion. L. Brug., Hammond, Le Clerc, Wetstein, Campbell, Kuinoel, Schleusner, and Wahl, take it in the sense, 'preserved him,' i. e. from the malice of Herodias; literally, 'kept him near himself,' i. e. for protection. While the Syriac, Arabic, Italic, and English Versions, adopted by Erasmus, Grotius, Whitby, Wakefield, Rosenmuller, and Fritz., explain 'observabat eum,' 'observantiâ prosecutus est,' 'magni eum faciebat.' So Diog. Laert. *φίλους συντηρεῖν.* The former interpretation yields the best sense, but is weak in authority. *Καὶ ἀκούσας αὐτοῦ*, 'and when he had heard him,' i. e. his admonitions. *Πολλὰ ἐποίει*, scil. *ἐντάλματα αὐτοῦ*, injunctions. [*Comp.* Matt. xxi. 26.]

21. *ἡμέρας εὐκ.*] Here, again, Expositors are divided in opinion; the ancient and early moderns rendering it 'an opportune season,' namely, for working on the mind of Herod, and obtaining his order for the execution of John. But almost all since the time of Glass and Hammond take it to signify 'a festival day.' The expression, however, as Fritz. proves, can only mean 'a *leisure* day.' And thus it exactly answers to our term *holiday*. [*Comp.* Gen. xl. 20.]

—*τοῖς μεγιστᾶσιν*] magistrates, or great men, the monarch's counsellors. A word occurring in the later writers (as Josephus and the Sept.), and formed from *μέγιστος*, as *νεᾶν* from *νέος*. *Τοῖς πρώτοις* denotes the principal persons for wealth or consequence of those in a private station. So Joseph. Ant. vii. 9, 8, *οἱ τῆς χώρας πρῶτοι.*

23. *ἕως ἡμίσους τῆς βασ.*] Many Commentators supply *μέρους*. But there is perhaps no ellipse; for *ἥμισυ* seems to have been as much a substantive as our *half*. The promise involved

MT. LU.
14. 9. ἡμίσους τῆς βασιλείας μου. Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ 24
8 αὐτῆς· Τί αἰτήσομαι; ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ
βαπτιστοῦ. Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν 25
βασιλέα, ᾐτήσατο λέγουσα· Θέλω ἵνα μοι δῷς ἐξαυτῆς ἐπὶ
9 πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ περίλυπος 26
γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμέ-
10 νους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. Καὶ εὐθέως ἀποστείλας 27
ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν
αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, 28
11 καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν
τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.
12 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον καὶ ἦραν τὸ πτῶμα 29
αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν [τῷ] μνημείῳ.
10 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ 30
ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.
Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ᾽ ἰδίαν εἰς ἔρημον 31
τόπον, καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ
οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ηὐκαίρουν. Καὶ 32
13 ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ᾽ ἰδίαν. καὶ εἶδον 33

a sort of hyperbole, and was (as appears from the Classical citations of Wetstein) a not unusual manner of expression with Kings. [*Comp.* Esth. v. 3.]

25. μετὰ σπουδῆς.] Heb. בחפזון. For ἐν σπουδῇ, i. e. σπουδαίως, promptly, with alacrity. Ἐξαυτῆς is for παραυτίκα, *forthwith*, as in Diod. Sic. xv. 43. The earlier authors generally write ἐξ αὐτῆς, scil. ὥρας. There will be no occasion for the ellipse of ἀλλὰ, which Kuin. and others suppose, before τοὺς ὅρκους, if περίλυπος γενόμενος be rendered 'although he was very sorry.'

26. ἀθετῆσαι α.] 'to set her at nought;' i. e. by refusing her request. This sense is chiefly confined to the later writers, who use the word either absolutely, or with an Accusative of *person*, sometimes accompanied with εἰς; rarely with an Accusative of *thing*.

27. σπεκουλάτωρα.] This term, from the Latin *speculator*, denotes one of the body-guards; who were so called, because their principal duty was that of *sentinels*: for I agree with Casaubon, Wetstein, and Fritz., that they had their name from their office *speculari*, and not, quasi *spiculatores*, from spiculum; because the former alludes to their chief business. They had, however, other confidential duties; and among these, that of acting, like the Turkish soldiers of the present day, as executioners.

29. τῷ μνημείῳ.] The τῷ is rejected by all the Editors from Matthæi to Scholz; and with reason: for it is liable to objection on the score of propriety, and is found in scarcely any MS. except Cod. D., being introduced, perhaps inadvertently, by Stephens, in his 3d Edition.

31. ὑμεῖς αὐτοί.] This must be rendered not 'vos ipsi,' or 'vos quoque,' with most Commentators, but (with Erasmus, Schleusner, Kuinoel, and Fritz.) 'vos soli,' on which use of αὐτὸς see Robinson's Lex. On ηὐκαίρουν comp. supra iii. 20.

32. [*Comp.* John vi. 16.]

33. καὶ εἶδον—πρὸς αὐτόν.] Editors and Commentators are alike agreed that this passage has suffered grievously from transcribers; and the unusual diversity of readings, has here (as in many other cases) led Critics too readily to take *interpolation* for granted: and, in order to relieve the plethora, *pruning* has been unsparingly employed by the recent Editors. Griesbach edits thus: καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ. But for this, and most of the other alterations that have been made, there is little authority. Indeed, there are no good grounds for alteration, except for the cancelling of οἱ ὄχλοι, which is scarcely found in any good MS., and has no place in the early Edd., except of Erasmus, 4, 5, from which it was introduced into Steph. 3. It has been, with reason, rejected by Mill and Wetstein, and cancelled by Matthæi, Griesbach, Vater, Tittman, Fritz., and Scholz. Thus πολλοὶ becomes the *subject* of the verbs εἶδον and ἐπέγνωσαν. To this, however, there is great objection. It is frigid as regards εἶδον, and as concerns ἐπέγν. inapposite; for, as Campbell remarks, 'the historian would not be likely to say that *many* knew him, since, after being so long occupied in teaching and healing them, there would be comparatively few who did *not* know him.' I cannot, therefore, but suspect (though it seems not to have occurred to any of the Editors and Commentators) that πολλοί, though the authorities for its omission are but slender, should not be here. Yet it does not, I suspect, stand quite *for nothing*; but, as it is scarcely possible for us to dispense with a *subject*, and as the parallel passages of Matthew and Luke both have οἱ

MT. LU.

αὐτοὺς ὑπάγοντας [οἱ ὄχλοι,] καὶ ἐπέγνωσαν αὐτὸν † πολ- 14. 9.
λοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ 11
34 προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν. Καὶ ἐξελθὼν 14
εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς,
ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδά-
35 σκειν αὐτοὺς πολλά. Καὶ ἤδη ὥρας πολλῆς γενομένης, 15 12
προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν· Ὅτι ἔρημός
36 ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ἀπόλυσον αὐτούς, ἵνα,
ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν
37 ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. Ὁ δὲ ἀποκρι-
θεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν 16 13
αὐτῷ· Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους,
38 καὶ δῶμεν αὐτοῖς φαγεῖν; Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους
ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσι· Πέντε, 17
39 καὶ δύο ἰχθύας. Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, 19 14
40 συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ. Καὶ ἀνέπεσον
41 πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. Καὶ

ὄχλοι, I strongly suspect that under this πολλοὶ is concealed that very reading. In this I am supported not only by Critical probability (for the words πολλοὶ and ὄχλοι are frequently confounded) but by the authority of the other Evangelists; and, indeed, of all those numerous MSS. which contain οἱ ὄχλοι, since *they* may be considered as *authority* for the reading in question; there being little doubt but that in their Archetypes the reading οἱ ὄχλοι was written in the margin, and intended as a correction of the textual πολλοί. I have left the received readings throughout the rest of the verse, because no tolerable case of interpolation, or of corruption, has been made out against them. The clause καὶ προῆλθον αὐτοὺς is indeed cancelled by Griesbach and Fritz.; but on very slender authority. The objection on the score of *false construction*, as if αὐτῶν were required, is frivolous; for the very same construction is found in almost every good MS. in *Luke* xxii. 47, and is rightly edited by Matthæi, Griesbach, and Scholz. Besides, the circumstance is surely so natural, that *internal evidence* is greatly in its favour. One may easily imagine *how* the people who saw our Lord and the Apostles (no doubt, on board ship; which removes Campbell's objection), might be so circumstanced in respect of them, as to be enabled to get before them to the place whither they were bound. They would easily see, by the course in which the vessel was directed, the spot where it was meant to land. As to ἦλθον, edited by Griesbach and Fritz. for συνῆλθον, it has scarcely the support of a single MS., and is, no doubt, a mere correction. The common reading must be preferred, as being the more difficult. It has a *significatio prægnans*; and the πρὸς with the Accusative is equivalent to a *Dative*, which latter construction is found in xiv. 53, and Luke xxii. 45.

Ἐκεῖ denotes εἰς τὴν ἔρημον; and πεζῇ signifies not *on foot*, but *by land*, which sense occurs elsewhere in the New Test. [*Comp.* John vi. 2.]

34. [*Comp.* Matt. ix. 36. 1 Kings xxii. 17. Jerem. xxiii. 1. Ezek. xxxiv. 2, 5.]

35. ἤδη ὥρας πολλῆς γεν.] Almost all Commentators take the sense to be, 'it was now late in the day.' But unless this be a *Latinism*, we may better explain the phrase (with Fritz.), 'when much of the day was now past.' [*Comp.* John vi. 5, 7.]

37. ἀπελθόντες—φαγεῖν.] The best Commentators are of opinion that this sentence contains an interrogation implying admiration, and perhaps indignation; q. d. 'What must we go and buy?' &c. There is reason to think that the sum in question was a proverbial one, as we say, *a good round sum*. [*Comp.* Numb. xi. 13, 22. 2 Kings iv. 42, 43.]

38. λέγουσι.] John, vi. 8, ascribes this to Andrew, Simon Peter's brother; who, it seems, spoke for the rest. [*Comp.* John vi. 9.]

39. συμπόσια συμπόσια] i. e. κατὰ συμπόσια, in a distributive sense; an idiom common in Hebrew. See Note supra, ver. 7. Συμπόσιον signifies properly *a drinking together*, or a *common entertainment*; and then, by a metonymy common in our own language, it designates the *party* assembled. [*Comp.* John vi. 10.]

— χλωρῷ χόρτῳ.] Casaub. and Wetstein say that χλωρῷ is added because χόρτος properly signifies *hay*. It simply, however, means *fodder*; and though in the Classical writers it almost always denotes *dry* fodder, yet in the New Test. it as constantly signifies *herbage* of any kind, both of grass and corn.

40. Πρασιὰ properly signifies a *plot* of ground, such as in gardens are employed for the growth of vegetables. It is strange that the latest Commentators should adopt the derivation of Hesych. from πέρας, 'quasi πρασιαί,' when the Etym. Mag. and Zonaras' Lex. offer so much better a one;—namely, from πράσον, an old word signifying a *leek* or *onion*. Thus the term signified

MT. LU.
14. 9. λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
εἰς τὸν οὐρανὸν εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ
ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς
20 17 δύο ἰχθύας ἐμέρισε πᾶσι. Καὶ ἔφαγον πάντες, καὶ ἐχορτά- 42
σθησαν· καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ 43
21 24 ἀπὸ τῶν ἰχθύων. Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὡσεὶ 44
22 πεντακισχίλιοι ἄνδρες. Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς 45
αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς
23 Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. Καὶ ἀποταξάμε- 46
νος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. Καὶ ὀψίας 47
24 γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς
μόνος ἐπὶ τῆς γῆς. Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ 48
25 ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς. Καὶ περὶ τε-
τάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν
ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. Οἱ δὲ, 49
26 ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάν-
τασμα εἶναι, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν εἶδον, καὶ 50
27 ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει
32 αὐτοῖς· Θαρσεῖτε· ἐγώ εἰμι· μὴ φοβεῖσθε. Καὶ ἀνέβη πρὸς 51
αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ
περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον. οὐ γὰρ 52
συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.
34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ προσ- 53
ωρμίσθησαν.

KAI ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες 54

properly *an onion-bed*, and then any plot of ground of a regular form, as square or parallelogram. See my Note on Thucyd. ii. 56. Hence it denotes *regular* and equal *companies*, like squadrons of troops. In fact, our word *squadron* (from *quadra*), if taken in the primary sense (found in Milton and other of our old writers), would be no bad version. The repetition of the term without the copula denotes (as in the phrase δύο δύο) *distribution*. So μυρία μυρία in Æschyl. Pers. 974, Blomf. This method of distributing into companies of 50 and 100, was doubtless adopted in order that the multitude might thus know their own number.

41. [*Comp.* John vi. 11. 1 Sam. ix. 13.]

42. καὶ ἔφαγον πάντες, καὶ ἐχορτ.] Comp. John vi. 12, where it is added, ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.

45. [*Comp.* John vi. 17, and see Note on Matt. xiv. 22.]

46. ἀποταξάμενος αὐτοῖς] 'having dismissed them;' lit., 'bid them (i. e. the multitude) farewell.' The phrase ἀποτάσσεσθαί τινι, in this sense, is not Attic Greek, but that of the later writers. It comes to have this sense from its primary use as a deponent, 'to range off or apart,' and, in a Middle sense, 'to separate oneself from, bid farewell to.'

47, 48. [*Comp.* John vi. 16, 17.]

— ἐν τῷ ἐλαύνειν.] There is here an ellipsis of κώπην or ναῦν, which is sometimes supplied; as in Hom. Od. xv. 502. Βασανιζομένους, *laborantes*, distressed. [*Comp.* John vi. 18, 19.]

— ἤθελε παρελθεῖν αὐτούς.] Much trouble might have been spared to Expositors by considering the phrase as a *popular* one, for 'he would (i. e. he was about to) have passed them;' i. e. 'he made as though he would have passed by them.' So of Jesus it is said, Luke xxiv. 28. Καὶ αὐτὸς προσεποιεῖτο πο῾ῥῥωτέρω πορεύεσθαι.

52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις.] By ἄρτοις is meant, as Krebs observes, τῷ θαύματι τοῖς ἄρτοις γενομένῳ. That Commentator, however, and Kuinoel, seem wrong in assigning to ἐπὶ the sense *post*. It is rather *per*, *by*, denoting the efficient cause; as in Matt. iv. 4. [*Comp.* infra viii. 17.]

53. προσωρμίσθησαν] scil. ἐκεῖ. Προσορμίζειν signifies 'to bring a ship πρὸς ὅρμον, to a port;' or, as here, to a place fit for drawing it ashore.

54. ἐπιγνόντες αὐτόν.] In some MSS., and Versions is added οἱ ἄνδρες τοῦ τόπου ἐκείνου; words, no doubt, derived from Matt. xiv. 13. It may seem harsh that the *subject* of the verb should be suppressed; to soften which, Fritz. would take the words ἐπιγνόντες—ἤρξαντο as put impersonally. But it will be more satisfactory

MT.
55 αὐτὸν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο 14.
ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου 35
56 ἤκουον ὅτι ἐκεῖ ἐστι. Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας
ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας,
καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου 36
αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ ἐσώζοντο. 15.
1 VII. ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί 1
2 τινες τῶν Γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων. Καὶ
ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, (τοῦτ᾽
3 ἔστιν ἀνίπτοις) ἐσθίοντας ἄρτους, [ἐμέμψαντο·] (οἱ γὰρ Φα-
ρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς
χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσ-

to suppose an ellipsis of the subject; namely, the common one, corresponding to the *man* of the Germans and our *men*, which will here denote the *inhabitants* of that country. This obscurity is perhaps meant to be somewhat cleared up by the ἐκείνην following, which is equivalent to ἐκείνου τόπου.

55. For περιφέρειν some MSS. have φέρειν; others, ἐπιφέρειν; and others, again, προσφέρειν, which Fritz. edits; but wrongly; for the varr. lectt. arose from the librarii stumbling at the use of περιφέρειν here, which has a *significatio prægnans*, including the senses expressed by the above various readings; q. d. 'they carried them about (i. e. up and down) and brought them to those places where they heard he was.'

— ὅπου ἤκουον ὅτι ἐκεῖ ἐστι.] I would not, with Palairet and Schleus., take the ὅπου as put for *quoniam*; neither would I, with others (as Beza, Grotius, Wetstein, Kuinoel, and Winer) regard the ἐκεῖ as redundant. It may be best to suppose this an abbreviation of the more complete and primitive mode of expression, which would have been, 'carried them to the place of which they had heard it said, he is *there*.' Thus the ἐκεῖ will be least of all pleonastic. [*Comp.* 1 Kings xviii. 10.]

56. ὅπου ἂν εἰσεπ., &c.] On this use of ἂν with the Indicative, where Classical usage would require the *Optative*, see Robinson's Lex. on ἂν II. 1.

— παρεκάλουν αὐτόν.] It is not clear whether this is to be understood of *those who laid the sick persons down*, or of the *sick persons themselves*. The former method is more suited to the construction; but the latter is more agreeable to probability.

— ὅσοι ἂν ἥπτ.] The ἂν is not without force, denoting the uncertainty of the number. Render, 'as many as might have touched.'

VII. 2. κοιναῖς.] It was quite in the Jewish idiom to oppose *common* to *holy*, the most usual signification of the latter word in the Old Testament being '*separated from common*, and devoted to sacred use.' Campb. Κοινὸς here (as often in Josephus) signifies what is ritually impure: thus, as regarded the *hands*, it denoted that they were not washed ritually, i. e. just before the meal; though they might otherwise be clean.

— ἐμέμψαντο.] This word is omitted in several MSS. and some Versions, is rejected by Mill and Bengel, and is cancelled by Griesbach, Tittman, and Scholz, but retained and defended by Fritz. strenuously, but not, it should seem, successfully. No tolerable reason has ever been given why, supposing it to have been originally in the text, it should have been *thrown out*. On the other hand, it is easy to see how it should have been *added*, namely, by those who were not aware of the true construction of the whole passage, and did not see that vv. 3 and 4 are parenthetical.

3. πάντες] i. e. all those who observed the traditions; for the Sadducees and a few others (comparatively a small part of the nation) rejected this custom.

— πυγμῇ.] There are few expressions on which the Commentators are more divided in opinion than this. The early Versions show that the ancients were as much perplexed with it as the moderns. The Vulg. and some others give the sense *sæpe*; whence it has been supposed, that they read πυκνῇ, which might be taken for πυκνὰ, and that for πυκνῶς. But (as Fritz. observes) there is no proof of the existence of any such *adverb* as πυκνῇ; and the sense *sæpe* would be inapposite. To advert to the interpretations of those who retain the common reading; several Commentators, ancient and modern, take πυγμῇ to mean 'up to the elbow.' But even though πυγμὴ should be proved to have the signification *elbow*; yet such a one as 'up to,' inherent in the Dative, cannot be tolerated. For the same reason, the interpretation of Lightfoot, Hammond, Schoetg., and Heupel. 'up to the *wrist*,' must be rejected. Others, as Wetstein, Pearce, Campbell, and Rosenm. endeavour to remove the difficulty by taking πυγμῇ to mean 'a handful of water,' such as the contracted palm will contain; or rather a *quartarius*, the smallest measure allowed for washing the hands. And this mode of interpretation Campbell supports, very ingeniously, but not convincingly; for that sense would require πυγμῇ ὕδατος. In short, πυγμῇ can only mean the *doubled* or *closed fist*, in which sense the word is here taken by Scalig., Beza, Grotius, and Fritz.; who, however, are not agreed as to the *manner* of the action. The most probable view is that of Beza and Fritz., who render 'unless they have first washed their hands, rubbing them with the fist;' which explanation is confirmed by the customs of the Jews, as preserved in the Rabbinical writers, and even yet in use.

— κρατοῦντες] 'carefully adhering to, and

MT.
15. βυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ 4
ἐσθίουσι· καὶ ἄλλα πολλά ἐστιν, ἃ παρέλαβον κρατεῖν, βα-
πτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·)
ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς· 5
2 Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν
τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρ-
7 τον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι καλῶς προεφή- 6
τευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται·
8 Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία
9 αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ. Μάτην δὲ σέβον- 7
ταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀν-
θρώπων. Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε 8
τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ
ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.
3 Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, 9
4 ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. Μωϋσῆς γὰρ εἶπε· Τίμα 10
τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ κακο-
λογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω· ὑμεῖς 11
5 δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί·
Κορβᾶν (ὅ ἐστι, δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς·—καὶ 12
οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ

observing;' lit., 'holding fast in mind.' So at v. 8, and 2 Thess. ii. 15. Rev. ii. 13. sq. Test. xii. Patr. p. 665, κρατεῖν τὸ θέλημα τοῦ Θεοῦ.

4. ἀπὸ ἀγορᾶς.] Sub. ἐλθόντες, or γενόμενοι; of which ellipse the Commentators adduce many examples, as also of the complete phrase.

— ἐὰν μὴ βαπτ.] This is best explained by Grotius and Fritz., 'unless they wash themselves,' i. e. their bodies (namely in opposition to the washing of the *hands* before mentioned); because after coming from a place of such public resort, and where people in a crowd must touch one another, they might unintentionally have touched some impure person or thing, and hence might require a more exact ablution than merely washing the hands. Here, however, we are not to suppose *immersion* implied (that being never used except when some *actual*, and not *possible* pollution had been incurred); but merely ordinary washing; or perhaps, on occasions of urgent haste, sprinkling. Hence the gloss (for it is no more) of some MSS., ῥαντίσωνται.

— ἃ παρέλαβον κρατεῖν.] The full sense is, 'which they had received [from their ancestors], that they may firmly keep them.' Ξεστῶν, from ξέστης, a liquid measure, holding a pint and a half. The word is frequent in the later writers, and is from the Latin *Sextus*. Χαλκίων, copper or brazen vessels. *Earthen* vessels are not mentioned, because those, if supposed to be polluted, were at once broken. See Levit. xv. 12.

6. See Is. xxix. 13.

7. [*Comp*. Coloss. ii. 18. seqq. Tit. i. 14.]

9. καλῶς ἀθετεῖτε.] The best Commentators are agreed that this is to be taken as an ironical reproof. Thus the καλῶς corresponds to our *finely;* a use frequent in the Classical writers. Some Expositors, who are averse to imputing irony to our Lord, devise other modes of interpretation; all of them, however, either open to strong objections, or closely bordering on irony. However, it should be remembered that (to use the words of Mr. Greswell), 'irony, when in the mouth of superior virtue and wisdom,—when levelled against the opposite vice or folly, is *dignified*, though keen, *rebuke;* and instances of irony *so* employed by our Saviour himself, the account of his discourses in the Gospels (especially when speaking of his enemies, the Scribes and Pharisees,) would supply in abundance.'

11. ἐὰν εἴπῃ—ὠφεληθῇς.] Something seems wanting in this sentence; to supply which, Pisc., Beza, and Casaubon understand *insons erit*, while Krebs, Kuinoel, and Fritz. here suppose that idiom of the Greek, by which in a sentence some verb of a contrary signification is left to be repeated from the preceding sentence; which would here be μὴ θανάτῳ τελευτάτω; q. d. 'he shall *not* suffer the punishment denounced.' This method, however, has something in it too artificial to suit the simple style of the New Test. We may rather, I think, suppose something left to be supplied *per aposiopesin;* not, however, *insons erit*, but ἱκανόν ἐστι, *it is enough*.

12. καὶ οὐκέτι ἀφίετε, &c.] Here καὶ has the same force as in the parallel passage of Matt. xv. 6. Render: 'Nay, ye permit him not any longer to,' &c.; namely, out of the money so consecrated; because the devotion of it was made with an imprecation against the devotee, if he employed the money to any other purpose.

MT.
13 μητρὶ αὐτοῦ, ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παρα- 15.
δόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ 9
14 ποιεῖτε. Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν 10
15 αὐτοῖς· Ἀκούετέ μου πάντες καὶ συνίετε. Οὐδέν ἐστιν 11
ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται
αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά
16 ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον. Εἴ τις ἔχει ὦτα ἀκούειν,
17 ἀκουέτω. Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου,
ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. 15
18 Καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ 16
νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, 17
19 οὐ δύναται αὐτὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς
τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα
20 ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα. Ἔλεγε δέ· 18
Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν
21 ἄνθρωπον. Ἔσωθεν γὰρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων, 19

13. ᾗ παρεδ.] This is not, as some think, pleonastic, but signifies '*quæ propagare soletis*,' as Fritz. renders. The ᾗ is, by attraction, for ἥν.

15. ἀκούετέ μου πάντες καὶ συν.] [*Comp.* Prov. viii. 5. Acts x. 15. Rom. xiv. 17, 20. Tit. i. 15. 1 Tim. iv. 3.]

19. καθαρίζον πάντα τὰ β.] In this passage there is much variety of reading and diversity of interpretation. The varr. lectt., however, are, as Fritz. has shown, of such a nature as to afford no reason to call in question the common reading; they being either *slips of the pen*, or *glosses*. And the conjectures of Critics are entitled to no attention; unless it can be shown that the common reading is incapable of any tolerable explanation, which is not the case. For although most of the many modes of interpretation adopted are quite inadmissible, and some even border on absurdity, yet a tolerably good sense may be extracted from the words. Such, I conceive, is that which I, with some hesitation, propounded in Recens. Synop., where καθαρίζον is taken as a Nominative absolute, and rendered 'purifying by removal.' This I find confirmed by the authority of Fritz., who, after a minute discussion of the sense, adopts that view. Of course, the Participle with ὃ and χρῆμα understood, must be considered as standing for ὃ and a verb in the Indicative, i. e. ὃ καθαρίζει; q. d, 'which circumstance (namely, that the meats are cast into the jakes) makes them all alike pure.' This use of the Participle (which *often* takes place in παρὸν, προσῆκον, δόξαν, &c.), I have more than once illustrated in Thucydides.

21. ἔσωθεν γὰρ, &c,] This passage, as it involves not a few difficulties, has therefore been variously interpreted. In order to determine its complete sense, it is proper first to ascertain its *scope*. Now that undoubtedly is, to *illustrate* the foregoing principle,—that vice and corruption spring from *within* a man. This truth is exemplified by adverting first to the principal *vices* of our corrupt nature, and then to the *evil dispositions* and *habits* which lead to their commission. Here πλεονεξίαι and δόλος seem to denote those lesser degrees of theft which consist in *rapacity* and artful *overreaching* in a bargain. (See Thucyd. iii. 45, 6, 82, 2.) So Xenophon, Cyr. 6, 82. enumerates κακουργίαι καὶ ἀπάται, καὶ δολώσεις, καὶ πλεονεξίαι. Πονηρίαι is by the early Commentators interpreted *vice* or wickedness, and by the later ones *malignity* or malevolence; of which senses the latter is preferable; at least, if we here suppose another *class* of vices intended. From the parallel passage, however, of Matthew, it should rather seem that πονηρίαι and δολ. are meant to denote two *species* of the *genus* rapacity; of which the former may be supposed to mean much the same as our terms *swindling*, *roguery*. And so it is used at Luke xi. 39. This view of the two expressions δόλος and πον. is strongly confirmed by a passage of Jerem. ix. 1—6.

To these evil *actions* and *habits* are then subjoined the cognate evil *dispositions*—ἀσέλγεια and ὀφθαλμὸς πονηρός; of which the *former* expression denotes that *spirit of craving* for any object of sensual gratification, or whatever will procure it, which never knows when it has had enough. The *latter* (the ὀφθαλμὸς πονηρὸς) denotes that *grudging spirit* which (as says Bp. Taylor) is a repining at the good of others, a grieving because he grieves not; and therefore nearly the same with φθόνος. See Prov. xxiii. 6. xxviii. 22. From its situation in the sentence it is plain that ἀσέλγεια cannot be taken in the usual sense *lascivia* or *insolentia*, *injuria*, as Kuin. explains. Indeed, as it seems primarily to mean *excessive* (thus Ælian. ap. Suid. in ἀσέλγεια says of a wind: πολὺς καὶ ἀσελγὴς τίκτεται ἐκεῖθε), so it is well adapted to denote, as Bp. Taylor explains it, 'all manner of *excess* or immoderateness, in the use even of permitted pleasures.'

Of the last three terms, βλασφ. (as appears from the parallel passage), means, not *blasphemy*, but *calumny*. In determining the force of the two other terms, it is proper to consider their *scope*, which, I conceive, is to designate the evil dispositions which engender calumny. And as Solomon says (Prov. xiii. 10.) 'only by pride cometh contention,' so it may be said, 'only by

MT. 15. οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται· μοιχεῖαι, πορνεῖαι,
φόνοι, κλοπαί· πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, 22
ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη.
20 Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν 23
ἄνθρωπον.
21 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου 24
καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς [τὴν] οἰκίαν, οὐδένα ἤθελε
γνῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν. Ἀκούσασα γὰρ γυνὴ περὶ 25
αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλ-
22 θοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ, (ἦν δὲ ἡ γυνὴ 26
Ἑλληνὶς, Συροφοίνισσα τῷ γένει·) καὶ ἠρώτα αὐτὸν ἵνα
τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. Ὁ δὲ Ἰησοῦς 27
26 εἶπεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ
καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς
27 κυναρίοις. Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Ναὶ, Κύριε· καὶ 28
γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν
28 ψιχίων τῶν παιδίων. Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν 29
λόγον ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρός
σου. Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαιμόνιον 30
ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.
ΚΑΙ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, 31

pride and vanity come evil speaking and slanderous words.' So again we read in Prov. viii. 13. of 'pride and arrogance, and the tongue of perversity;' meaning *slander*. Thus at Prov. xvii. 20. it is said: 'the *perverse in his tongue*,' (נהפך בלשונו) i. e. 'he who perverts the truth shall fall into evil.' Ὑπερηφανία is defined by Theophrastus Ch. κδ. Ast. p. 29. *καταφρόνησίς τις πλὴν αὐτοῦ τῶν ἄλλων*. The remaining term *ἀφροσύνη* is capable of several senses, and has been variously interpreted. As it seems to be closely connected with the preceding term *ὑπερηφανία*, it *may* denote (as Fritz. explains) 'that thoughtless levity and rashness which produce evil-speaking more frequently than even deliberate malice.' But it should rather seem (as Mr. Greswell suggests) that there is here meant that corruption of the natural light of reason and conscience which, as being the opposite moral quality to *φρόνησις* (the perfection of practical wisdom), forms, as it were, the *climax* of a reprobate mind.

24. *τὰ μεθόρια Τ. καὶ Σ.*] This is by most Commentators taken to mean, that tract of country which *divided* Palestine from Tyre and Sidon. But Fritz. thinks the meaning is, that our Lord entered into the territory of Tyre and Sidon. In fact, the district in question was a strip of anciently debateable *border land*, but afterwards ceded by Solomon to the King of Tyre; though it long afterwards retained its original name of the *border-land*.

— *τήν*.] This is not found in very many MSS., and nearly all the early Edd. and is cancelled by almost every Editor from Bengel to Scholz. The Article can (as Bp. Middleton says) have no place here. Γνῶναι, namely, that he was there. It seems to be a *popular* form of expression.

26. Ἑλληνὶς] a Gentile, or pagan (called in Matthew more definitely Χαναναία) for the distinction is one not of country, but religion. The Heathens had, for a long time, been called by the name of *Greeks*, because many of those with whom the Jews held communication were either such, or at least used the Grecian language.

— *Συροφοίνισσα*.] See Note on Matt. xv. 22. Many MSS. here have *Συροφοινίκισσα*, which is received by Matthæi, Griesbach, Vater, and Scholz. But the Vulg. is retained and ably defended by Fritz.

— *ἐκβάλῃ*.] This (for the Vulg. *ἐκβάλλῃ*), is found in many of the best MSS. and the Ed. Princ., and was adopted by Wetstein, Griesbach, Tittman, Vater, Fritz., and Scholz; rightly; since (as Fritz. shows) required by the correspondence of tenses found in the Greek idiom.

27. *ἄφες πρῶτον—κυναρίοις*] q. d. 'Do not ask me *before the time* to confer benefits upon you, nor act like servants who would be fed before the *children* are satiated.' (Fritz.)

28. *ναὶ, Κύριε*.] Sub. *καλόν ἐστι*, &c. 'True, Lord, it is right.' *Καὶ γὰρ* [But do it] for even, &c.

29. *ὕπαγε*.] The term here, from the force of the context, must be equivalent to *ὕπαγε ἐν εἰρήνῃ* (found complete in James ii. 16) implying that the request was granted. So Luke viii. 35, *καὶ εὗρον καθήμενον, ἱματισμένον καὶ σωφρονοῦντα*.

30. *βεβλημένην ἐπὶ τῆς κλ.*] i. e. lying tranquil and composed on a bed; not, as before, run-

ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν MT. 15. 29
32 ὁρίων Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον,
33 καὶ παρακαλοῦσιν αὐτὸν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ
ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε
τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας,
34 ἥψατο τῆς γλώσσης αὐτοῦ· καὶ ἀναβλέψας εἰς τὸν οὐ-
ρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ· Ἐφφαθὰ, ὅ ἐστι διαν-
35 οίχθητι. Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί· καὶ

ning up and down, or lying on the ground. Vide supra v. 15.

31. ἀνὰ μέσον τ. ὁ. Δ.] The best mode of meeting the geographical difficulty raised in Pool's Synop., is to suppose, with Glass, that μέσον here, as elsewhere, must not be *pressed* on, but the expression ἀνὰ μέσον τῶν ὁρίων Δ. be taken for διὰ τὰ ὅρια. And there is no difficulty, if we suppose our Lord to have passed from the Libanus where he had been, across the Antilibanus, and from thence through the borders of Decapolis, Bethsaida, and through Canatha, and from thence to Mount Hermon.

32. κωφὸν μογιλάλον.] Some ancient Translators, and early modern Commentators, take μογιλάλον to denote one *dumb;* which they seek to establish by the use of the word in the Sept. at Is. xxxv. 5. But that version is *erroneous*, and therefore cannot afford any proof. In vain, too, do they appeal to Matt. ix. 33, and Luke xi. 14; for there is every reason to suppose this miracle a different one from that there recorded. Besides, the words used of the man after his cure (ἐλάλει ὀρθῶς) concur with the proper signification of the term (namely, *one who speaks with difficulty*), to show that the person was not *dumb by nature*, nor, probably, *deaf by nature;* otherwise it would have been needless to call him dumb (for such persons always *are* so); but was one who had a natural impediment to enunciation, or who, having early lost his hearing, gradually lost much of his speech, and had become a stammerer. Such an impediment is either *natural*, arising from what is called a *bos*, or ulcer, by which any one is, as we say, *tongue-tied* (of which Wetstein adduces some examples from the Classical writers, and I have myself, in Recens. Synop., added others more apposite, from Artemid. and Philostratus), or brought on, when, from an early loss of hearing, the membrane of the tongue becomes rigid and unable to perform its office. That the *former* was the case of this poor sufferer, would seem to appear from the expression at ver. 35, ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐ. But even *that* may be taken figuratively (as in some of the passages cited by Wetstein), and the latter view is probably the true one. This sense of μογιλάλος is adopted by the Syriac Translator, and also by Beza, Grotius, and almost all of the recent Commentators; who answer the argument of their opponents, that at verse 37 we have καὶ τοὺς ἀλάλους λαλεῖν, by replying that that is either a *general* expression, and not limited to *this* sense; or that ἄλαλος is used by a common hyperbole.

33. ἀπολαβόμενος—ἰδίαν] 'taking him aside and apart from the multitude,' not, away from them, or out of their sight. A use of the word found in Josephus, the writer of the book of Maccabees, Appian, and Philostratus; though almost always in the active voice; as 2 Macc. vi. 21, ἀπολαβόντες αὐτὸν κατ' ἰδίαν. Josephus, Bell. ii. 2. This was probably done for the same reason as that which influenced our Lord in the miracle recorded supra v. 40. [*Comp.* infra viii. 23. John ix. 6.]

— ἔβαλε—τὰ ὦτα αὐτοῦ.] Since this, and the other action mentioned, could contribute nothing to the cure, (though we find such used on other occasions, as viii. 23, and John ix. 6.) it has been asked *why* our Lord used them. Such inquiries are often rash, and we are not bound in all cases to give a reason, since our Saviour's *adoption* of an action shows its *fitness;* yet here we can be at no loss. The reason was, no doubt, that assigned by Grotius and Whitby, Kuinoel and Fritz.; namely, that Christ was pleased, in condescension to human weakness, to use external actions significant of the cure to be performed; meaning thereby to strengthen the faith and confirm the hopes of the sick persons, and those who brought them; and, moreover, to show that the power he was about to exert resided *in himself.* Our Lord adopted these actions, and also the usual one of laying his hands on the sick, in order to show that he was not confined to any one particular mode. [*Comp.* John ix. 6. Infra viii. 23.]

34. καὶ ἀναβλ., &c.] [*Comp.* John xi. 41. xvii. 1.]

— ἐστέναξε] 'he groaned;' in sympathy with human calamity. [*Comp.* Heb. iv. 15.]

— ἐφφαθά.] Syro-Chaldee, and the Imperative of the passive conjugation Ethpael. Διανοίχθητι, meaning, 'Have the use of thine ears.' Λύεσθαι would indeed seem a more proper term, as applied to the tongue; but διανοίγεσθαι is adopted as being applicable to the removal of *both* obstructions. For in Hebrew phraseology *to open any one's eyes* or *ears* denotes imparting to him the faculty of sight or speech. Grotius observes, that such words are usually interchanged, '*per abusionem.*' But the reason rather is, that in words indicative of the deprivation of any natural faculty there is *one common idea.* Thus our words *dumb*, *blind*, and *deaf*, are all derived from past participles of verbs signifying to *stop up*.

36. ὅσον] for καθ' ὅσον, say most Commentators; who also at μᾶλλον supply τοσούτῳ. But Fritz., with reason, rejects both ellipses, and simply renders the words *quantum*—and *magis.* There is not (as some suppose) any pleonasm in μᾶλλον περ.; but the μᾶλλον adds weight and intensity to the following comparative περισσότερον, as in Aristoph. Eccl. 1131, μᾶλλον ὀλβιώτερος. So μᾶλλον κρεῖσσον at Phil. i. 23.

MT.
15. ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. Καὶ 36
διεστείλατο αὐτοῖς, ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς
διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον. Καὶ ὑπερ- 37
περισσῶς ἐξεπλήσσοντο, λέγοντες· Καλῶς πάντα πεποίηκε·
καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

VIII. ἘΝ ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου 1
32 ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος [ὁ
Ἰησοῦς] τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Σπλαγχνίζομαι 2
ἐπὶ τὸν ὄχλον· ὅτι ἤδη * ἡμέραι τρεῖς προσμένουσί μοι,
καὶ οὐκ ἔχουσι τί φάγωσι. Καὶ ἐὰν ἀπολύσω αὐτοὺς 3
νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ
33 αὐτῶν μακρόθεν ‡ ἥκουσι. Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ 4
αὐτοῦ· Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων
34 ἐπ' ἐρημίας; Καὶ ἐπηρώτα αὐτούς· Πόσους ἔχετε ἄρτους; 5
35 οἱ δὲ εἶπον· Ἑπτά. Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν 6
36 ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας,
ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ
παρέθηκαν τῷ ὄχλῳ. Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐ- 7
37 λογήσας, εἶπε παραθεῖναι καὶ αὐτά. Ἔφαγον δὲ καὶ 8
ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ
38 σπυρίδας. Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ 9
ἀπέλυσεν αὐτούς.

39 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν 10
16. αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. Καὶ ἐξῆλθον οἱ 11
1 Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ
σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. Καὶ ἀναστε- 12
4 νάξας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη σημεῖον
ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν· εἰ δοθήσεται τῇ γενεᾷ ταύτῃ
σημεῖον! Καὶ ἀφεὶς αὐτούς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, 13
ἀπῆλθεν εἰς τὸ πέραν.

VIII. 2. ἡμέραι.] This (for the Vulg. ἡμέρας) is found in very many MSS., and is preferred by Mill, Bengel, and Wetstein, and edited by Matthæi, Griesbach, Tittman, Vater, Fritz., and Scholz. See Note on Matt. xv. 32.

3. νήστεις.] Sub. κατὰ, from νῆστις, literally 'at fasting;' or, in our ancient phraseology, *a-fasting*. So *a-*'*cold*,' &c. Thus it came at length to have the force of an adjective. And the number (sing. or plur.) is accommodated to that of the *subject* of the assertion. For ἥκουσι some would read, from several MSS., ἥκασι. But Fritz. shows that the use of the preterite ἧκα, however it may be found in the Septuagint, Josephus, and Liban., cannot be proved to have been adopted by the writers of the New Test. Besides, there is no *need* of the change, since the Present of ἥκω has often the sense of the Preterite. Thus we may render 'are come,' or 'had come.'

4. [*Comp.* Num. xi. 21. 2 Kings iv. 44.]

11. συζητεῖν αὐτῷ] 'to enter into argument with him.' Συζητέω *properly* signifies, '*to use mutual inquiry and discussion*.' [*Comp.* Luke xi. 16. John vi. 30.]

12. ἀναστενάξας τῷ πν.] The ἀνα is intensive, and signifies what is *deep* (for the notions of *height* and *depth* concur); i. e. 'having fetched a deep groan, or sigh from the very heart.'

— εἰ δοθήσεται, &c.] The εἰ is not (as some imagine) put for οὐ; but this is a form of solemn asseveration (common in the Old T., but rarely, if ever, found in the Classical writers), in which there is implied an *imprecation*; which, however, is omitted *per aposiopesin et gravitatis ergo*. The nature of the imprecation ('may I not live!' or the like) will depend upon the subject, and the speaker. It is *supplied* at Ezek. xiv. 16. Sept. The Classical writers use the complete form, but only, I believe, with ἐὰν μή.

MT.
14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους· καὶ, εἰ μὴ ἕνα ἄρτον, 16.
15 οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. Καὶ διεστέλλετο 5 6
αὐτοῖς, λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρι-
16 σαίων, καὶ τῆς ζύμης Ἡρῴδου. Καὶ διελογίζοντο πρὸς ἀλ- 7
17 λήλους, λέγοντες· Ὅτι ἄρτους οὐκ ἔχομεν. Καὶ γνοὺς ὁ 8
Ἰησοῦς λέγει αὐτοῖς· Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε;
Οὔπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν 9
18 καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα
19 ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; Ὅτε τοὺς πέντε
ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους
20 πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ· Δώδεκα. Ὅτε 10
δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων
21 πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἑπτά. Καὶ
ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε;
22 ΚΑΙ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν,
23 καὶ παρακαλοῦσιν αὐτὸν, ἵνα αὐτοῦ ἅψηται. Καὶ ἐπιλαβό-
μενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς
κώμης. Καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς
24 χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει; Καὶ ἀναβλέ-
ψας ἔλεγε· Βλέπω τοὺς ἀνθρώπους, [ὅτι] ὡς δένδρα, περιπα-

15. διεστέλλετο αὐτοῖς] 'gave them this injunction.'

— βλέπετε ἀπό.] Equivalent to the προσέχετε of Matthew and the φυλάσσεσθε of Luke, This use is Hellenistic. Καὶ τῆς ζύμης Ἡ. Matthew joins the *Sadducees* with the Pharisees, and makes no mention of *Herod*. But there is no real discrepancy; since Herod and the Herodians (i. e. his adherents and courtiers) were, no doubt, Sadducees; and there is every reason to think that their doctrines and morals were such as to justify the caution of our Lord. Ζύμη, by a striking metaphor, denotes the *infection* of *false doctrines* (so Matth. xvi. 12.), as well as of corrupt morals.

17. [*Comp.* supra vi. 52.]

19. πέντε ἄρτους ἔκλασα εἰς τοὺς π.] There is here a *prægnans constructio*, by which is included the two senses,—to *break* the loaves, and to *distribute* them to the multitude.

20. πόσων σπυρ. πλ.] for πόσας σπυρίδας πλήρεις. [*Comp.* supra v. 8. Matt. xv. 34.]

22—26. This miracle is recorded only by Mark, though worthy of particular attention. [*Comp.* vii. 32.]

23. ἐξήγαγεν—κώμης] i. e., as most Commentators say, because he thought those who had seen so many miracles in vain, were not worthy to see more. The reason, however, seems rather to have been, that our Lord rarely chose to perform a miracle with a crowd pressing about him. See supra iii. 10. v. 28.

— πτύσας εἰς τὰ ὄμματα.] Our Lord was here again pleased to vary the mode of the external action: and that the one adopted on this occasion was not unusual with those who *pretended* to cure blindness, we may suppose from its occurring in an account of a *pretended* miracle narrated in Suet. Vesp. 7. The spitting on the eyes was, as in some other miracles in John ix. 6, a significant action, denoting the treating of the malady; here the removal, by dissolution, of the obstruction to the sight, considered as a hard concretion.

24. καὶ ἀναβλέψας.] Ἀναβλέπειν signifies, not only to *look up*, but '*to recover the sight*,' which latter signification many Commentators here adopt. That, however (as Campbell observes), only has place where a *complete* recovery is denoted; which was not the case here, the *perfection* of it being marked by the words ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. The best Commentators, ancient and modern, are agreed on the *former* signification, *to look up*. He looked up in order to ascertain whether he had recovered his sight.

— βλέπω τοὺς ἀνθρώπους—περιπατοῦντας.] These words have occasioned somewhat of perplexity. There is, as might be expected, great variety of readings; for several MSS. and early Editions read βλέπω τοὺς ἀνθρώπους· ὅτι ὡς δένδρα ὁρῶ περιπ. And this was edited by Steph. 3, Schmid, Mill, Bengel, and Matthæi. But, as Fritz. has shown, this reading yields no tolerable sense; and he (in common with Griesbach, Vater, and Scholz) edits the words without the ὅτι and ὡς, as in the *textus receptus*. This, too, is found in the Edit. Princ. and the great body of MSS., confirmed by almost every one of the ancient Versions; and is doubtless to be preferred. The other seems to have arisen, as Fritz. remarks, from two modes of reading, i. e. βλέπω and ὁρῶ, ὅτι and ὡς. The words ὡς δένδρα are to be referred to the τοὺς ἀνθ., not περιπ.; and the

MT. LU.
16. 9. τοῦντας. Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλ- 25
μοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη,
καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. Καὶ ἀπέστειλεν αὐτὸν εἰς 26
τὸν οἶκον αὐτοῦ, λέγων· Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ
εἴπῃς τινὶ ἐν τῇ κώμῃ.
13 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας 27
18 Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς
μαθητὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι
14 19 εἶναι; Οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστήν· καὶ 28
ἄλλοι Ἠλίαν· ἄλλοι δὲ ἕνα τῶν προφητῶν. Καὶ αὐτὸς λέγει 29
15 20 αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ
20 21 Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός. Καὶ ἐπετίμησεν 30
21 22 αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ. Καὶ ἤρξατο διδάσκειν 31
αὐτούς, ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ
ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
γραμματέων, καὶ ἀποκτανθῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀνα-
22 στῆναι. καὶ παῤῥησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλα- 32
23 βόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾷν αὐτῷ. Ὁ δὲ 33
ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ
Πέτρῳ, λέγων· Ὕπαγε ὀπίσω μου, σατανᾶ· ὅτι οὐ φρονεῖς
24 τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Καὶ προσκαλεσά- 34
μενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς·
23 Ὅστις θέλει ὀπίσω μου ἐλθεῖν ἀπαρνησάσθω ἑαυτόν, καὶ
25 24 ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. Ὃς γὰρ 35
ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου,
26 25 οὗτος σώσει αὐτήν. Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν 36
κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;
ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 37
26 Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ 38
γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ Υἱὸς τοῦ
ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ
28 27 Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. IX. Καὶ 1
ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰσί τινες τῶν ὧδε

sense is, 'I see men, as trees, walking;' i. e. I can distinguish men from trees only by their walking: a result of imperfect vision; since a confusion of vision in the objects is, as Plato observes, the first sign of returning sight. This view of the sense is confirmed by Victor, who, no doubt, derived it from the Fathers. From the above it is plain that the person was not *born* blind, but had lost his sight from disease.

28. τηλαυγῶς] clearly, distinctly (from τηλαυγής, 'far-shining,' and consequently clear), as in Diod. Sic. i. 50. πρὸς τὸ τηλαυγέστερον ὁρᾷν.

26. μηδὲ εἰς τὴν—κώμῃ.] On these words there has been a needless scruple raised; the best way of avoiding which is to consider them as expressing this sense: 'Do not go into the village and tell them what has happened.'

31. ἀποδοκιμασθῆναι.] See Ps. cxviii. 22. The word implies *contumely* with rejection.

32. παῤῥησίᾳ] i. e. 'plainly,' without any figure of speech, as John expresses it.

34. [*Comp.* Matt. x. 38. Luke xiv. 27.]

35. [*Comp.* Matt. x. 39. Luke xvii. 33. John xii. 25.]

38. [*Comp.* Rom. i. 16. 2 Tim. ii. 12. 1 John ii. 23.]

MT. LU.
ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι 17. 9.
τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
2 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν 1 28
Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει
αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορ- 2
3 φώθη ἔμπροσθεν αὐτῶν. καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλ- 29
βοντα, λευκὰ λίαν ὡς χιών, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ
4 δύναται λευκᾶναι. Καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ· 3 30
5 καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. Καὶ ἀποκριθεὶς ὁ Πέ- 4 33
τρος λέγει τῷ Ἰησοῦ· Ῥαββὶ, καλόν ἐστιν ἡμᾶς ὧδε εἶναι·
καὶ ποιήσωμεν σκηνὰς τρεῖς· σοὶ μίαν, καὶ Μωϋσεῖ μίαν, καὶ
6 Ἠλίᾳ μίαν. Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι.
7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ 5 34
ἐκ τῆς νεφέλης· [λέγουσα·] Οὗτός ἐστιν ὁ Υἱός μου ὁ 35
8 ἀγαπητός· αὐτοῦ ἀκούετε! Καὶ ἐξάπινα περιβλεψάμενοι, 8 36
οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.
9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς 9
ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ
10 ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. Καὶ τὸν λόγον ἐκράτησαν,

IX. 2. *μόνους.*] This is explanatory of *κατ' ἰδίαν.*

3. *γναφεὺς*] from *γνάφος*, a tool with which the ancients used to raise the nap of old cloth. This was one of the employments of an artisan called *γναφεύς*: and with it were united that of cleansing soiled garments, and restoring them to their original state; either by dyeing them, or, by the use of fullers' earth and alkali, restoring their whiteness.

4. *καὶ ἦσαν συλλαλοῦντες τῷ 'I.*] In the passage of Luke are interspersed these words: *οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. Διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. Καὶ ἐγένετο, ἐν τῷ διαχωρίζεσθαι ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος*, &c.

7. *ἐπισκιάζουσα αὐτοῖς.*] This construction with the *Dative* is rare (that with the *Accusative* being the usual one), but it is found also in Acts v. 15. and Ps. xc. 3. Sept. It is suspended on the *ἐπί.*

— *λέγουσα.*] This is omitted in many MSS., some Versions, and Theophylact; and is cancelled by Matthæi, Griesbach, and Fritz., as having been introduced from the other Gospels. [*Comp.* Matt. iii. 17. Luke iii. 22. 2 Pet. i. 17.]

8. *ἐξάπινα.*] This rather rare form is a neuter plural, taken adverbially, of the old epic adjective *ἐξάπινος*; whence the Ionic *ἐξαπίνης*, contracted by the Attics to *ἐξαίφνης*. Yet the old adverb was retained by the Macedonians, and occurs sometimes in the later writers, especially the LXX. In *ἀλλὰ τὸν 'I.*, *ἀλλὰ* is generally taken as put for *εἰ μή*, which is found in the passage of Matthew. Fritz., however, supposes the particle as put with reference to the negative in *οὐκέτι*, and supplies a verb of seeing; namely, *ἑώρων*, from the preceding participle. Yet the former mode is defended and illustrated by our *but*, which has often the sense *except*. The fact is, that in this case *ἀλλὰ* is for *ἀλλ' ἤ*, *otherwise than.*

9. *διεστείλατο*] 'strictly charged them;' Matt. xvi. 20. *ἐνετείλατο.*

10. *τὸν λόγον ἐκράτησαν*, &c.] The sense of these words mainly depends upon the *construction.* Some construe them with the words *following*, *πρὸς ἑαυτούς*; others take them with the *preceding*, *συζητοῦντες*. The former method is preferred by some of the ancient, and the earlier modern Commentators; while the latter is adopted by almost all the later Expositors; and with reason: for such a construction as the former would be unprecedented. They are, however, not agreed on the sense of *ἐκράτησαν*; some rendering it 'reticuerunt,' others, 'animo exceperunt;' others, again, 'animo retinuerunt.' To all of these interpretations, however, objections have been made. Now *κρατέω* with the Accus. means to *hold fast*, and figur. not to let slip from one's memory, or attention; and also, as we say, to *keep to oneself*, *reticeo.* Either sense may be admitted. The former is more agreeable to what precedes; the latter, to what follows, and as being required by the construction, is preferable. *Τί ἐστι—νεκρῶν*, quidnam esset è mortuis redire, —'what Jesus meant by speaking of rising from the dead.' They did not question the general resurrection, which all but the Sadducees believed: but they could not reconcile this language with what they had learnt in the law,—that Christ should live for ever, and hold an everlasting kingdom. Hence their slowness in comprehending the assurances,—so often reiterated to them by Christ,—of his death and resurrection. Insomuch that when the Lord was dead, their

MT. LU.
17. 9. πρὸς ἑαυτοὺς συζητοῦντες, τί ἐστι τὸ· ἐκ νεκρῶν ἀναστῆναι.
10 Καὶ ἐπηρώτων αὐτὸν λέγοντες· * Ὅ τι λέγουσιν οἱ Γραμ- 11
ματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ἀποκριθεὶς 12
11 εἶπεν αὐτοῖς· Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα·
καὶ * καθὼς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα
12 πολλὰ πάθῃ καὶ ἐξουδενωθῇ—· ἀλλὰ λέγω ὑμῖν, ὅτι καὶ 13
Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν· [καθὼς
γέγραπται ἐπ' αὐτόν.]
37 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ 14
αὐτοὺς, καὶ Γραμματεῖς συζητοῦντας αὐτοῖς. Καὶ εὐθέως 15
πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες

hopes died with him, and only revived at his resurrection.

11. ὅ τι λέγουσιν.] Almost all Commentators take ὅτι in the sense *why*. Fritz., with reason, rejects this signification. He would *read* τί οὖν from some Latin Versions. But this is of slender authority, and the οὖν was doubtless derived from Matt. xvii. 10. If the common reading be correct, the best mode of interpretation will be, to supply τί ἐστι τοῦτο here and infra ver. 28. But as this is a very harsh ellipse, we may suspect some corruption in the text. The true reading *may* be that of one or two MSS., τί for διὰ τί. This is confirmed even by those MSS. which are quoted in favour of τί οὖν, and perhaps by the Versions which are adduced in support of πῶς οὖν. The ο might easily arise from the ς preceding. The authority, however, is too weak to be relied on; and the reading is probably no more than a *conjecture* to remove the difficulty; which may, perhaps, more effectually, and quite as allowably, be done by reading ὅ τι, which I have ventured to edit here and infra v. 28. This signification is not frequent, yet instances do occur. Steph. Thes. furnishes three; Hom. Il. κ. 142. Odyss. τ. 463, where Eustath. rightly explains it by τί or διὰ τί, both in interrogation; of which Stephens gives one example from Isocrates, to which I am enabled to add the following: Thucyd. i. 90, fin. καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων ὅ τι οὐκ ἐπέρχεται, &c. (So Bekker and Poppo rightly edited, instead of the common reading ὅτι.) Xenoph. Ephes. iv. 2, fin. ἐκέλευσε ἐπιμέλειαν ἔχειν πᾶσαν, ἕως, ἔφη, μάθωμεν ὅστις ὁ ἄνθρωπός ἐστιν, καὶ ὅ τι ὄντως αὐτοῦ μέλει θεοῖς, where ὅ τι was rightly emended instead of the common reading ὅτι. In such a case ὅ τι is for διότι. [*Comp.* Mal. iv. 5.]

12. Ἠλίας μὲν—πάντα.] Here there is not any irony (as some imagine), but rather a Synchoresis. Render, 'Elias is, indeed, first to come, and is to restore things to their former state.'

— καὶ καθὼς γέγραπται, &c.] Many are the attempts which have been made to assign a satisfactory sense to the words of the common text καὶ πῶς. But all have failed; being more or less defective, either in sense or construction, or both. Hence the most eminent Commentators have been long agreed, that the passage is corrupt; and various modes of emendation have been proposed. Mere *conjectures* merit little attention. As to the *various readings of* MSS., not one is deserving of notice, except that for the Vulg. καὶ πῶς, several ancient MSS., with the later Syriac Version, and Euthym. and Victor, read καθώς. But even this will not render much service. Some, therefore (as Beza, Campbell, and Bp. Marsh), have resorted to the mild conjecture καὶ καθώς. The sense assigned by Bp. Marsh is, 'And that, as it is written of the Son of man, he (John the Baptist) may suffer many things and be set at nought.' But this is too mild a medicine to be effectual. Hence some recent Commentators, Grotz., Schulz, and Fritz., have attempted to emend the corruption by stronger methods. And since it appears that in this passage (as in the parallel one of Matt. vii. 12, 13.) the fate of John Baptist and of Christ are meant to be paralleled,—so they conceive that the substance of the two verses has been, by some accident, transposed; and they propose that the clause καθὼς γέγραπται—ἐξουδενωθῇ should be transposed, and placed after ὅσα ἠθέλησαν; the words καθὼς γέγραπται ἐπ' αὐτὸν being cancelled, as a *double reading* of the former. Thus the passage will stand as follows: Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα· ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε· καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ. This yields an excellent sense, and the transposition is countenanced by the parallel passage of Matt. xvii. 12, 13. But as there is not the slightest authority for it, either in MSS. or Versions, it cannot be introduced into the text. Indeed it may, after all, be unnecessary; for, by adopting, as I have ventured to do, the reading, καὶ καθὼς, &c., we may *supply* after ἐξουδενωθῇ the short corresponding clause (which is often, in such cases, left to be understood from the context) οὕτω πάσχει, 'thus *he* (i. e. John Baptist) is to suffer.' This is strongly confirmed by the οὕτω καὶ of St. Matthew. The words καθὼς—αὐτὸν, at the end of the verse, are merely a various reading of the former, and therefore stand for nothing. Yet they strongly confirm the reading, καθὼς (which is so indispensable to the emendation of the passage), especially as they are found in every one of the MSS. The omission of καὶ before καθ. is very frequent in the MSS. of all writers. [*Comp.* Luke i. 17.]

14. πρὸς τοὺς μαθητάς.] Namely, the nine left behind on his going to the Mount.

15. ἐξεθαμβήθη.] The word implies a mixture of admiration, veneration, and awe.

MT. LU.

16 ἠσπάζοντο αὐτόν. Καὶ ἐπηρώτησε τοὺς Γραμματεῖς· Τί 17. 9.
17 συζητεῖτε πρὸς αὐτούς; Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου 14 38
εἶπε· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα
18 πνεῦμα ἄλαλον. Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει 15 39
αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ
ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβά- 16 40
19 λωσι, καὶ οὐκ ἴσχυσαν. Ὁ δὲ ἀποκριθεὶς [* αὐτοῖς] λέγει· 17 41
Ὦ γενεὰ ἄπιστος! ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε
20 ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με. Καὶ ἤνεγκαν αὐ-
τὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπά- 42
ραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.
21 Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστὶν,
22 ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιόθεν. καὶ πολ-
λάκις αὐτὸν καὶ εἰς τὸ πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ
αὐτόν. ἀλλ', εἴ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεὶς

17. *ἤνεγκα—πρός σε.*] The state of the case was, that the man had brought his son to Jesus to be healed by him. But our Lord not being immediately at hand, or the man not being willing to trouble Him, he presented his son to the *Apostles* for cure; since it was known that they had healed many such poor wretches.

— *ἔχοντα—ἄλαλον.*] Notwithstanding what some recent Commentators urge, who adopt Mede's hypothesis on the Demoniacs, this can only signify, as Fritz. acknowledges, 'whose body was in the power of a dæmon who made him dumb.' So in Luke xi. 14, a deaf dæmon (i. e. one who causes deafness) is mentioned. Here Wetstein compares Plut. T. ii. p. 438 (speaking of the Pythian priestess), *ἀλάλου καὶ κακοῦ πνεύματος οὖσα πλήρης.*

18. *ὅπου—καταλάβῃ.*] Wetstein and others render, 'and wherever, or whenever, it may attack him:' for the verb *καταλαμβάνειν*, they say, is often used of the *attack* of any disorder, especially of *epilepsy.* But the context demands that we should take *καταλάβῃ* of the *dæmon;* and the sense is, 'wherever, or whenever, it lights on him;' a signification often found in Thucyd.

— *ῥήσσει αὐτόν.*] Beza and others, with E. V., render it 'tears him.' But the true sense is that of the ancient Versions and Commentators, and most modern ones, 'dashes him on the ground;' of which signification many examples are adduced by the Commentators.

— *τρίζει τοὺς ὀδ. α.*] 'grinds his teeth.' So Theophyl. Sim. p. 91, *χαλεπαίνων καὶ τετριγὼς τοὺς ὀδόντας.* Aristoph. Ran. 926, *μὴ πρίε τοὺς ὀδόντας.* These and the other particulars in this verse and ver. 22, are, indeed, all symptoms of *epilepsy.* But if we even should suppose that the man *was* an epileptic; it would not follow that the disorder was not induced by dæmoniacal influence.

— *ξηραίνεται.*] Some ancient and several modern Commentators explain 'faints away,' 'falls into a swoon.' But however this may be a symptom of epilepsy, the word will not bear that sense, and can only mean 'pines away.' I agree with Fritz., that the word denotes, not so much what happens during the dæmon's attack, as it is a *general consequence* from thence. Thus Celsus says of epilepsy, 'hominem *consumit!*'

19. *αὐτοῖς.*] For vulg. *αὐτῷ* many MSS. and Versions have *αὐτοῖς*, which is edited by Griesb., Tittman, and Scholz; rightly, as far as regards suitableness to the context. But as the MSS. in general fluctuate between *αὐτῷ* and *αὐτοῖς*, while some others have neither one nor the other, I cannot but suspect that *both* are from the margin.

20. *ἰδὼν αὐτὸν—ἐσπάραξεν.*] Most Commentators take *ἰδὼν* for *ἰδόντα.* But that is a false view of the construction, which Fritz. rightly regards as an *anacoluthon.* The Evangelist meant to say *καὶ ἰδὼν (ὁ παῖς) αὐτὸν, εὐθέως ὑπὸ τοῦ πνεύματος ἐσπαράσσετο*, but then changed the construction; of which see another example in Acts xx. 3.

— *ἐκυλίετο*] 'rolled himself.' Midd. form of *κυλίω*, said to be a later form for *κυλίνδω.* But it is as old as the time of Homer; being, indeed, the primitive form.

21. *ὡς*] for *ἐξ οὗ, ἀφ' οὗ* ('since the time) when.'

— *παιδιόθεν.*] This form, and the kindred, but more elegant one *παιδόθεν*, are of later Grecism. The earlier purer writers employed *ἐκ παιδὸς*, or *ἐκ παιδίου.*

22. *τὸ πῦρ.*] The Article (absent from vulg.) is found in many ancient MSS., and is adopted by Matthæi, Griesbach, Fritz., and Scholz, and confirmed by Matt. xvii. 15. John xv. 6. Acts xxviii. 5, and other passages. Propriety, indeed, would seem to require this, since it falls under that canon of Bp. Middleton, by which all those utensils or substances in a house, of which there is ordinarily but *one*, take the Article. Thus when *πῦρ* signifies the fire in any house, it requires the Article; when it signifies any other, or fire in general, it rejects it. But whether, even in the former case, the Article was not occasionally, in the common dialect, omitted is more than I would venture to affirm. Indeed it would seem so from John xv. 6, at least in the Vulg. and the bulk of the MSS., and in *all* of them at Matt. iii. 10. Luke iii. 9.

— *ἀλλ', εἴ τι δύνασαι.*] This use of *ἀλλ'* is

MT. LU.
17. 9. ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ, Εἰ δύνασαι 23
πιστεῦσαι—· πάντα δυνατὰ τῷ πιστεύοντι. Καὶ εὐθέως 24
κράξας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγε· Πιστεύω,
Κύριε· βοήθει μου τῇ ἀπιστίᾳ! Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι 25
ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ,
λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγώ σοι
ἐπιτάσσω· ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.
18 42 Καὶ κράξαν καὶ πολλὰ σπαράξαν αὐτὸν, ἐξῆλθε· καὶ ἐγένετο 26
ὡσεὶ νεκρός· ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. Ὁ δὲ 27
Ἰησοῦς, κρατήσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ
19 ἀνέστη. Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ, 28
ἐπηρώτων αὐτὸν κατ' ἰδίαν· † Ὅ τι ἡμεῖς οὐκ ἠδυνήθημεν
21 ἐκβαλεῖν αὐτό; Καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ 29
δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

said to be *supplicatory;* but it is rather hortatory; and the idiom results (as Fritz. observes) from the *Imperative*, with which the particle is, in such a case, united. Εἴ τι δύνασαι is best regarded by Fritz. as a *formula obtestationis*, entreating help. I would compare Dio Chrysost. p. 81, ἐκείνης δεομένης τοῦ πατρὸς, εἴ τι δύναιτο, βοηθεῖν. See also Thucyd. vi. 25, and Herodot. viii. 57. Of course, the very nature of this formula implies some doubt of the power of the person whose help is implored.

23. εἰ δύνασαι—πιστεύοντι.] With this sentence Commentators have been somewhat perplexed; partly from the brevity and indefiniteness of the phraseology, and partly from the peculiar use of the τό. The *conjectures* that have been hazarded are very inefficient, and indeed unnecessary. Some endeavour to remove the difficulty as regards the τὸ by taking it for τοῦτο. But that is an exploded principle; and to supply κατὰ, as they do, is absurd. The best recent Commentators are, with reason, agreed that the τὸ is here meant to be applied to the whole of the sentence following, by a use common in the Classical writers. See Alt. Gr. Gr. p. 31, and comp. Matt. xix. 18. Some indeed (as Krebs, Rosenmuller, and Kuinoel) would extend the force of the τό to πιστεύοντι; taking the sense to be, 'If thou canst believe all things to be possible to him that believeth, [all will be well].' So inserting an εἶναι after πάντα, and supplying, at the end of the sentence, βοηθήσω σοι, or εὖ ἔχει. But had such a sense been intended, no reason can be imagined why the εἶναι should not have been *expressed;* and indeed the manner in which this sense is extracted is most harsh and unnatural. The only satisfactory solution of the difficulty is to suppose that after πιστεῦσαι is to be supplied (what our Lord, from modesty *suppressed*) βοηθήσω σοι, or εὖ ἔχει; q. d. '*my* power to heal thee depends upon *thy* power to believe.' Comp. supra vi. 5, 6. The δύνασαι, at which many have stumbled, is used with reference to the δύνασαι of the *question*, to which this is an answer; q. d. 'Say not, *if thou canst;* it depends upon thyself; If thou canst but believe, &c., all things are possible [to be done] for him that believeth.' Τῷ πιστεύοντι is a *dat. commodi.* The use of the τὸ may be best accounted for by supposing, either that this mode of speaking was not unusual to our Lord, in cases where his aid was entreated with any sort of doubt; or rather, that it was used to indicate that the answer returned was well known; q. d. Jesus then addressed to him the [well known answer], If thou canst believe [all will be well]. [*Comp.* Luke xvii. 6.]

24. πιστεύω, Κύριε.] Κύριε is not found in a few MSS. and some Versions, and is cancelled by Griesbach, Vater, and Scholz; but rashly; since not only external but internal evidence is greatly in favour of the word. For, as Fritz. observes, 'Nihil hâc voce, in humili et supplici patris observatione, fingi potest aptius.' But how came it, some may ask, that a word so proper and suitable should have been omitted? I answer, it *may*, as the MSS. are so few, have been omitted inadvertently by those scribes who did not see its force. I rather, however, suspect it to have been omitted from *design*. The Alexandrian critic who first threw it out, no doubt thought there was more *gravity* in making the clause terminate with the most important word; which itself conveyed the answer (the very reason, it should seem, why our English Translators here render, *Lord, I believe*). And he would probably have emended Κύριε, π., had it not been forbidden by propriety of language to commence an address with a vocative case: not having the good taste to see the propriety of making the profession of faith be accompanied by an address so adapted to entreaty.

— βοήθει μου τῇ ἀπιστίᾳ.] By ἀπιστία, as Grotius rightly observes, is here meant, not a total want of faith, but a deficient or wavering faith. The sense is, 'I have a faith, but it is infirm; supply its deficiency, regard it as complete, and heal my son accordingly.'

25. ἐπισυντρέχει] 'were running together towards him.' The τὸ at τὸ πνεῦμα is a sign of the Vocat., the Nomin. being put for the Vocat. The ἐγὼ is authoritatively emphatical.

27. κρατ. αὐ. τ. χ.] 'having taken him by the hand.'

28. ὅ τι.] I have, at the Note supra, v. 14, sufficiently justified this deviation from all the Editors, instead of the vulg. ὅτι of the various read-

MT. LU.

30 ΚΑΙ ἐκεῖθεν ἐξελθόντες, παρεπορεύοντο διὰ τῆς Γαλι- 17. 9.
31 λαίας· καὶ οὐκ ἤθελεν ἵνα τὶς γνῷ. ἐδίδασκε γὰρ τοὺς 22
μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς· Ὅτι ὁ Υἱὸς τοῦ ἀνθρώπου 44
παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· 23
32 καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. Οἱ δὲ ἠγνόουν 45
τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.
33 Καὶ ἦλθεν εἰς Καπερναούμ· καὶ, ἐν τῇ οἰκίᾳ γενόμενος, 18.
ἐπηρώτα αὐτούς· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;
34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, 1 46
35 τίς μείζων. Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει
αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος
36 καὶ πάντων διάκονος. Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ 2 47
ἐν μέσῳ αὐτῶν· καὶ, ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς·
37 Ὃς ἐὰν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί 5 48
μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται,
ἀλλὰ τὸν ἀποστείλαντά με.
38 Ἀπεκρίθη δὲ αὐτῷ [ὁ] Ἰωάννης, λέγων· Διδάσκαλε, 49
εἴδομέν τινα [ἐν] τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς
οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ
39 ἡμῖν. Ὁ δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ 50
ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνή-
40 σεται ταχὺ κακολογῆσαί με. Ὃς γὰρ οὐκ ἔστι καθ' ‡ ἡμῶν
41 ὑπὲρ ‡ ἡμῶν ἐστιν. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδα-
τος ἐν [τῷ] ὀνόματί [μου,] ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω

ings of the MSS., namely, *διὰ τί*, or *τί ὅτι*; the former is manifestly derived from Matthew, the latter is a gloss.

30. *παρεπορεύοντο*] 'passed along;' namely, the Lake. See Note on Mark ii. 23. *Οὐκ ἤθελεν—γνῷ*. A *popular* mode of speaking, like that at vii. 23, *οὐδένα ἤθελε γνῶναι*, signifying that he wished to travel in a private character. The reason for this is subjoined in the next verse, which should be rendered, 'for he was teaching his disciples and telling them,' &c. In *ἐδίδ.* and *ἔλεγ.* there is an *Hendiadys*, it being for *ἐδίδ.* (apprised) *λέγων*.

31. *παραδίδοται*] 'is being delivered;' i. e. 'is shortly to be delivered.'

36. *ἐναγκαλισάμενος.*] Kypke, Elsner, and Wetstein observe, that as the child was of somewhat advanced years, the signification here is not strictly, *taking up into the arms*, but *embracing*.

37. [*Comp.* Matt. x. 40. Luke ix. 48. John xiii. 20.]

38. *ἀπεκρίθη τινα*] 'addressed.' This *may* have been, as some say, one of John Baptist's disciples; or rather one of the Seventy originally sent out by Christ, and who though not personally in attendance on him, was yet permitted to have the power of working miracles.

— *ἐν τῷ ὀν.*] The *ἐν* is not found in several MSS., and is cancelled by Mill, Wetstein, Matthæi, Griesbach, Vater, and Scholz. But I think, wrongly. It is defended by xi. 9. x. 16, 7. James v. 10. The early Critics, it seems, stumbled at the Hebraistic idiom; and hence either cancelled the *ἐν*, or changed it into *ἐπί*· which last reading (slenderly supported by MS. authority) ought not to have been edited by Fritz. [*Comp.* Numb. xi. 27, 28.]

39. *οὐδεὶς γάρ ἐστιν*, &c.] The sense is, 'nemo enim meâ auctoritate miraculum edet, et poterit illico mihi conviciari.' This construction (similar to that at 1 Cor. vi. 5), is quite agreeable to Classical usage. So Plato Menex. p. 71. A. *οὐδεὶς ὅστις οὐ γελάσεται καὶ ἐρεῖ. Δυνήσεται ταχὺ* signifies, 'will readily bring himself to,' &c. (Fritz.) [*Comp.* 1 Cor. xii. 3.]

40. Instead of the vulg. *ἡμῶν—ἡμῶν*, many MSS., Versions, and early Editions, have *ὑμῶν—ὑμῶν*, which is edited by Mill, Matthæi, Griesb., Vater, and Scholz. But, I think, without reason: for in external evidence the reading is not superior to the received one, (and if it were, *Manuscript* authority is of little weight in respect to words perpetually confounded in the MSS.), and in *internal*, greatly inferior; for, as Fritz. truly remarks, both here and at Luke ix. 50, 'de Jesu agitur, non de Apostolis. Et potuit Jesus includere simul discipulos, se excludere non potuit.' He also observes that this verse contains a *fresh* reason why no molestation should be given to the person in question. [*Comp.* also Matt. xii. 30.]

41. *ἐν* [*τῷ*] *ὀν.—ἐστε.*] The words in brackets

MT.
18. ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. Καὶ ὃς ἂν σκαν- 42
6 δαλίσῃ ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλόν ἐστιν
αὐτῷ μᾶλλον, εἰ περίκειται λίθος μυλικὸς περὶ τὸν τράχηλον
8 αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. Καὶ ἐὰν σκαν- 43
δαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶ
κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα
ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον· ὅπου ὁ 44
σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέν-

are not found in very many MSS., Versions, and early Editions, and were thrown out of the text by Griesbach, Vater, Fritz., and Scholz: rightly, perhaps; for we may more easily account for the *insertion* than the *omission* of the words: especially as the force of the somewhat rare phrase ἐν ὀνόματι ὅτι hoc nomine vel titulo, 'on account of' found in Thucyd. iv. 60, was not likely to be known to the scribes. At the same time, it is not impossible, that the common reading may be the true one. At least the reasons alleged *against* it by Fritz. are not of any great weight. [*Comp.* x. 42.]

— ὅτι Χριστοῦ ἐστε.] It has been debated whether Χριστὸς in the New Test. be a *proper name* or an *appellative*. That it was originally an appellative, descriptive of office and dignity (like ὁ βαπτιστὴς), seems certain; and so frequent is this use in the New Test., that some contend that it is never employed otherwise. But in Rom. v. 6. 1 Cor. i. 12, 23. 2 Cor. iii. 3. Col. iii. 24. 1 Pet. i. 11, to render 'the anointed,' or even 'the Messiah,' would be harsh. Hence Bp. Middleton maintains that in all those passages Χριστὸς is merely a proper name; and he contends that even during our Saviour's life it had become such. Finally, he compares Matt. xxvii. 17, 20, with Matt. x. 2; also a kindred one at 1 Cor. iii. 23, ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ Θεοῦ. It should rather seem that the word was originally an appellative; but had passed over into a cognomen during our Lord's earthly career, *after* which it became a proper name. The phrase εἶναί τινος, 'to be devoted to any one,' occurs elsewhere in the Scriptural, and sometimes in the Classical writers. [*Comp.* Luke xvii. 1, 2.]

43. τὰς δύο χεῖρας] 'both of your hands. The Article has here the force of the possessive pronoun. [*Comp.* Matt. v. 29.]

44. ὅπου—σβέννυται.] The words are derived from Is. lxvi. 24, where the punishment to be inflicted, in this life, on those who are rebellious towards God, is vividly depicted, by the representation of their carcasses being subjected to the continual gnawing of worms, and the devouring of an unextinguishable fire; so as to be objects of detestation to all future generations. Here, however, they are applied to represent the *eternal misery* of *another* world, by images derived from Γέεννα in this; on which, as a frequent emblem of torment, see Note at Matt. v. 22. The true rendering seems to be, 'where the worm is never to die, nor the fire to be quenched.' So the Sept. well expresses, ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται. Similar figures are found in Ecclus. vii. 17. ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ. and Judith xvi. 17. Κύριος παντοκράτωρ ἐκδικήσει αὐτοὺς ἐν ἡμέρᾳ κρίσεως, δοῦναι πῦρ καὶ σκώληκας εἰς σάρκας αὐτῶν· καὶ κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος. Some difference of opinion, however, exists as to the *nature* of the punishments here designated by ὁ σκώληξ αὐτῶν καὶ τὸ πῦρ, (scil. αὐτῶν, i. e. of the wicked) namely, whether they are to be regarded as *actual* and *positive* inflictions, or as *figuratively representing* the gnawing of remorse and self-condemnation, and the torture of men's unavailing reproach, for having brought on themselves their own destruction. *Many* have been inclined to think that, though the *fire* be taken in a physical sense, the *worm* is *figurative*. On which interpretation it is truly observed by Fritz., that 'what holds good of one clause of the sentence, must of the other; for a confusion of the physical with the metaphorical in the same sentence is not to be tolerated.' And he would have *both* taken in the *literal* sense. But there seems no reason why both terms should not be regarded as *figurative*, yet designating, under these figures, real inflictions, as dreadful to the then frame as the gnawing of worms, or the burning of fire, to our present. See a recent Tract by Professor Stuart, entitled 'Exegetical Essays,' on some words of Scripture relative to future punishment, namely, αἰὼν and αἰώνιος, שְׁאוֹל, ᾅδης and γέεννα, and especially Sect. 3, which ably discusses the nature and manner of using figurative language in respect to the objects of a future world. And not only does the language under our consideration express torment, the acutest in kind, but *eternal in duration*. So, in the parallel passage of Matthew, we have the expressions εἰς τὴν γέενναν τοῦ πυρὸς and εἰς τὸ πῦρ τὸ αἰώνιον, the latter qualifying and completing the idea in the former. And therefore the notions of those who, from the time of Origen, have dared to *limit* this duration, are both groundless and presumptuous. With reason, therefore, does Prof. Stuart, after considering at large the bearing which the use of the terms αἰὼν and αἰώνιος in Scripture has on the subject of future punishment, come to the conclusion (awful, indeed, but not to be suppressed), that it does most indubitably follow, that '*if the Scriptures have not asserted the* ENDLESS punishment of the wicked, neither have they asserted the ENDLESS *happiness of the righteous, nor the* ENDLESS *glory and existence of the Godhead*. The one is equally certain with the other. Both are laid in the same balance. They must be tried by the same tests. And if we give up the one, we must, in order to be consistent, give up the other also. The necessary conclusion, then, must be, that the smoke of future torment will ascend up *for ever and ever!*' That this was the universal sentiment of the Fa-

45 νυται. Καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον MT. 18.
αὐτόν· καλόν ἐστί σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς
δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ
46 ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
47 σβέννυται. Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε 9
αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασι-
λείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν
48 γέενναν τοῦ πυρὸς, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ
49 πῦρ οὐ σβέννυται. Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα

thers (with the exception of Origen), is shown by Whitby, on Heb. vi. 2. That the doctrine is consonant to *reason*, as well as Scripture, appears from its having been held by Greeks, Romans, and Jews, and indeed the whole civilized world.

49. πᾶς γὰρ—ἁλισθήσεται.] There is perhaps no passage in the New Test. which has so defied all efforts to assign to it any certain interpretation as this. It is impossible here to detail, much less review, even a tenth of the interpretations which have been proposed. It must suffice to notice those expositions only which have any semblance of truth. And first it is of importance to inquire whether the words are to be considered with reference to what *went before*, or taken as a *separate dictum*. The latter is the view taken by some, especially Kuinoel; who maintains that this and the next verse are out of place, and belong to some other part of the Gospel. This, however, is a gratuitous supposition; which has, moreover, the disadvantage of depriving us of all *benefit of a context*, to shed some glimmer of light on the deep obscurity which involves the present passage. Yet those who admit that the passage has a connexion with, and reference to what precedes, are not agreed as to the precise *nature* of that connexion. Many refer it to the words immediately preceding; so that either a *reason* may be supposed given why the wicked in Hell will be tormented unto eternity, or that ver. 49. may be considered as a further explication or illustration of what was said in ver. 48; for γὰρ has often the sense of *nempe*. But the great objection to this mode of interpretation is, that it compels us to assign such a sense to πᾶς as cannot be justified on any principle of correct exegesis, namely, 'every *wicked man*,' or, 'every one *of those condemned to Hell*.' Quite as objectionable is the sense of πᾶσα θυσία, assigned by some of these Commentators, 'every one consecrated to God;' by which the *salt* is taken to mean the salt of *grace*. Many other interpretations are grounded upon this hypothesis, that the words have reference to those which immediately *precede*; every one of which, however, is liable to very strong objections.

Let us now examine the other class of interpretations, namely, those which proceed on the principle,—that the words have reference to what *follows*, at ver. 47. Thus πᾶς will then denote 'every one of you,' 'every Christian.' But what is the meaning of πυρὶ ἁλισθήσεται? Here, as in the former class, we have a multitude of precarious, and even absurd interpretations. Indeed, only two can be thought deserving of any serious attention. 1. That of those who take πυρὶ ἁλισθ. to mean, 'shall be purified by the *Holy Ghost*.' (See Matt. iii. 11. Acts iii. 3.) They render: 'For every Christian will be seasoned with the fire [of the Holy Ghost], as [in the old Law] the precept was; every sacrifice shall be seasoned with salt:' q. d. 'As (καὶ for ὡς, as often) every sacrifice, under the Old Law, was to be seasoned with salt, so, in the New, every Christian shall have a portion of the Holy Spirit.' But to assign such a sense to πυρὶ is harsh, and we can scarcely suppose that our Lord would speak so enigmatically. The difficulty, however, is chiefly centered in the interpretation of πυρὶ, which seems best taken by the ancients generally, and some moderns (as Beza, Rosenmuller, Kuinoel, and Fritz.), to mean '*the fiery trials of life*.' They are not, however, agreed on the sense of ἁλισθήσεται. Beza and others take the meaning to be, 'Every Christian is purified by the fiery trials of life, *as* every sacrifice is salted with salt.' But since ἁλισθ. will not admit of such a sense, I prefer the interpretation of ἁλ. proposed by Bos, Muzel, and Fritz.; especially as it is confirmed by the ancient *gloss* δοκιμασθήσεται, namely, 'shall be put to the proof.' The reference, moreover, of this verse is not to ver. 47 *only*, but likewise to ver. 43—7. For, as Fritz. truly observes, 'since Jesus has there thrice expressed the sentiment, that a loss even of the members of the body, nay, of those most useful, is to be encountered, rather than to yield to the seductions of vice; that so being tried and approved, we may attain the prize of our high calling;' nothing can be expected but that we should show that such sort of trials (like those of athletes) are either very useful, or absolutely necessary. By πᾶς must be understood *all persons*, i. e. all *Christians*, since to them ver. 43—48. alone belong. Πῦρ designates those fiery trials, in encountering which the self-denial and fortitude of the sufferer is compared to that of enduring the loss of a limb. Πυρὶ ἁλ. may be interpreted, 'will be tried and prepared by such trials [for the enjoyment of eternal felicity].' A metaphor taken from victims which were prepared for sacrifice by the imposition of the *mola salsa*. In the words of the next clause καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται (founded on Levit. ii. 13. καὶ πᾶν δῶρον θυσίας, i. e. every sacrifice, ὑμῶν ἁλὶ ἁλισθήσεται), the καὶ is to be rendered *sicuti*, *as*, like the Heb. ו. The full sense, then, seems to be this: 'Every [believer] will be (or *is*) seasoned and prepared, by the fiery trials of this life, for eternal glory—even as every victim is seasoned with salt [for sacrifice];' intimating, that the seasoning or preparation is as necessary to the purpose (i. e. final acceptance) in the one case as in the other. Thus our Lord means to say that there is a δοκιμασία for every be-

MT. 19. θυσία ἁλὶ ἁλισθήσεται. Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας 50
ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἔχετε ἐν ἑαυτοῖς
ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.
1 X. ΚΑΚΕΙΘΕΝ ἀναστὰς, ἔρχεται εἰς τὰ ὅρια τῆς Ἰου- 1
δαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν
ὄχλοι πρὸς αὐτὸν, καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.
3 Καὶ προσελθόντες [οἱ] Φαρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ 2
ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. Ὁ δὲ 3
7 ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωϋσῆς; Οἱ 4
δὲ εἶπον· Μωϋσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ
8 ἀπολῦσαι. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς τὴν 5
σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἀπὸ 6
4 δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός.
5 Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα 7
αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς
τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα 8
6 μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ. Ὃ οὖν ὁ 9
Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. Καὶ ἐν τῇ οἰκίᾳ 10
πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.
9 Καὶ λέγει αὐτοῖς· Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ 11
γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν· καὶ ἐὰν γυνὴ ἀπολύσῃ 12
τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

liever, which is as necessary to put him to the proof, and give him a chance of acceptance, as the seasoning is to the sacrifice. The seasoning was necessary to the victim, in order to purify it, and render it acceptable; and so is the *moral* seasoning necessary to those who are commanded to 'offer their bodies a living sacrifice,' Rom. xii. 1.

By a *paronomasia* on the double sense of *salt*, the word is first used, at ver. 49, in its *proper* sense; then, at ver. 50, in its *figurative* one; where it denotes, as some say, the salt of *friendship;* but rather, we may suppose, with others, the salt of *wisdom.* See Coloss. iv. 6. Comp. Matt. v. 13. Luke xiv. 34. After recommending the study of *wisdom*, our Lord enjoins the cultivation of *peace* one with another. See Rom. xii. 18. Heb. xii. 14.

X. 2. οἱ Φαρισ.] Many MSS. have not the Article, which is cancelled by Griesbach, Vater, and Scholz; but without any good reason. It is found in the parallel passage, and can scarcely be dispensed with, being intended to denote 'the persons who were of the sect of the Pharisees in the surrounding country.' Certainly it is far easier to account for the *omission* than for the *addition* of the οἱ. And though some MSS. are without the οἱ in the parallel passage, yet they are very few in number, and almost all of them such as omit it here.

6. ἀπὸ δὲ ἀρχῆς κτίσεως.] In this rare phrase κτίσις signifies 'the creation,' the world, or universe, as xiii. 19. 2 Pet. iii. 4. Sap. v. 17. xvi. 24. The argument in this and the verse following is, that 'God, at the beginning of the world, created man and woman, in order that they should live together in perfect union; and that hence married persons are to be regarded, not as two, but one; and therefore, by the Divine law, no divorce can be permitted.' [See Gen. i. 27. v. 2.]

10. ἐν τῇ οἰκίᾳ.] This seems to designate some private lodging, which they occupied on the road; and the expression is here used in contradistinction to the *public place*, where our Lord had been arguing with the Pharisees.

11, 12. In these two verses there is a marvellous diversity of readings; none of which, however, authorise any change in the text. There may be some want of neatness in the phraseology, nay, of precision in the use of one of the terms employed—namely, ἀπολύσῃ in ver. 12. But if the whole be taken as expressed *populariter*, there will be nothing to stumble at. It is true that, strictly speaking, a Jewish wife could not divorce her husband; for as to the examples of Salome and others, *their* actions were done in defiance of all law, and in imitation of Roman licentiousness. Ἀπολύσῃ, therefore, at ver. 12. may, with many of the best Commentators, be considered as used with some license, on account of the antithesis, for ἐξέλθῃ ἀπὸ τοῦ ἀνδρός; which, indeed, is found in some MSS. and Versions, and is *edited* by Fritz.; but is plainly a gloss. There is the same catachresis at 1 Cor. vii. 12, 13, (where the Apostle may be supposed to have had this saying of our Lord in mind) in the use of μὴ ἀφιέτω αὐτὴν, and μὴ ἀφιέτω αὐτόν. Perhaps, too, this term is used with reference to the customs

MT. LU.
13 Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψηται αὐτῶν· οἱ 19. 18.
14 δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. Ἰδὼν δὲ ὁ Ἰησοῦς 13 15
ἠγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδία ἔρχεσθαι 14 16
πρός με, [καὶ] μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν
15 ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν· ὃς ἐὰν μὴ δέξηται 17
τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
16 Καὶ ἐναγκαλισάμενος αὐτά, τιθεὶς τὰς χεῖρας ἐπ᾽ αὐτά, 15
‡ ηὐλόγει αὐτά.
17 Καὶ, ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς καὶ 16
γονυπετήσας αὐτὸν, ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθὲ, τί 18
18 ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ Ἰησοῦς εἶπεν
αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ 17 19
19 Θεός. Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσῃς· μὴ φονεύ- 18 20
σῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστε-
20 ρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. Ὁ 19
δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυ- 20 21
21 λαξάμην ἐκ νεότητός μου. Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ
ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ· Ἕν σοι ὑστερεῖ· ὕπαγε, 21 22
ὅσα ἔχεις πώλησον, καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυ-

of the Greeks and Romans, rather than the Jews, and seems to be meant to give a rule to the Apostles for *general* application, and which should put both sexes, in that respect, on the same footing.

The αὐτὴν is by some referred to the *repudiated wife*; by others, to the *newly married* one. Either may be admitted; but in the former case the sense of ἐπὶ will be, 'to the injury of;' in the latter, 'in respect of;' i. e. in his connection with. [*Comp.* Matt. v. 32. Luke xvi. 18. 1 Cor. vii. 10. seq.]

14. [*Comp.* Matt. xviii. 3. 1 Cor. xiv. 20. 1 Pet. ii. 2.]

— καὶ μὴ κωλ.] The καὶ is not found in many MSS., and is rejected by Mill, and cancelled by Griesbach, Matthæi, and Scholz. In the parallel passage of Matthew, indeed, it is found in perhaps all the MSS. But there the order of the words is different, and it could scarcely be dispensed with.

— τῶν τοιούτων, &c.] Render, 'for to them belongeth,' &c.

15. [*Comp.* supra ix. 36.]

16. ηὐλόγει αὐτά.] A great part of the MSS. have εὐλόγει, which is edited by Scholz. And, indeed, verbs in εὐ are generally without the augment.

17. ἐκπορευομένου—ὁδὸν] 'as he was departing (from thence) on his way.'

18. [*Comp.* Exod. xx. 13. xxi. 12. Deut. v. 17. Rom. xiii. 9.]

19. μὴ ἀποστερήσῃς.] Many Commentators are of opinion that ἀποστερεῖν is used in Scripture in a very extensive sense, so as to denote committing injustice of any kind, and to be nearly synonymous with ἀδικεῖν. But it has properly a more *special* signification, denoting to deprive any one of his property, whether by actual and open robbery, or by secret fraud, as denying a debt, cheating in the quality of goods sold, or over-reaching in a bargain. There is, as Heupel observes, a reference to the 7th commandment μὴ κλέψῃς, on which this is a sort of paraphrase, to show the extent of the injunction. Indeed, the Jews were accustomed, in ordinary discourse, and even in writing, to recite the precepts of the Decalogue not in the very words in which they are expressed, but in other equivalent terms.

21. ἠγάπησεν αὐτόν.] On the sense of ἠγάπ. there is much difference of opinion; which has been occasioned by the fact, that the young man did not *follow* our Lord's admonition. This has induced some here to take ἀγαπᾷν in the sense, which it sometimes bears, to be *content with*. But wherever so used, the word has reference to *things*, not *persons*, and is construed either with a Dative of object, or with a Participle, or an Infinitive. Of the other interpretations adopted, some are such as respect *good will* generally, 'he was kindly disposed towards him,' or (as that has been by many supposed not sufficient) such as *imply* good will by some outward gesture or action. H. Stephens and Lightfoot interpret 'he kissed him;' while Casaubon, Grotius, Wetstein, Heuman, Kuinoel, and Fritz., interpret 'he accosted him kindly;' both significations alike destitute of authority. The interpretation, 'he felt kindly disposed towards him,' (which is supported by the ancient Commentators,) is the most natural and probable.

— τοῖς πτωχοῖς.] The Article, not found in very many MSS. and the Edit. Princ., is cancelled by Bengel, Matthæi, Fritz., and Scholz. Chiefly, it should seem, because it is not found in the parallel passages of Matthew and Luke. But *granting* that 'such expressions admit of the Article, and also may dispense with it;' yet is not a

MT. LU.
19. 18. ρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι ἄρας τὸν σταυρόν.
22 23 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ 22
23 24 ἔχων κτήματα πολλά. Καὶ περιβλεψάμενος ὁ Ἰησοῦς, λέγει 23
τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες
εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. Οἱ δὲ μαθηταὶ 24
ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν
ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς
πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ
24 25 εἰσελθεῖν! Εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς 25
[τῆς] ῥαφίδος ‡ διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ
25 26 Θεοῦ εἰσελθεῖν! Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες 26
26 27 πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι; Ἐμβλέψας δὲ 27
αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ
παρὰ τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ. Καὶ 28
27 28 ἤρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα,
28 καὶ ἠκολουθήσαμέν σοι. ‡ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· 29
29 29 Ἀμὴν λέγω ὑμῖν· οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς,
ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ
30 ἀγρούς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκα- 30

writer to be allowed to choose which he will? And as the Article is used in precisely the same case at ch. xiv. 5, 7, why not *here*? where indeed we may far better account for its *omission* than for its insertion; namely, from a wish to make the phrase tally with Matthew and Luke. On this verse compare Matt. vi. 19. Luke xii. 33. xvi. 9.

22. στυγνάσας.] This may be referred either to the *countenance*, or to the *mind*. In the former case it will denote that *contraction of the countenance*, which is produced by hearing any thing which displeases one: in the latter, it will signify *perturbation*. Thus, however, the term would be nearly the same with λυπούμενος just after. The former interpretation, therefore, is preferable; especially as it is confirmed by a passage of Nicetas ap. Schleus. Lex. οἱ δὲ κατηφιῶντες καὶ στυγνάζοντες ἐβίωσκον.

24. [*Comp.* Job xxxi. 24. Ps. lxii. 10. 1 Tim. vi. 17.]

25. τῆς τρυμαλιᾶς τῆς ῥαφίδος.] The Articles are omitted in several MSS., most of them ancient. Bp. Middleton thinks them spurious; and Fritz. cancels them. Certainly, propriety requires that ῥαφὶς, as it denotes a needle in general, should not have the Article. And then propriety alike requires that if *that* be omitted, the *other* too shall be left out. Since, however, the latter propriety is of too refined a kind to be likely to have been known to the Evangelist; and as the idiom is found in our own language, it may be safer to *retain* the Article in question. Τρυμαλιὰ is from τρύω, *tero*, and is of the same form with ἁρμαλιά.

— διελθεῖν.] Very many MSS., and some Fathers, have εἰσελθεῖν, which is adopted by Wetstein and Matthæi. But it would require much *stronger* evidence to establish so glaring a violation of propriety; for which Schulz in vain alleges Matt. vii. 13, because (as Fritz. truly observes) at εἰσέλθετε διὰ τῆς στενῆς πύλης should be supplied εἰς τὴν ζωήν.

26. καὶ τίς δύναται σωθ.] As Matt. xix. 25, has τίς ἄρα, this has by many been regarded as a Hebraism. But καὶ thus prefixed to τίς is frequent in the Classical writers. So Herodot. iii. 140, θωϋμάσας λέγει· καὶ τίς ἐστιν Ἑλλήνων εὐεργέτης;

27. [*Comp.* Job xlii. 2. Jer. xxxii. 17. Luke i. 37.]

28. καὶ ἤρξατο.] The καὶ, not found in very many MSS., is cancelled by Griesbach, Vater, and Scholz. But wholly without reason. For it is obvious that some particle is necessary; and Fritz. edits ἤρξατο δέ. But for that reading there is no sufficient authority; and besides, there would thus appear no reason for the omission of the particle. Whereas the καὶ would be likely to be omitted, as being employed in a manner never found in the Classical writers. At ver. 29, the true reading, I suspect, is καὶ ἀπ. ὁ Ἰ., as found in many MSS. and early Editions, and adopted by Fritz. and Scholz. A reading, I would observe, of which those many MSS. that have neither one particle nor the other, are quite *in favour*. For the Critics, it seems, were content with expelling the καὶ, and introduced nothing in its stead.

— ἀφήκαμεν πάντα, καὶ ἠκολ. σοι.] As much as to say, τί ἄρα ἔσται ἡμῖν; which words are *expressed* in the passages of Matthew and Luke.

29. ἕνεκεν ἐμοῦ καὶ τ. εὐαγγ.] Very many MSS. have ἕνεκα also before τοῦ εὐαγγ., which is edited by Griesbach, Matthæi, and Scholz. I have not ventured to follow their example; not because I think (as does Fritz.) that the word is *better away*; but because it appears to me (especially considering the reading of the parallel

τονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, (οἰκίας καὶ ἀδελφοὺς MT. 19.
καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν)
31 καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. Πολλοὶ δὲ 30
ἔσονται πρῶτοι ἔσχατοι, καὶ [οἱ] ἔσχατοι πρῶτοι.

passage) that it was more likely to have been inserted than omitted. Besides, the very same expression occurs supra viii. 35, with only *one* ἕνεκα.

29, 30. There are marvellous *diversities* of *reading* in these verses (especially the latter), and no slight difficulties have been started as to the *interpretation* of the words as they now stand. Two scruples have been raised, one as to the *promise* itself; the other as to its *limitation*, μετὰ διωγμῶν. With respect to the former, Campbell objects that 'in ver. 30, the words οἰκίας—ἀγροὺς seem to signify that the compensation shall be *in kind*, in *this life*;' which, he says, could only mislead instead of enlightening. 'Besides, that some things are mentioned at ver. 29, of which a man can have but *one*, as father and mother. And yet at ver. 30, we have the *plural* —mothers. *Wife* is mentioned at ver. 29, but not *wives* at ver. 30. According to rule (he adds) if *one* was repeated, *all* should have been repeated. And the construction required the *plural* number in all.' In short, it is plain that he regarded the passage (with Pearce, Owen, and others) as an *interpolation*. But the consent of all the MSS. and early Versions utterly discountenances such a notion. And as to the objections of Campbell, though they have been adopted and strenuously urged by Fritz., they have, in reality, little or no force. We may safely maintain (with several Commentators, ancient and modern) that the promise even as regarded *this* world was, considering that ἑκατονταπλασίονα must be taken for πολλαπλασίονα (which indeed is *read* in the parallel passage of Luke, and in some MSS. of that of Matthew), fulfilled literally in the Apostolic age. For the disciples, as they travelled about, or were driven by persecutions, experienced everywhere the most unbounded hospitality from their brethren; insomuch that the advantages they had lost might be said to be amply made up to them. There is even less force in the other objections. The *strict regularity*, which Campbell and Fritz. desiderate, is by no means a characteristic of the Scriptural writers (indeed of few ancient ones), and least of all of St. Mark. The irregularities they complain of are indeed, all of them, *removed* in one or other of the MSS., and those alterations are all *received into the text* by Fritz., though in defiance of every principle of true Criticism. As to the *plural* number being required throughout ver. 30, it surely makes no great difference whether the plural or the singular be adopted. We might, indeed, say that the *singular* in things of which men have but one should have been used. Hence I have sometimes thought that μητέρα should be read, from several MSS. The plural, however, may be tolerated, as referring to Christians at large. For though the declaration is commenced with οὐδεὶς, yet that is evidently *intended* of *many*. And notwithstanding grammatical propriety confined the Evangelist to the use of the *singular* as to the things just adverted to in the *first* verse, yet in the second and more minute enumeration, he abandons it. Then again, though three particulars are omitted in ver. 30, which have place in ver. 29 (i. e. πατέρας μητέρας, and γυναῖκας), yet μητέρας might, in some measure, *include* the other; or, as there is very good authority for it in MSS. and Versions, and strong support in a well-known critical principle, we might be justified in introducing καὶ πατέρας into the text after καὶ μητέρας. As to the omission of γυναῖκας, it is not difficult to account for that; for not only delicacy forbade the introduction of this particular, but, in reality, it was a kind of loss which, in the nature of things, did not admit of being made up.

As to the *spiritual recompense* in this life, mentioned by Campbell, and anxiously sought for by many pious Expositors, 'the joy and peace in believing,' which would more than counterbalance their losses, *that*, it should seem, was not here adverted to by our Lord. And though it may seem but *little* that temporal remuneration should be mentioned to *Apostles*, yet that might be especially meant for the disciples at large. Thus Chrysostom, in his Homily on Matt. xix. 27, and seqq. p. 405, 40, acutely and truly observes: Ἵνα γὰρ μή τινες, ἀκούσαντες τὸ, ὑμεῖς [ὡς] ἐξαίρετον τῶν μαθητῶν εἶναι τοῦτο νομίσωσι, (λέγω δὴ τὸ τῶν μεγίστων καὶ πρωτείων ἐν τοῖς μέλλουσιν ἀπολαύειν) ἐξέτεινε τὸν λόγον, καὶ ἥπλωσε τὴν ὑπόσχεσιν ἐπὶ τὴν γῆν ἅπασαν· καὶ ἀπὸ τῶν παρόντων καὶ τὰ μέλλοντα πιστοῦται. In the words ἐξέτεινε——τὴν γῆν ἅπασαν there is a reference to ver. 31, πολλοὶ—πρῶτοι, which Chrysostom has rightly said are *here* applied by Christ, with reference to *worldly condition*, as at ix. 35; the sense being, that 'many of those who are accounted first in this world, will be found last in the world to come.' The οἱ before ἔσχατοι is absent from many MSS., and is cancelled by Griesbach, Matthæi, and Fritz., perhaps rightly. See Bp. Middleton on Matt. xix. 30.

But to consider the *other* difficulty, viz. that found in the qualifying words, μετὰ διωγμῶν; these, taken in conjunction with a promise of things merely temporal, have been thought by many so unsatisfactory, that they have sought either to alter the reading διωγμῶν into διωγμὸν, or to take μετὰ in the sense *after*. But there is no authority for either change. The ancient Commentators, and several modern ones (as Beza, Zeger, Heupel, Wolf, Winer, and Fritz.), rightly explain the sense to be 'under persecutions,' i. e. 'even amidst persecutions.' So too they were taken by Bp. Sanderson, Serm. p. 665, who observes that all temporal promises are to be understood *cum exceptione crucis*, i. e. not absolutely, according to the tenour of the words in the utmost extent, but just so far as God, in his infinite wisdom, shall see it expedient to deal with his servants either in mercy or justice. So that there is still a reservation of a power in Him to exercise them with *the cross*, as he shall think good. Upon the whole, this remarkable passage may be regarded as one of those sayings of our Lord which were at once *declarations* and *prophecies*.

MT. LU.
20. 18. ἮΣΑΝ δὲ ἐν τῇ ὁδῷ, ἀναβαίνοντες εἰς Ἱεροσόλυμα· 32
17 καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο, καὶ
31 ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς
δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν·
18 Ὅτι, ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ 33
32 ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ [τοῖς] γραμμα-
19 τεῦσι· καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν
33 αὐτὸν τοῖς ἔθνεσι· καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν 34
αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ
τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
20 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ 35
υἱοὶ Ζεβεδαίου λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν
21 αἰτήσωμεν, ποιήσῃς ἡμῖν. Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε 36
ποιῆσαί με ὑμῖν; Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν ἵνα, εἷς ἐκ 37
δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου, καθίσωμεν ἐν τῇ δόξῃ
22 σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἴδατε τί αἰτεῖσθε· 38
δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα,
ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Οἱ δὲ εἶπον αὐτῷ· Δυ- 39
23 νάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον, ὃ
ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐ- 40
ωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ᾽ οἷς ἡτοίμασται.
24 Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώ- 41
25 βου καὶ Ἰωάννου. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, 42
λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν

And the fulfilment of it in the latter view is strikingly manifest, both from Scripture and from the Ecclesiastical History of the first Century. [*Comp.* 2 Chron. xxv. 9.]

31. [*Comp.* Matt. xx. 16. Luke xii. 30.]

32. ἐθαμβοῦντο, &c.] On the *origin* and *nature* of these feelings of the disciples, the Commentators are divided in opinion. Some, as Heum., Rosenmuller, and Kuinoel, attribute them to the prediction which Christ now delivers of his death and passion. So Euthym., Beza, and others, suppose that the cause of their *fear* was our Lord's going to Jerusalem, notwithstanding the Sanhedrim were seeking to apprehend him; and their dread of the evils which he had said at ver. 31, and ix. 31, impended over him. But as the disciples did not quite understand their Lord on that occasion, and were probably not then aware of the designs of the Sanhedrim, this view cannot be admitted. Fritz. thinks the feeling was a sort of involuntary presentiment of evil. This is, I conceive, the *truth*; but not the *whole* truth; because it accounts for ἀκολουθοῦντες ἐφοβοῦντο, but not for ἐθαμβοῦντο. *That* must be referred to a certain *undefinable awe*, with which the Apostles, since the Transfiguration, had begun more and more to contemplate their Lord; and which, besides his many miracles, the increasing air of majesty and authority, which he more and more assumed as his hour drew so near, was well calculated to inspire.

— τὰ μέλλοντα αὐτῷ συμβαίνειν] to 'happen, fall out.' How the word comes to mean this, see Robinson, in voc. [*Comp.* supra viii. 31. ix. 31. Luke ix. 22.]

33. καὶ παραδ. αὐτὸν τοῖς ἔθνεσι· καί, &c.] So I would point; such being required by propriety, and by the parallel passage in Matthew: καὶ παραδ. αὐτὸν τοῖς ἔθνεσι, εἰς τὸ ἐμπαῖξαι, &c.

38. [*Comp.* Luke xii. 50.]

40. ἐξ εὐωνύμων μου.] Μου is omitted in many MSS. and Versions, and is cancelled by Matthæi, Griesbach, Vater, and Scholz; but is retained by Tittman and Fritz.: rightly, I think; for not only external but *internal* evidence is quite in favour of the word, which, it is more probable, was *cancelled* by the fastidious Alexandrian critics, to remove tautology, than *added* by the *librarii* of later times. It may, indeed, be thought to have been introduced from Matthew. But let us remember *why* the σοῦ was thrown out at Matt. xx. 22, and *by whom restored*; by those very Editors who here cancel the μου, merely on *surmise*.

42. οἱ δοκοῦντες ἄρχειν.] Most Commentators regard the participle as *redundant*; adducing a cloud of examples, most of them not to the

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κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιά- 20. 18.
43 ζουσιν αὐτῶν. Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν. ἀλλ' ὃς ἐὰν 26
44 θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν· καὶ 27
ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος.
45 Καὶ γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι 28
ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
πολλῶν.

46 Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ 29 35
Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς
Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσ- 30
47 αιτῶν. Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο 36
48 κράζειν καὶ λέγειν· Ὁ υἱὸς Δαυῒδ Ἰησοῦ, ἐλέησόν με! Καὶ 37 38
ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον 31 39
49 ἔκραζεν· Υἱὲ Δαυῒδ, ἐλέησόν με! Καὶ στὰς ὁ Ἰησοῦς εἶπεν
αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ· 32 40
50 Θάρσει, ἔγειραι· φωνεῖ σε. Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον
51 αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. Καὶ ἀποκριθεὶς 41
λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιήσω σοι; ὁ δὲ τυφλὸς 33
52 εἶπεν αὐτῷ· Ῥαββουνὶ, ἵνα ἀναβλέψω. Ὁ δὲ Ἰησοῦς εἶπεν 34 42
αὐτῷ· Ὕπαγε· ἡ πίστις σου σέσωκέ σε. καὶ εὐθέως ἀνέ- 43
βλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ. 21. 19.
1 XI. ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθ- 1 29

purpose. I have myself always objected to the unnecessary introduction of pleonasm, whether in the Scriptural or the Classical writers. That there is here no pleonasm, will appear from the numerous examples that I have adduced from the Classical writers in Recens. Syn.; which confirm the rendering of Grotius, 'qui imperare censentur;' or that of Fritz., 'qui sibi imperare videntur.' [*Comp.* Luke xxii. 25.]

— *οἱ μεγάλοι αὐτῶν*] liter. 'the great ones of them.' *Κατεξουσιάζουσιν*; Render, with Casaubon, 'imperium in eorum nomine exercent.'

44. [*Comp.* supra ix. 35. 1 Pet. v. 3.]

45. [*Comp.* John xiii. 14. Phil. ii. 7. Eph. i. 7. Col. i. 14. 1 Tim. ii. 6.]

46. *Βαρτίμαιος*.] Some take this for a *patronymic*, or an *explication* of *υἱὸς Τιμαίου*. Others, with more reason, consider it as a *real name*, and *υἱὸς Τιμ.* as the explanation. So *Βαρθολομαῖος* and *Βαριησοῦς*, and Thucyd. i. 29, *Ἰσαρχίδας ὁ Ἰσάρχου*. In such cases the patronymic has been converted into a regular appellative; just as in the case of those Greek names which have the *form* only, without the signification of patronymics; on which see my Note on Thucyd. i. 1. The construction is *Βαρτ. ὁ τυφλὸς, υἱὸς Τιμ.*

— *προσαιτῶν*.] The *πρὸς* is not (as some imagine) without force; but it cannot signify, as others suppose, *besides*, but rather denotes *to* or *for*. Render, 'asking for himself.' So in *πρόσοδος* and *προσκαλεῖσθαι*. The accus. is left understood, and has been variously supplied.

48. *πολλοί*.] Not 'the multitude,' for that sense would require *οἱ πολλοί*; but *many*, namely, of those who accompanied Jesus.

49. *φωνηθῆναι*] 'to be called or summoned.'

50. *ἀποβαλὼν τὸ ἱμάτιον*.] Namely, through joy, and in order to reach Jesus the sooner. A *graphic trait*, evidently proceeding from an eye-witness, like that in John vi. 10. 'Now there was much grass in the place.'

51. *Ῥαββουνί*] 'great master.' The reading *ουνι* for *ονι* is found in most of the best MSS., and is edited by Matthæi, Griesbach, Vater, Tittman, Fritz., and Scholz; with reason. The *ι* is paragogic, and the whole termination is, the Talmudists tell us, augmentative. See John xx. 16. and Lampe in loco.

52. *ὕπαγε*, &c.] In the passage of Luke we have *ἀνάβλεψον*; whence it appears that the former is equivalent to the latter. Indeed *ὕπαγε* here may be compared with *ὕπαγε εἰς εἰρήνην* in a similar passage at Mark v. 34, where see Note.

XI. 1. *καὶ ὅτε ἐγγίζουσιν—Ἐλαιῶν*.] There is here much diversity of reading, owing to the ancient Critics stumbling at the close brevity and roughness of the phraseology, and, as usual, taking the liberty to expand and polish. The *sense*, indeed, is what several MSS. represent; namely, 'and when they had approached to Jerusalem, and were come to the [vicinity of] Bethphage and Bethany, [even] to the Mount of Olives,' &c. But we are not warranted in *receiving* those readings (as Fritz. has done), since internal is quite in favour of the Vulg.

MT. LU.
21. 19. φαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει
2 30 δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς 2
τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι
εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον, ἐφ᾽ ὃν οὐδεὶς ἀνθρώ-
3 31 πων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. Καὶ ἐάν τις ὑμῖν 3
εἴπῃ· Τί ποιεῖτε τοῦτο; εἴπατε, ὅτι ὁ κύριος αὐτοῦ χρείαν
6 32 ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε. Ἀπῆλθον δὲ, καὶ 4
εὗρον [τὸν] πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ
33 ἀμφόδου. καὶ λύουσιν αὐτόν. Καί τινες τῶν ἐκεῖ ἑστηκότων 5
34 ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον; Οἱ δὲ εἶπον 6
αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. Καὶ 7
7 35 ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ
8 36 τὰ ἱμάτια αὐτῶν· καὶ ἐκάθισεν ἐπ᾽ αὐτῷ. Πολλοὶ δὲ τὰ 8
ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας
ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν ὁδόν. Καὶ 9
9 37 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες·
38 Ὡσαννά! εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου!
εὐλογημένη ἡ ἐρχομένη βασιλεία [ἐν ὀνόματι Κυρίου,] τοῦ 10
πατρὸς ἡμῶν Δαυΐδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις! Καὶ εἰσ- 11
ῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περι-
17 βλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς
Βηθανίαν μετὰ τῶν δώδεκα.
18 Καὶ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, 12
19 ἐπείνασε. καὶ ἰδὼν συκῆν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν 13
εἰ ἄρα εὑρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ᾽ αὐτὴν, οὐδὲν
εὗρεν εἰ μὴ φύλλα. οὐ γὰρ ἦν καιρὸς σύκων. Καὶ ἀπο- 14

2. κεκάθικε] 'has sat.' Doddridge well remarks here on our Lord's prescience, even as to the most minute and fortuitous particulars, viz. 1. Ye shall find a colt; 2. on which no man ever sat; 3. bound with his mother; 4. where two ways meet; 5. as ye enter into the village; 6. the owners of which will at first seem unwilling that you should unbind him; 7. but when they hear that I have need of him, they will let him go. [*Comp.* Matth. xxvi. 31—35. Mark xiv. 15. 16. Luke xxii. 11—13.]

3. ἀποστελεῖ.] Very many MSS., several Versions, and the Edit. Princ. have ἀποστέλλει, which is adopted by Wetstein, Matthæi, Griesbach, Vater, Tittman, and Scholz. But Fritz., with good reason, retains the common reading.

4. ἀμφόδου.] The word properly denotes *bivium*, but in the Sept. and New Test. a *street.*

7. [*Comp.* John xii. 14. 2 Kings ix. 13. Levit. xxiii. 40.]

8. στοιβάδας.] The word, (in the Classical authors written στιβὰς) denotes properly *something strewed on the ground*, whether straw, hay, stubble, rushes, reeds, leaves, or the twigs of trees; of all which examples may be seen in Wetstein. Here, however, from a comparison with Matth. xxi. 8, it appears to denote *frondes*, the leafy twigs of trees, such as were used for forming low couches. I would compare a similar use of θαλλίαν, for θάλλον, in Athenæus xi. κατακλίνας [αὐτὸν] ἐν τῇ πόᾳ, θαλλίαν τε κατακλάσας ἀντὶ τραπέζης, &c.

9. [*Comp.* Ps. cxviii. 26. cxlviii. 1. Matt. xxiii. 39. John xii. 13.]

10. The words ἐν ὀν. Κυρ. are omitted in some MSS., and cancelled by Griesbach, Vater, Fritz., and Scholz, but without any sufficient reason.

11. [*Comp.* John ii. 14.]

13. οὐ γὰρ ἦν καιρὸς σύκων.] There are few passages that have occasioned greater perplexity than the present. The difficulty of reconciling the words with our Lord's expectation of finding figs on the tree, or with his subsequent cursing of it, is obvious. Some have given up the solution in despair; others have suspected the passage to be corrupt, and propounded various conjectures; all of them inadmissible, since the MSS. discountenance any *alteration*, still more any *cancelling* of words. The present reading must be retained, and the difficulty be removed by *interpretation.* Almost all the methods, however, which have been propounded are either founded on unauthorized senses of καιρὸς, or are inapposite. One

MT. LU.

κριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα 21. 19.
15 * μηδεὶς καρπὸν φάγοι! καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. Καὶ
ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ 12 45
ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας
ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς
16 καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψε· καὶ
17 οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. Καὶ ἐδί-
δασκε, λέγων αὐτοῖς· Οὐ γέγραπται, ὅτι ὁ οἶκός μου 13 46
οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν;
18 ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν. Καὶ ἤκουσαν
οἱ Γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπο- 47
λέσουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο 48
ἐπὶ τῇ διδαχῇ αὐτοῦ.
19 Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.
20 Καὶ πρωῒ παραπορευόμενοι, εἶδον τὴν συκῆν ἐξηραμμένην
21 ἐκ ῥιζῶν. Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· Ῥαββὶ, 20
22 ἴδε, ἡ συκῆ, ἣν κατηράσω, ἐξήρανται. Καὶ ἀποκριθεὶς ὁ 21
23 Ἰησοῦς λέγει αὐτοῖς· Ἔχετε πίστιν Θεοῦ. ἀμὴν γὰρ λέγω

thing seems clear,—that we must take *καιρὸς σύκων* as corresponding to the *καιρὸς τῶν καρπῶν* at Matt. xxi. 34, and the *καιρὸς τοῦ θερισμοῦ* at Matt. xiii. 30, as also the *ὁ τῶν σύκων καιρὸς* at Athenæus, p. 65. And this sense is very rational; for what can *the time* of any fruit be, but the time of its maturity and *gathering*? But the declaration contained in *οὐ γὰρ ἦν καιρὸς σύκων* cannot (as the order of the words would induce us to suppose) be meant to offer the *reason why* there was nothing but leaves on the tree; for the fig is of that class of trees wherein the fruit is developed *before* the *leaves* appear. Now some would place the words *καὶ ἐλθὼν—φύλλα* in a parenthesis; for which, however, there seems no place. Others, with more reason, suppose a *transposition*, by a confusion of the natural order (as at xvi. 3, 4.), whereby the words *οὐ γὰρ*, &c. though coming immediately after *καὶ ἐλθὼν*, &c. are to be referred to the more remote *ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ*, thus: 'seeing a fig-tree afar off having leaves, he came, to try if he could find any fruit thereon; for fig-gathering was not yet come: and therefore, if the tree had produced any figs, some, however unripe, might be expected to be growing on it. But when he came to it, he found nothing but leaves;' and thus his disappointment could only have proceeded from the barrenness of the tree. Unripe figs, it has been observed, may be eaten for allaying hunger. And though this might seem early for figs,—yet, in Judæa, the fig-tree bears twice in the year; the first crop being ready at the beginning of the summer. Not to say that a few forward and vigorous trees will ripen their fruit several weeks before the generality.

14. *καὶ ἀποκριθεὶς*, &c.] 'addressing it.'

— *μηδεὶς*] for Vulg. *οὐδεὶς*, is found in very many MSS., some Fathers, and several of the early Editions, and is received by Wetstein, Griesbach, Matthæi, Fritz., Tittman, and Scholz. Strict grammatical propriety requires it, but that Mark so wrote is by no means certain.

15. *ἤρξατο ἐκβάλλειν.*] Not merely for *ἐξέβαλε*; but the sense is, 'he proceeded to cast out.' [*Comp.* John ii. 14.]

16. *σκεῦος.*] This is usually understood to mean any *vessel*,—namely, devoted to profane uses, and by which any gain was made. But the word *σκεῦος*, which in the Sept. corresponds to the Heb. כְּלִי, has, like that word, a considerable latitude of signification, and denotes, as does the Latin *vas* or *instrumentum*, a *utensil*, or *piece of furniture*, or *article of dress*; and, in a general sense, an *article*, whether for use or traffic.

In this prohibition our Lord upheld the Jewish Canons (founded on Levit. xix. 30.), which, as we find from the Rabbinical writers, define the reverence of the Temple (i. e. the outer Court) to mean, that none should go into it with his staff, shoes, or purse, or with dust upon his feet; and that none should make it a thoroughfare. It may be said, indeed, that the very passing through it *without* a burden would make it a thoroughfare. But the doing it *with* a burden was much worse; because the carrying a burden had something slavish in it. So Josephus, Bell. ii. 8, 9. tells us that the Essenes so rigidly observed the Sabbath, as *οὐδὲ σκεῦός τι μετακινῆσαι.* The irregularities which our Lord rebukes had, it is supposed, originated in, or been increased by the proximity of the Castle of Antonia; to which there would be a constant resort of various persons (see Joseph. B. J. i. 3. 5.), and we may imagine that the Priests, having an interest therein, connived at them.

17. [*Comp.* 1 Kings viii. 29. Is. lvi. Jer. vii. 7. 11. John ii. 16.]

18. *πῶς αὐτὸν ἀπολέσουσι.*] Classical propriety would require the Subj. or Opt. See Note supra vi. 56. [*Comp.* John vii. 19. supra i. 22.]

22. *ἔχετε πίστιν Θεοῦ.*] Some take this to

MT. LU.
21. 20. ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἄρθητι καὶ βλήθητι
εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ,
ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν
22 εἴπῃ. Διὰ τοῦτο λέγω ὑμῖν· Πάντα ὅσα ἂν προσευχό- 24
μενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε· καὶ ἔσται ὑμῖν.
Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά 25
τινος· ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν
τὰ παραπτώματα ὑμῶν. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ 26
Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα
ὑμῶν.
23 1 ΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ 27
περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ
2 οἱ Γραμματεῖς καὶ οἱ πρεσβύτεροι, καὶ λέγουσιν αὐτῷ· 28
Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν
24 3 ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς 29
εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ ἀπο-
κρίθητέ μοι· καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
25 4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; 30
5 ἀποκρίθητέ μοι. Καὶ ἐλογίζοντο πρὸς ἑαυτούς, λέγοντες· 31
Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ· Διατί οὖν οὐκ ἐπιστεύ-
26 6 σατε αὐτῷ; ἀλλ' ἐὰν εἴπωμεν· Ἐξ ἀνθρώπων,—ἐφοβοῦντο 32
τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως προ-
27 7 φήτης ἦν. Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ· Οὐκ οἴδαμεν. 33
8 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
9 XII. ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· 1
33 Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμόν,
καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο
34 10 αὐτὸν γεωργοῖς καὶ ἀπεδήμησε. Καὶ ἀπέστειλε πρὸς τοὺς 2
γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ

mean, 'have a strong faith;' by a common Hebraism, whereby the Genitive of Θεὸς subjoined to substantives denotes greatness or excellence. But there is no reason to abandon the common interpretation, by which Θεοῦ is a Genitive of *object* or *end*, as in Rom. iii. 22. Gal. ii. 20. iii. 22, where it is also found with πίστις. Of course it is *implied*, that the faith which is reposed in God shall be firm and undoubting, as the words following suggest and illustrate.

23. [*Comp.* Matt. xvii. 20. Luke xvii. 6.]

24. ἔσται ὑμῖν.] This, like ἔσται αὐτῷ just before, is a Dative of *possession*, 'shall be yours.' [*Comp.* Matt. vii. 7. Luke xi. 9. John xiv. 13. James i. 5, 6. 1 John iii. 22. v. 14.]

25. Στήκω is a late form, found only in the Present, and derived from ἕστηκα, the Perf. of ἵστημι. [*Comp.* Matt. vi. 14. Eph. iv. 32. Col. iii. 13. Eccl. xxviii. 2.]

28. [*Comp.* Exod. ii. 14. Acts iv. 7. vii. 27.]

32. ἐξ ἀνθρώπων,—ἐφοβοῦντο τὸν λαόν.] Critics, ancient and modern, alike stumble at this construction, and endeavour to remove the irregularity by various methods, all of them fruitless, and indeed unnecessary; since we have here merely an *anacoluthon* (frequent in the best writers), by which the Evangelist passes from the *very words* of the persons spoken of to a *narration of what was said*; a sort of idiom similar to that by which there is a transition from the oratio *directa* to the *obliqua*. Thus ἐφοβοῦντο τὸν λαὸν is for φοβούμεθα τὸν λαὸν, which is found in Matt. xxi. 26. [*Comp.* supra vi. 20. and Matt. xiv. 5.]

XII. 1. ἐν παραβολαῖς.] Beza rightly regards this as denoting the *genus* orationis, and as equivalent to παραβλήδην; for our Lord probably spoke *several*, though the Evangelist has recorded only *one*.

— ἀμπελῶνα ἐφύτ.] [*Comp.* Ps. lxxx. 8. Is. v. 1. Jer. ii. 21. xii. 10.]

MT. LU.
3 ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. Οἱ δὲ λαβόντες αὐτὸν 21. 20.
4 ἔδειραν, καὶ ἀπέστειλαν κενόν. Καὶ πάλιν ἀπέστειλε πρὸς 35 36 11
αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφαλαί-
5 ωσαν, καὶ ἀπέστειλαν ἠτιμωμένον. Καὶ πάλιν ἄλλον ἀπέ- 12
στειλε· κἀκεῖνον ἀπέκτειναν. καὶ πολλοὺς ἄλλους, τοὺς μὲν
6 δέροντες, τοὺς δὲ ἀποκτείνοντες. Ἔτι οὖν ἕνα υἱὸν ἔχων 37 13
ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον,
7 λέγων· Ὅτι ἐντραπήσονται τὸν υἱόν μου. Ἐκεῖνοι δὲ οἱ 38 14
γεωργοὶ εἶπον πρὸς ἑαυτούς· Ὅτι οὗτός ἐστιν ὁ κληρονόμος·
δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
8 Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ 39 15
9 ἀμπελῶνος. Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; 40
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπε- 41 16
10 λῶνα ἄλλοις. Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον 42 17
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη
11 εἰς κεφαλὴν γωνίας. παρὰ Κυρίου ἐγένετο αὕτη·
12 καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Καὶ ἐζή-
τουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον·—ἔγνωσαν 46 19
γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε·—καὶ ἀφέντες
αὐτὸν ἀπῆλθον. 22.
13 Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων 16 20

3. κενόν] meaning, 'without that which he went for;' (as Luke xx. 10. Comp. Judith i. 11.) importing, *with disgrace*. The expression is more developed in Hom. Od. κ. 42. οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.

4. ἐκεφαλ.] On the sense of the word the opinions of Commentators are very various. But almost all the interpretations proposed are objectionable; either as straining the sense by arbitrary ellipses, or as assigning significations which either are not inherent in the word, or are frigid and unsuitable. The true sense seems to be that expressed in the Syr., Vulg., and other Versions, and some modern Translations, and adopted by Beza, Pisc., Casaub., Heup., Rosen., Schleus., Kuin., and Fritz., 'wounded him in the head,' i. e. by pelting him with stones. This is moreover confirmed by the τραυματίσαντες of Luke. And although this signification of the verb is not found elsewhere, yet it is strongly supported by analogy, as in the verbs γναθοῦν, γυιοῦν, γαστρίζειν, μηρίζειν. Ἠτιμωμένον, 'ignominiously treated.' This form (ἀτιμάω for ἀτιμάζω) is of very rare occurrence. But the Evangelist has many such peculiarities, derived, probably, from the language of common life.

7. [*Comp.* Ps. ii. 7. Matt. xxvi. 3. John xi. 53. Gen. xxxvii. 18.]

8. ἀπέκτειναν καὶ ἐξέβαλον ἔ. τ. ἀ.] This differs from what we read in Matthew and Luke, who have: ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. There are here, however, several varr. lectt., which have induced Fritz. to decide (somewhat uncritically) that the Evangelist wrote καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. The common, however, is alone to be considered the true reading, and was doubtless altered by those who stumbled, not perhaps at the minute discrepancy, but at what they did not well understand in the words themselves, 'killed him, and put him out,' &c.; the latter circumstance not seeming properly placed *after* the former. It seems, however, to have been so introduced, in order to point at the *reason* why they killed him, namely, to *get rid of him* out of the vineyard; because they would not yield him subjection: as it is said, 'We will not have this man to reign over us.' (Luke xix. 14.)

9. τί οὖν ποιήσει, &c.] scil. αὐτοῖς.

10. οὗτος] for τοῦτο. See Robinson's Lex. on οὗτος.

— [*Comp.* Ps. cxviii. 22. Isaiah xxviii. 16. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7.]

12. Here, as the best Commentators have observed, the members of the verse, if disposed in the logical order, would have stood thus: καὶ ἐζήτουν αὐτὸν κρατῆσαι· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ (but) ἐφοβ. τὸν ὄχλον· καὶ (adeoque) ἀφέντες αὐτὸν ἀπῆλθον. And Fritz. has exercised no little ingenuity in *accounting* for the order as thus adopted by St. Mark. The real reason, however, seems to have been that he placed the words in the order in which he found them in St. *Luke*, and simply added καὶ ἀφέντες ('letting him alone,') αὐτὸν ἀπῆλθον. There will be less harshness in the present order, if the clause ἔγνωσαν—εἶπε be regarded as parenthetical.

MT. LU.
22. 20. καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. Οἱ δὲ 14
21 ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ,
καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον
ἀνθρώπων, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.
17 22 ἔξεστι κῆνσον Καίσαρι δοῦναι, ἢ οὔ; δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ 15
18 23 εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε;
19 24 φέρετέ μοι δηνάριον, ἵνα ἴδω. οἱ δὲ ἤνεγκαν. Καὶ λέγει 16
20 αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον
21 25 αὐτῷ· Καίσαρος. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· 17
Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.
22 26 καὶ ἐθαύμασαν ἐπ᾽ αὐτῷ.
23 27 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγου- 18
σιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·
24 28 Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς 19
ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ
25 29 σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ 20
πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα·
26 30 καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς 21
31 ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως. Καὶ ἔλαβον αὐτὴν 22
27 32 οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη πάντων ἀπέθανε
28 33 καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος 23
αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.
29 34 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλα- 24
νᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ;
30 35 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γα- 25
μίσκονται, ἀλλ᾽ εἰσὶν ὡς ἄγγελοι [οἱ] ἐν τοῖς οὐρανοῖς.
31 37 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ 26
βίβλῳ Μωϋσέως, ἐπὶ ‡ τῆς Βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς,
32 λέγων· Ἐγὼ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ,

13. ἀγρεύσωσι.] Ἀγρεύειν, like the Heb. צוד, properly signifies *to make spoil of, catch, take*, as said of beasts, birds, and fishes; but as that implies circumvention, so it metaphorically denotes *to lay snares for any one*, either by words or deeds, and may then be rendered *to ensnare*.

17. [*Comp.* Matt. xvii. 25. Rom. xiii. 7.]

18. [*Comp.* Acts xxiii. 8.]

19. [*Comp.* Deut. xxv. 5, 6.]

— ἔγραψεν ἡμῖν.] Γράφειν is, both in the Classical and Scriptural writers, used as applied to *legislation*, and thus denotes to *prescribe, enact*.

24. οὐ διὰ—Θεοῦ.] The interrogation here implies a strong affirmation.

26. ἐπὶ τῆς Βάτου.] This is usually taken as if there were a *transposition*, for ὡς εἶπεν αὐτῷ ὁ Θεὸς ἐπὶ τῆς βάτου. But Wolf, Michaelis, Rosenmuller, and Kuinoel, more properly adopt the view taken by Beza and Jablonski; who regard this as a *form of citing Scripture* usual, in that age, with the Jewish Doctors; namely, of referring to any particular part of the Old Test., by naming some remarkable circumstance therein narrated. Thus the sense will be, 'in the section which treats of the burning bush,' i. e. Exod. iii. 6. So in Rom. xi. 2. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; I would add that the ancient Critics cite various parts of *Homer* in a similar manner; ex. gr. ἐν Καταλόγῳ, or ἐν Τάφῳ Πατρόκλου, or ἐν Νεκυομαντείᾳ. Nay, Thucydides, i. 9. himself refers to Homer ἐν τοῦ σκήπτρου τῇ Παραδόσει.

With respect to the *Article*, it is not certain whether τῆς be the true reading, or τοῦ. But although τοῦ is found in very many of the best MSS., and is received by Matthæi, Griesbach, and Scholz; yet, as the masculine is employed only by the *earlier* Classical writers, I have, with Fritz., retained the common reading.

MT. LU.
27 καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ 22. 20.
[Θεὸς] ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε. 38
28 Καὶ προσελθὼν εἷς τῶν Γραμματέων, ἀκούσας αὐτῶν 34
συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν 35
29 αὐτόν· Ποία ἐστὶ πρώτη ‡ πασῶν ἐντολή; ὁ δὲ Ἰησοῦς 36
ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πασῶν τῶν ἐντολῶν· Ἄκουε, 37
30 Ἰσραήλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι· καὶ
ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρ-
δίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης
τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη 38
31 πρώτη ἐντολή. Καὶ δευτέρα ὁμοία, ‡ αὕτη· Ἀγαπήσεις 39
τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη 40
32 ἐντολὴ οὐκ ἔστι. Καὶ εἶπεν αὐτῷ ὁ γραμματεύς· Καλῶς,
διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι· [Θεὸς,] καὶ
33 οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. Καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης
τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς
ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾷν τὸν πλησίον
ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ
34 [τῶν] θυσιῶν. Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς
ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ
Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. 40

27. Θεὸς ζώντων.] Many MSS., some Versions, with Euthym. and Theophyl., omit Θεός; which is cancelled by Griesb., Fritz., and Scholz.

28. [*Comp.* Luke x. 25.]

— πασῶν.] Very many MSS. have here, and just after, πάντων; which is preferred by Mill and Bengel, and edited by Matthæi, Griesbach, Tittman, Fritz., and Scholz. But with the idiom, rare even in the Classics, by which, in certain formulas, πάντων, in the neuter, is put in the sense all *things* (as Thucyd. iv. 52.), it is unlikely that the Evangelist should have been acquainted; and I have seen no example where πάντων is thus brought into immediate concurrence with the Genitive feminine. That, indeed, is generally omitted. Perhaps, as the authority for the *former* πάντων is greatly superior to that for the *latter*, St. Mark may have written in this verse πρώτη πάντων ἐντολή; and in the next, πρώτη πασῶν τῶν ἐντολῶν, which the scribes would be likely to alter into πάντων, in order to adapt it to the former passage.

29. Κύριος—ἐστι.] See Deut. vi. 4. x. 12. Luke x. 27. Vitr. and Campb. take the words as forming two sentences. 'The Lord (i. e. Jehovah) is our God: the Lord is one.' But, though the ellips. of the verb substantive be admitted in the Hebrew, yet the idiom of that language will not permit the separation of the words אלהינו and יהוה; and the construction in *Greek* will as little allow it.

31. ὁμοία αὕτη.] See Levit. xix. 18. Luke x. 27. Rom. xiii. 9. Gal. v. 14. James ii. 8. There is here a variation in reading: some MSS. and Versions, with Euthymius and Victor, having ὁμοία αὐτῇ; others, ὁμοία αὐτῆς; others, again, ὁμοία ταύτῃ. The first seems preferable, was approved by Mill and Heupel, and is edited by Fritz. But as the evidence for it is very slight, and as all the varr. lectt. seem to be *so many ways of removing the difficulty* of the common reading, it ought not to have been received into the text; it was probably derived from St. Matthew. The sense is, 'The second is like [unto it; i. e. in importance]; namely, this.' Fritz., indeed, scruples at this *absolute* use of ὅμοιος; but it is found in the Classical writers; and though it may not occur elsewhere in the *Scriptural* ones, that might be by accident, especially as it does not often occur *any where*.

32. καλῶς—εἶπας.] Render: 'Of a truth, Master, thou hast spoken well.' Θεὸς before εἷς ἐστι is not found in a considerable portion of the best MSS., several Versions, and the Edit. Princ. It seems to be from the margin, and is rightly cancelled by Wetstein, Matthæi, Griesbach, Tittman, Vater, Fritz, and Scholz. Πλὴν αὐτοῦ is omitted in some MSS., but is defended by many Classical passages cited by the Commentators; to which I would add one more apposite than any of them: Aristoph. Plut. 106. οὐ γάρ ἐστιν ἄλλος πλὴν ἐγώ. See my Note on Thucyd. ii. 9. No. 5.

33. συνέσεως,] This is not, as Schleusner and Wahl imagine, for ψυχῆς, but for διανοίας.

34. ἰδὼν—ἀπεκρίθη.] Put by *attraction* for ἰδὼν ὅτι, &c., 'perceiving that he had answered wisely.' Νουνεχῶς is later Greek for νουνεχόντως.

— οὐ μακρὰν—Θεοῦ.] Meaning, that his answer showed him to be well disposed to embrace the Christian faith.

MT. LU.
22. 20. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· 35
42 41 Πῶς λέγουσιν οἱ Γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι Δαυΐδ;
43 42 αὐτὸς γὰρ Δαυῒδ * λέγει ἐν [τῷ] πνεύματι [τῷ] ἁγίῳ· 36
44 Εἶπεν ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν
43 μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
45 44 ποδῶν σου. Αὐτὸς οὖν Δαυῒδ λέγει αὐτὸν κύριον, καὶ 37
πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ
ἡδέως.
46 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· Βλέπετε ἀπὸ 38
23. τῶν Γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ
6 ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς 39
7 14 47 συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις. Οἱ κατ- 40
εσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσ-
21. ευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.
1 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, 41
ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον·
2 καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. καὶ ἐλθοῦσα μία χήρα 42
πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. Καὶ προσ- 43
3 καλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Ἀμὴν λέγω
ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε
4 τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. Πάντες γὰρ ἐκ τοῦ 44

35. πῶς.] This implies strong negation, by a use found also in the Classical writers.

36. τῷ πνεύματι τῷ ἁγίῳ.] See Ps. cx. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. The *Articles*, not found in many of the best MSS. and several early Editions, are cancelled by Griesbach, Matthæi, Tittman, Vater, Fritz., and Scholz; rightly, I think, because the omission is not only confirmed by the Var. lect. in Matt. xxii. 43, but by the context, which, says Bp. Middleton, requires the *influence* of the Holy Spirit.

I have, just before, with Fritz., edited λέγει, for εἶπεν; for though the direct evidence for it be but slight, yet the indirect is very strong; since (as Fritz. observes) it is found in the parallel passages of Mark and Luke, and is confirmed by the λέγει at ver. 37. I would add, that the λέγει of very numerous MSS. and Editions for εἶπεν, in the next clause (which, therefore, Matthæi, Griesbach, and Scholz receive into the text, though at variance with the Sept. and the parallel passages of Matthew and Luke) is, I doubt not, meant for *this;* a sort of mistake frequent in all authors. Indeed, propriety would seem to require that λέγειν should be used of a *man* (as David), and εἰπεῖν of *God*, the latter being a more significant and authoritative term. I have here left the references to St. Matthew from Vater; though it should seem that they have no place; and I am of Mr. Greswell's opinion that what is found in Matt. xxiii. 39, was said on another occasion, a little after the words recorded here by Mark, who follows Luke xx. 45—47. *Between* these, I agree with Mr. Greswell, took place what is related of the offering of the poor widow, Mark xii. 41, 44, and Luke xxi. 1, 4.

38. αὐτοῖς] scil. τοῖς μαθηταῖς αὐτοῦ, as it is said in the passage of Luke.

— στολαῖς.] The στολὴ was an Oriental garment, descending to the ancles, and worn by persons of distinction, as Kings (1 Chron. xv. 27), Priests (3 Esdr. i. 1. v. 81), and honourable persons (see Xen. Cyr. i. 4, 26. ii. 4, 1. Luke xv. 22): and were affected by the Pharisees, especially the Jurists.

40. οἱ κατεσθίοντες, &c.] This is by most Commentators esteemed a *solecism;* but similar constructions are found in the Classical writers. It is *better* regarded by some recent Commentators as an example of *anacoluthon.* Fritz., however, objects to that principle, as unsuitable to the simplicity of construction in the passage; and he would take the whole sentence as *exclamatory*, 'these devourers!' &c., these shall receive, &c. [*Comp.* 2 Tim. iii. 6. Tit. i. 11.]

41. It is remarkable that the narration here is much fuller than that at Luke xxi. 1, 4. [See 2 Kings xii. 9.] Χαλκὸν, *æs, pecuniam.*

42. λεπτά.] Supply κέρματα, *expressed* in Alciph. Ep. i. 9, or νομίσματα expr. in Pollux Onom. ix. 92. The λεπτὸν was a very minute coin, the half of a *quadrans*, or the eighth of an assarium.

43. πλεῖον.] i. e. more in proportion to her means. [*Comp.* 2 Cor. viii. 12.]

44. ἐκ τοῦ περισσεύοντος αὐτοῖς] for ἐκ τοῦ περισσεύματος, which is found in some MSS. here and at Luke, but is doubtless a correction. Τὸν βίον αὐτῆς, 'her means of subsistence;' a

MT. LU.
περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ, ἐκ τῆς ὑστερήσεως 24. 21.
αὐτῆς, πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.
1 XIII. ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει 1 5
αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε, ποταποὶ
2 λίθοι καὶ ποταπαὶ οἰκοδομαί! Καὶ ὁ Ἰησοῦς ἀποκριθεὶς 2
εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; Οὐ 6
3 μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. Καὶ, 3
καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ
ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ 7
4 Ἰωάννης καὶ Ἀνδρέας· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ
5 τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; Ὁ 8
δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς, ἤρξατο λέγειν· Βλέπετε μή 4
6 τις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνό- 5
ματί μου, λέγοντες· Ὅτι ἐγώ εἰμι· καὶ πολλοὺς πλανή-
7 σουσιν. Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, 9
8 μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὔπω τὸ τέλος. Ἐγερ- 7 10
θήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·
καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ 11
9 ταραχαί. ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτούς· 8
παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς 9 12
δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν
10 ἐμοῦ, εἰς μαρτύριον αὐτοῖς. Καὶ εἰς πάντα τὰ ἔθνη δεῖ 14 13
11 πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. Ὅταν δὲ ἀγάγωσιν
ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ 14
μελετᾶτε· ἀλλ', ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο 15
λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα
12 τὸ ἅγιον. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ 16
πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ
13 θανατώσουσιν αὐτούς. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων 9

signification of *βίος* common both in the Classical writers and the Sept.

XIII. 1. *ποταποὶ λίθοι.*] These were indeed stupendous; in proof of which the Commentators adduce Josephus, Ant. xv. 11, 3. Bell. v. 5, 6, whence it appears that the stones of the temple were some of them 45 cubits in length, 5 in depth, and 6 in breadth. It is strange, however, they did not see that the latter account, as far as it regards the *dimensions* of the stones, makes the former one seem almost incredible. For it represents them as only about 25 cubits in length, 8 in height, and about 12 in breadth. It is not so much the excessive *length* spoken of (for in Bell. i. 21, 6, Josephus speaks of the stones of Strato tower as some of them 50 feet long, 9 high, and 10 broad) as the *disproportion in breadth*, which affords room for suspicion. And as this account differs so materially from the *other* in Josephus, I cannot but suspect that for *μ′* we should read *κ′*, which will make the number *twenty-five*. Thus the two accounts will exactly tally. The exclamation of the Apostles here is illustrated by what Josephus says at Bell. v. 5, 6, namely, that the whole of the exterior of the Temple, both as regarded stones and workmanship, was calculated to excite astonishment (*ἔκπληξιν*). [*Comp.* 1 Kings ix. 7.]

5. *ἤρξατο λέγειν*] 'proceeded to say.'

9. *βλέπετε ἑαυτούς.*] Render, 'Cavete autem vobis, Look to, mind yourselves.' So 2 John ii. 8, *βλέπετε ἑαυτούς*, compared with Matt. x. 17, *προσέχετε ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ*, &c.

11. *μελετᾶτε.*] *Μελετᾶν*, in the Classical writers, is used of the *fore-thought*, *study*, and *elaboration* of prepared speeches, in opposition to *extemporary* oratory. Thus the declamations of the Rhetoricians were called *μέλεται*. [*Comp.* Matt. x. 19. Luke xii. 11. Exod. iv. 12. Acts iv. 8.]

12. [*Comp.* Ezek. xxxviii. 21. Mic. vii. 6.]

13. [*Comp.* Matt. x. 22. Dan. xii. 12. Rev. ii. 7, 10.]

MT. LU.
24. 21. διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθή-
13 σεται.
15 20 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν 14
ὑπὸ Δανιὴλ τοῦ προφήτου, ἑστὼς ὅπου οὐ δεῖ, (ὁ ἀνα-
21 γινώσκων νοείτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς
17 τὰ ὄρη· ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, 15
18 μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὁ εἰς τὸν 16
ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ.
19 23 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν 17
20 ἐκείναις ταῖς ἡμέραις! Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ 18
21 22 φυγὴ ὑμῶν χειμῶνος. Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι 19
θλῖψις, οἵα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν
22 ὁ Θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. Καὶ εἰ μὴ Κύριος 20
ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ
διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.
23 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστὸς, ἤ· ἰδοὺ, 21
24 ἐκεῖ· μὴ πιστεύσητε. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ 22
ψευδοπροφῆται· καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ
25 ἀποπλανᾷν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. Ὑμεῖς δὲ 23
29 25 βλέπετε· ἰδοὺ προείρηκα ὑμῖν πάντα. Ἀλλ' ἐν ἐκείναις 24
ταῖς ἡμέραις, μετὰ τὴν θλῖψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς· καὶ οἱ ἀστέρες τοῦ 25
26 οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς
30 27 οὐρανοῖς σαλευθήσονται. Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ 26
ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ
31 δόξης. Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπι- 27
συνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ'
32 29 ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. Ἀπὸ δὲ τῆς συκῆς μάθετε 28
30 τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται,
καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·
33 31 οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι 29
34 32 ἐγγύς ἐστιν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ 30
παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται.
35 33 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ 31
παρέλθωσι.

14. [*Comp.* Dan. ix. 27. xii. 11.]

21. [*Comp.* Luke xvii. 23.]

22. ἀποπλανᾷν.] A stronger term than πλανᾷν used in Matthew, and signifying literally, 'to make any one wander out of (ἀπο) the way.' It is found in the Sept. and 1 Tim. vi. 10. [*Comp.* Deut. xiii. 1. 2 Thess. ii. 11.]

24. [*Comp.* Is. xiii. 10. Ezek. xxxii. 7. Joel ii. 10, 31. Rev. vi. 12.]

25. οἱ ἀστέρες τοῦ οὐρανοῦ ἔσ. ἐκπ.] Render, 'the stars of heaven shall be waning;' i. e. shall gradually lose their light. This being an example of that idiom by which εἰμὶ forms, with a Participle of any verb a periphrasis for a finite tense of that verb; expressing, however, a continuance or duration of the action or state. All the difference here between the Evangelists is, that Mark is more graphically minute than Matthew and Luke.

26. [*Comp.* Dan. vii. 13. Rev. i. 7. 1 Thess. iv. 16. 2 Thess. i. 10.]

28. ἐκφυῇ.] See Note on Matt. xxiv. 32.

31. [*Comp.* Ps. cii. 26. Is. xl. 8. Heb. i. 11.]

MT. LU.

32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν· οὐδὲ 24.
οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ Υἱὸς· εἰ μὴ ὁ Πατήρ. 36
33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ
34 πότε ὁ καιρός ἐστιν. Ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν
οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ
ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρη-
35 γορῇ. Γρηγορεῖτε οὖν· (οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς
οἰκίας ἔρχεται· ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ·)
36, 37 μὴ, ἐλθὼν ἐξαίφνης, εὕρῃ ὑμᾶς καθεύδοντας. Ἃ δὲ ὑμῖν
λέγω, πᾶσι λέγω· Γρηγορεῖτε. 26. 22.
1 XIV. ΗΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο 2 1
ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς 3 2
2 αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. Ἔλεγον δέ· Μὴ 4
3 ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. Καὶ ὄντος 5
αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατα- 6
κειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρ- 7
δου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον,

32. ἤ.] This (for the common reading καὶ) is found in most of the ancient MSS., Versions, and Fathers, and is received by almost every Editor from Wetstein to Scholz. [*Comp.* Acts i. 7.]

33. [*Comp.* Luke xii. 40. 1 Thess. v. 6.]

34. τῷ ϑυρωρῷ.] It was indeed the duty of *every* servant to *watch*, but more particularly of him to whom that office was especially confided; called by the Greeks ϑυρωρὸς, and by the Romans *janitor*. See Ovid Fast. i. 137. And what was his duty while his master was present, was doubly so during his absence. Hence the case is well adapted to illustrate the duty of Christian watchfulness.

XIV. 1. [*Comp.* John xi. 55. xiii. 1.]

3. [*Comp.* Luke vii. 37. John xi. 2.]

— πιστικῆς.] With this word the Commentators have been not a little perplexed; and hence their opinions are very various. Besides conjectural alterations, and derivations from some name of place, which are alike inadmissible, there are but three interpretations worthy of notice. 1. That of Cameron, Beza, Grotius, Wetstein, and Rosenmuller, who think that πιστικῆς is put, per metathesin, for σπικάτου, as supra vii. 4, ξέστης for *sextario*. And this is somewhat confirmed by the Vulgate *Spicati*. But there is little other authority for it; and *probability* is by no means in its favour; for why (as Fritz. remarks) should not St. Mark have at once used σπικάτου, as Galen often does? 2. Others, as Erasmus, Luther, Vatabl., Suic., Capell., Casaubon, Salmas., Scalig., Le Clerc, Bengel, Kypke, Heum., Kuin., Tittman, and Wahl, derive the word from πίστις (as from μάντις, μαντικός; from πρᾶξις, πρακτικός; from κρίσις, κριτικὸς), and take it to signify *pure, genuine, unadulterated*. For that nard was often *adulterated*, appears from Pliny and Diosc., the former of whom mentions a *pseudo*-nardus. Fritz., however, objects, that then πιστικὸς would be *qui fidem vel facere vel habere potest*, a signification plainly unsuitable to nard. And to derive the term from πιστὸς, would lead to a like result. 3. Pisc., H. Steph., Schmid, Schwartz, Heupel, Fischer, Schneider, Schleusner, and Fritz., derive it from πίνειν or πιεῖν; and they take it to mean *liquid*: but Fritz., *potable*; and he shows, from some passages of Athenæus, that unguents were sometimes *drunk* by the ancients. Upon the whole, however, he has better succeeded in proving that the interpretation *liquid* or *potable* is probably true, than that the sense, *genuine*, is certainly false. The *catachresis* he complains of will not be fatal to that interpretation; for it may very well be, that Mark here (as occasionally elsewhere) uses a term of the common Greek dialect; and, as the interpretation is strongly supported by the ancient Versions and Fathers, it may deserve the preference. So Eusebius Apod. i. 9 (cited by Fritz.), calls the Gospel τὸ πιστικὸν τῆς καινῆς διαθήκης κρᾶμα.

— καὶ συντρίψασα τὸ ἀλάβ.] Here, again, the Commentators are at issue on the sense of συντρίψασα. Some take it to mean 'having broken it in pieces;' others, 'having shaken it up.' But the former would be unnecessary, and unsuitable to the purpose in view; and the latter interpretation proceeds too much upon hypothesis, and is utterly repugnant to the sense of the word; as is that of others, 'rubbing it in.' The true interpretation is, no doubt, that of Drus., De Dieu, Krebs, Rosenmuller, Kuinoel, Schleusner, Wahl, Bretschn., and Fritz., who take it to mean. '*diffracto orificio*, alabastrum aperuit.' Συντρίβω was, it seems, used of the *opening* of flasks of oil or liquid ointment; which was, by knocking off the tip end of the narrow neck, the orifice being so carefully stopped and sealed up, (to preserve the contents), that it scarcely admitted of being opened in any other way. Now this, plainly, might be done without wasting the contents. The above view of the sense is confirmed by the

MT. LU.
26. 22. κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. Ἦσαν δέ τινες ἀγανακ- 4
8 τοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη
9 τοῦ μύρου γέγονεν; ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω 5
τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνε-
10 βριμῶντο αὐτῇ. Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε αὐτήν· τί 6
αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν * ἐμοί.
11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ᾿ ἑαυτῶν, καὶ, ὅταν 7
θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.
12 Ὃ ἔσχεν αὕτη, ἐποίησε. προέλαβε μυρίσαι μου τὸ σῶμα εἰς 8
13 τὸν ἐνταφιασμόν. Ἀμὴν λέγω ὑμῖν· ὅπου ἂν κηρυχθῇ τὸ 9
εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη
14 3 λαληθήσεται εἰς μνημόσυνον αὐτῆς. Καὶ ὁ Ἰούδας ὁ Ἰσκα- 10
ριώτης, εἷς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα
4 παραδῷ αὐτὸν αὐτοῖς. Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ 11
15 5 ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως
16 6 αὐτὸν παραδῷ.
17 7 ΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, 12
9 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες
8 ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; Καὶ ἀποστέλλει δύο τῶν 13
18 10 μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν,
καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων·
ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκο- 14
11 δεσπότῃ, ὅτι ὁ διδάσκαλος λέγει· Ποῦ ἐστι τὸ κατάλυμα,
12 ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Καὶ αὐτὸς 15
ὑμῖν δείξει * ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· ἐκεῖ ἑτοι-

ancient Versions, which express the general signification '*aperuerunt*.'

6. ἐν ἐμοί.] This (for εἰς ἐμὲ) is found in almost all the best MSS. and early Editions; is adopted by Wetstein, and edited by Bengel, Matthæi, Vater, Tittman, Fritz., and Scholz; rightly; for its Hebrew character and greater difficulty attest its genuineness.

7. [*Comp.* Deut. xv. 11.]

8. ἔσχεν] i. e. ἐδύνατο; a sense of ἔχειν, like that of *habere* in Latin, common in the Classical writers. There is also to be supplied from the context ποιῆσαι; as in Acts iii. 6, ὃ δὲ ἔχω, (διδόναι) τοῦτο δίδωμί σοι.

— προέλαβε] i. e. προέφθασε, 'anticipated, pre-occupied.' Meaning, 'she hath as it were by anticipation anointed my body for burial.' Of this *intransitive* sense examples have been adduced from Aristotle and Xenophon.

9. εἰς ὅλον τὸν κόσμον.] Hellenistic Greek for ἐν ὅλῳ τῷ κόσμῳ, which occurs in Rom. i. 8.

12. See Exod. xii. 17. Deut. xvi. 5.

13. ἄνθρωπος.] From the word being opposed to οἰκοδεσπότης in the following verse, and from the servile nature of the occupation it may be inferred that this was a domestic.

— κεράμιον.] The Commentators concur in recognizing here an ellipse of σκεῦος, or ἀγγεῖον; and they produce examples both of the elliptical and the complete phrase. But the examples of the *latter* have κεραμεῖον, which is, beyond doubt, an adjective, whereas κεράμιον, as Fritz. shows, was always considered as a substantive.

14. κατάλυμα.] See Note on Luke ii. 7.

15. ἀνάγαιον.] An upper room, used by the Jews for the same purposes as those to which our dining-rooms and parlours are applied. Griesbach, Fritz., and Scholz edit, from all the best MSS., instead of the vulg. ἀνώγεων. The MSS. here, as in the other passages of the New Test., where the word occurs, fluctuate between ἀνάγαιον, ἀνώγαιον, and ἀνώγεων. The first and third are both good, but as the third was the *Attic* form, so the other was the common or ordinary one; and therefore, especially as MS. authority is so strongly in its favour, is to be preferred in the New Test. The second from ἀνώγαιον is too unsupported by MSS. to deserve attention. Whatever be the orthography, the term was synonymous with ὑπερῷον, and denoted that upper apartment, not in common use, but kept as a withdrawing room for prayer and meditation, and also as a guest apartment for entertaining company. Ἐστρωμένον has a reference to the preparation of beds, couches, carpets, pillows, stools, &c., such as, among the Oriental nations, supply the place of chairs, tables, and indeed almost all the other furniture of a room.

MT. LU.
16 μάσατε ἡμῖν. Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ· καὶ ἦλθον εἰς 26. 22.
τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς. καὶ ἡτοίμασαν τὸ 19 13
πάσχα.
17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· καὶ 20 14
18 ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν 21
λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ᾽ ἐμοῦ.
19 Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ᾽ εἷς· Μήτι 22 23
20 ἐγώ; καὶ ἄλλος· Μήτι ἐγώ; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· 23
Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ᾽ ἐμοῦ εἰς τὸ τρυ- 24 21
21 βλίον. ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται
περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι᾽ οὗ ὁ Υἱὸς τοῦ
ἀνθρώπου παραδίδοται. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ
ἄνθρωπος ἐκεῖνος.
22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας 26
ἔκλασε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε· Λάβετε φάγετε. τοῦτό
23 ἐστι τὸ σῶμά μου. Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας 27
24 ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. Καὶ εἶπεν
αὐτοῖς· Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, 28
25 τὸ περὶ πολλῶν ἐκχυνόμενον. Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι 29
οὐ μὴ πίω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας
ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
26 Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. 30 39
27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθήσεσθε 31
ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται· Πατάξω τὸν
28 ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. ἀλλὰ μετὰ τὸ 32
29 ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ὁ δὲ Πέτρος
ἔφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ᾽ οὐκ ἐγώ. 33
30 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον 34
ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, τρὶς
31 ἀπαρνήσῃ με. ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· Ἐάν με δέῃ 35
συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ
πάντες ἔλεγον.
32 ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ 36 40
λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε ἕως προσεύξωμαι.
33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάν- 37
νην μεθ᾽ ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.

17. See John xiii. 21.

18. [*Comp.* Ps. xli. 9. Acts i. 16.]

19. εἷς καθ᾽ εἷς.] A Hebrew idiom for καθ᾽ ἕνα, say the Commentators; but it is found also in other writers, though, indeed, almost wholly those who formed their style on the New Testament.

22. [*Comp.* 1 Cor. xi. 24.]

27. πατάξω, &c.] See Zach. xiii. 7.

28. See infra xvi. 7.

29. καὶ εἰ] for εἰ καὶ, as 1 Pet. iii. 1. A very rare idiom. See John xiii. 37.

30. σύ.] This is found in almost all the ancient MSS. and the early Editions, confirmed by most of the ancient Versions, and has been, with reason, received by Wetstein, Matthæi, Griesbach, Knapp, Vater, Tittman, Fritz., and Scholz. It was, no doubt, absorbed by the σή following. The word is emphatical.

32. [*Comp.* John xviii. 1.]

MT. LU.
26. 22. Καὶ λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· 34
38 μείνατε ὧδε καὶ γρηγορεῖτε. Καὶ προελθὼν μικρὸν, ἔπεσεν 35
39 41 ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ
42 ἀπ' αὐτοῦ ἡ ὥρα· καὶ ἔλεγεν· Ἀββᾶ ὁ Πατὴρ, Πάντα δυνατά 36
σοι. παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. ἀλλ' οὐ τί ἐγὼ
40 45 θέλω, ἀλλὰ τί σύ. καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύ- 37
46 δοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας
41 μίαν ὥραν γρηγορῆσαι; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα 38
μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ
42 σὰρξ ἀσθενής. Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν 39
43 λόγον εἰπών. Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύ- 40
δοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι· καὶ οὐκ
ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

45 Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε 41
τὸ λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει!—ἦλθεν ἡ ὥρα· ἰδοὺ,
παραδίδοται ὁ Υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρ-
46 τωλῶν.—Ἐγείρεσθε! ἄγωμεν! ἰδοὺ ὁ παραδιδούς με ἤγγικε. 42
47 47 Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, 43
εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μα-
χαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμμα-
48 τέων καὶ τῶν πρεσβυτέρων. Δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν 44
σύσσημον αὐτοῖς, λέγων· Ὃν ἂν φιλήσω, αὐτός ἐστι· κρα-
49 47 τήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. Καὶ ἐλθὼν, εὐθέως 45
προσελθὼν αὐτῷ λέγει· Ῥαββὶ, ῥαββί· καὶ κατεφίλησεν
50 αὐτόν. Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ 46
ἐκράτησαν αὐτόν.
51 50 Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, 47

34. [*Comp.* Luke xxii. 44. John xii. 27.]

36. [*Comp.* Gal. iv. 6. John vi. 38.]

— Ἀββᾶ ὁ Πατήρ.] There has been no little difference of opinion as to the reason for this seeming pleonasm, and the exact force of the idiom. The ancient Greek Interpreters, several early modern ones (as Beza and Lightfoot), and most of the later Commentators (as Newcome, Campbell, Wakefield, Fisch., Schleusner, Rosenmuller, and Kuinoel), think that ὁ Πατὴρ is added, agreeably to a custom by which the Jews used to call a person or thing by two names, one Hebrew and the other Greek. But I rather agree with others (as Fritz.), that the latter is an *interpretation* or *explication* of the former, as in Rom. viii. 15. Gal. iv. 6. As to Ἀββᾶ, it is (as Fritz. observes) used agreeably to the custom (found even in the Lord's prayer) of commencing precatory addresses to the Deity with the word *Father.*

38. [*Comp.* Gal. v. 17.]

41. ἀπέχει.] Of the various interpretations of this disputed term, there are only two which have any claim to attention. 1. That of most of the recent Commentators, *abest*, i. e. *transiit animi mei angor.* But this is liable to insuperable objections, both Grammatical and others. 2. That of Luther, Beza, H. Steph., Hammond, Gatak., Raphel, Heupel, and Fritz., '*sufficit*,' it is enough, q. d. 'I no longer need your vigils.' This is strongly confirmed by the ancient Versions, and the Glosses of the Scholiasts, and yet more by the ἱκανόν ἐστι of Luke. And although the sense be rare, yet there have been *two* other examples adduced; one from Anacreon, xxviii. 33, ἀπέχει· βλέπω γὰρ αὐτήν, and another from Cyril. Thus ἀπέχει is an impersonal, and to be taken, as the simple ἔχειν and many of its compounds frequently are, in a neuter sense.

43. [*Comp.* John xviii. 3.]

44. σύσσημον.] An Alexandrian term for the Attic σημεῖον. Meaning, lit., a *token* or *signal* agreed upon with (συν) others. Αὐτὸς is for οὗτος, by an Hellenistic use, often found in the New Test.

— ἀσφαλῶς.] This is not (as some Commentators imagine) to be taken with κρατήσατε, and rendered *sine periculo;* but with ἀπαγάγετε, and rendered '*caute ac diligenter.*' So in Acts xvi. 23, the jailor is ordered ἀσφαλῶς τηρεῖν.

45. [*Comp.* 2 Sam. xx. 9.]

47. εἶς δέ τις.] The expression εἶς τις is generally used of one whose name we know not,

MT. LU.
ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ 26. 22.
48 ὠτίον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ὡς ἐπὶ 55 52
λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων, συλλαβεῖν με;
49 Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ 53
50 ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. Καὶ
51 ἀφέντες αὐτὸν πάντες ἔφυγον. Καὶ εἷς τις νεανίσκος ἠκο-
λούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρα-
52 τοῦσιν αὐτὸν οἱ νεανίσκοι. Ὁ δὲ καταλιπὼν τὴν σινδόνα,
γυμνὸς ἔφυγεν ἀπ' αὐτῶν.
53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ 57 54
συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
54 καὶ οἱ Γραμματεῖς. Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολού- 58
θησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν
συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς 55
55 τὸ φῶς. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν 59
κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ
56 οὐχ εὕρισκον. Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, 60
57 καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. Καί τινες ἀναστάντες ἐψευ-
58 δομαρτύρουν κατ' αὐτοῦ, λέγοντες· Ὅτι ἡμεῖς ἠκούσαμεν 61

or do not care to mention. The reason for suppressing the name *here* is obvious. That for using the same indefinite expression further on, at verse 51, seems to have been from the Evangelist not knowing the person's name. For, though many conjectures thereupon have been hazarded, yet not one of them has even probability to recommend it, except this,—that he was a young man of the Roman soldiery; especially as again, in this very verse, the Article points to a particular part of the company; which could only have been the *soldiery*.

49. [*Comp.* Ps. xxii. 6. lxix. 10. Is. liii. 12.]

50. [*Comp.* Job xix. 13. Ps. lxxxviii. 8.]

51. σινδόνα.] See Note on Matt. xxvii. 59. The sense, however, is here somewhat different. For as the word primarily denoted a web of cloth, so it came to mean a *wrapper*, denoting properly a kind of cloak, like the Scotch plaid, and still in use in the East, but also an upper *gown*, such as was used for a *night-vest;* of which Wetstein adduces examples from Herodotus and Galen. And this is doubtless the sense *here.*

— ἐπὶ γυμνοῦ.] Almost all Commentators suppose an ellipse of σώματος. But Fritz. would take it as a Genitive of the *neuter noun*, τὸ γυμνὸν, the naked body. That, however, would require the Article, and the existence of the word must not be admitted without some authority more valid than the use of τὰ γυμνὰ, '*the unprotected parts of the body;*' for in that expression there is an ellipse of μέρη as well as of τοῦ σώματος. The phrase is plainly for ἐπὶ τοῦ γυμνοῦ τοῦ σώματος, and the very elliptical form it assumes, shows that it was much in use; probably in the phraseology of common life.

— οἱ νεανίσκοι.] This, by the force of the Article, must denote the Roman soldiers just mentioned. Examples are adduced by Rosenmuller and Kuinoel of this sense in Greek, and also of *juventutes* and *adolescentes* in Latin. Nay, it even extends to the Hebrew.

52. γυμνός.] So Galen: μὴ γυμνὸς κομιζέσθω, ἀλλὰ περιβεβλημένος σινδόνα.

53. [*Comp.* John xviii. 13, 24.]

54. πρὸς τὸ φῶς] for πρὸς τὸ πῦρ. This has been proved to be a Hebraism, such as often occurs in the Sept., and corresponds to אור. For though the purity of the Greek has been maintained by many Commentators, yet they only adduce passages where the word signifies *fulgor*, rather than *ignis;* or, in one or two instances, a *blaze*, such as arises from ignited wood. Thus, by a metonymy of effect for cause, φῶς, is transferred to all objects which emit *light*, though it may be accompanied with *heat* likewise.

55. [*Comp.* Acts vi. 13.]

56. ἴσαι.] The sense of this expression has been somewhat disputed. By the ancient Versions and most early modern Commentators, it is taken to mean *convenientes*, '*such as tally*.' So E. V., 'agreed not together;' while Erasmus, Grotius, Hammond, Whitby, Heupel, and Campbell, render it 'non idonea erant,' 'were insufficient to establish the charges against him.' But, as Beza and Fritz. observe, the *usus loquendi* will not permit this sense; and the difficulty, which drove the above Commentators to adopt so forced an interpretation, is really by no means formidable: see Recens. Synop. Lightfoot observes, that the Jewish Canons divided testimonies into three kinds; 1. a vain or discordant testimony; 2. a standing or presumptive testimony; 3. an *even* consistent testimony; the one here meant.

MT. LU.
26. 22. αὐτοῦ λέγοντος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν
χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον
οἰκοδομήσω. Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. 59
62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν 60
Ἰησοῦν, λέγων· Οὐκ ἀποκρίνῃ οὐδέν; Τί οὗτοί σου κατα-
63 μαρτυροῦσιν; Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν 61
ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ· Σὺ εἶ ὁ
64 Χριστὸς ὁ Υἱὸς τοῦ Εὐλογητοῦ; ὁ δὲ Ἰησοῦς εἶπεν· Ἐγώ 62
εἰμι. καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ
δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ
65 οὐρανοῦ. Ὁ δὲ ἀρχιερεύς, διαῤῥήξας τοὺς χιτῶνας αὐτοῦ, 63
λέγει· Τί ἔτι χρείαν ἔχομεν μαρτύρων; ἠκούσατε τῆς βλα- 64
66 σφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν
67 εἶναι ἔνοχον θανάτου. Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, 65
καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτόν,
68 καὶ λέγειν αὐτῷ· Προφήτευσον. καὶ οἱ ὑπηρέται ῥαπίσμασιν
αὐτὸν ἔβαλλον.
69 56 Καί, ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία 66
τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερ- 67
μαινόμενον, ἐμβλέψασα αὐτῷ λέγει· Καὶ σὺ μετὰ τοῦ
70 57 Ναζαρηνοῦ Ἰησοῦ ἦσθα. Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα 68
οὐδὲ ἐπίσταμαι τί σὺ λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύ-
71 58 λιον· καὶ ἀλέκτωρ ἐφώνησε. Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν 69
πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν
72 59 ἐστιν. Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ 70
73 παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ
γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. Ὁ δὲ ἤρξατο 71
74 60 ἀναθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον
τοῦτον ὃν λέγετε. Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ 72

58. *χειροποίητον*] i. e. 'the work of man.' This was added (says Grotius) lest Christ should seem to have spoken parabolically. Of the word *χειροπ.* examples are adduced by Wetstein, to which may be added a passage of Thucyd. ii. 77, where *φλὸξ χειροποιήτη* is opposed to *ἀπὸ ταυτομάτου πῦρ*. Our Lord alluded to Is. xvi. 12. See Note on Acts vii. 48, and compare infra xv. 29. John ii. 19.

61. [*Comp.* Is. liii. 7. Acts viii. 32.]

— *τοῦ εὐλογητοῦ*] scil. Θεοῦ, Dei Optimi Maximi. So the Hebrews styled God, *The Blessed*, הברוך.

62. *καὶ ὄψεσθε*, &c.] [*Comp.* Matt. xxiv. 30. Dan. vii. 10. John vi. 62. Acts i. 11. 1 Thess. iv. 16. 2 Thess. i. 10. Rev. i. 7.]

63. *τοὺς χιτῶνας.*] It is supposed by Robinson, Lex. in voc., that he wore two tunics, probably of different stuffs, for ornament.

65. *προφήτευσον.*] Namely, as is expressed in the passage of Matthew, *τίς ἐστιν ὁ παίσας σε.* [*Comp.* Job xvi. 10, 11. Is. i. 6. John xix. 3. xviii. 16, 17.]

68. *οὐκ—λέγεις.*] In *οὐκ οἶδα οὐδὲ ἐπίσταμαι*, if there be a stress laid upon *ἐπίστ.*, we may with Matthiæ, Gr. Gr. § 233, regard *ἐπίστ.* as the Mid. voice of *ἐφίστημι*, with the subaudition of *τὸν νοῦν*, in which the Ionic form is retained, q. d. 'Nor do I comprehend it.' But it should rather seem that the two verbs are united to strengthen the sense; which is, 'I know nothing whatever;' as 'non novi neque scio,' in Latin.

70. *ὁμοιάζει*] i. e. 'is like the dialect of the Galileans,' which was broad and guttural. Of this word I know no other example; though the compounds *παρομ.* and *προσομ.* occur in the later writers. It indeed was not *wanted*, its place being supplied by *ὁμοιόω*.

72. *καὶ ἐκ δευτέρου*, &c.] [*Comp.* John xiii. 38. xviii. 27.]

MT. LU.
ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς· 26. 23.
"Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς. καὶ 75
‡ ἐπιβαλὼν ἔκλαιε. 27.
1 XV. ΚΑΙ εὐθέως ἐπὶ τὸ πρωῒ συμβούλιον ποιήσαντες 1
οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ Γραμματέων, καὶ
ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ 1
2 παρέδωκαν τῷ Πιλάτῳ. καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλά- 11 3
τος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς
3 εἶπεν αὐτῷ· Σὺ λέγεις. Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιε- 12
4 ρεῖς πολλά. Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέ-
γων· Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν. 13
5 Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη· ὥστε θαυμάζειν τὸν 14
Πιλάτον.
6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον, ὅνπερ 15 17
7 ἠτοῦντο. Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστα- 16
σιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 19
8 Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει 17
9 αὐτοῖς. Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων· Θέλετε
10 ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκε γὰρ 18
11 ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. Οἱ δὲ 20 18

72. πρὶν ἀλέκτορα φωνῆσαι, &c.] This syntax of πρὶν with the Indicative is found also in Luke xxii. 61. John iv. 49. viii. 58. xiv. 30; but is rare in the Classical writers. It occurs in Josephus, Ant. xix. 1, 2.

— ἐπιβαλών.] With this word the Commentators have been exceedingly perplexed. Many, ancient and modern, take ἐπιβαλ. in the sense *beginning;* and regard ἐπιβαλὼν ἔκλαιε as standing for κλαίειν ἐπέβαλε, either in the sense 'began to weep,' or 'proceeded to weep,' as in Acts xi. 4, ἀρξάμενος—ἐξετίθετο for ἤρξατο—ἐκτίθεσθαι. That passage, however, has quite another sense. Besides, though the above signification of ἐπιβάλλειν does exist in the later writers, yet of the *hypallage* in these words no example has been adduced. Moreover, the sense is so jejune, that, although it is supported by most of the ancient Versions, it cannot well be admitted. In fact, there should seem rather to be an *ellipsis,*—though to determine with certainty what was originally the *plena locutio,* is perhaps impossible; some would take ἐπιβαλὼν to mean, 'having rushed out of doors;' a sense not unsuitable, and supported by the parallel passages. Yet such a signification of ἐπιβάλλειν has never been established, the passages cited being not to the purpose. There seems little doubt but that the truth lies with one or other of the two following interpretations. 1. That of Casaubon, Bois, Heupel, Kypke, Wetstein, Koecher, Campbell, and others, 'having reflected thereon;' which is a very suitable sense. And abundant examples are adduced, both of the complete phrase ἐπιβάλλειν τὸν νοῦν, and also of the elliptical ones. Yet, Fritz. remarks, the latter is only found where the *context suggests* the notion of attention; which is not the case here. He, therefore, after a minute discussion of the merits of all the interpretations, decides in favour of that of Chrysostom, Theophylact, and other Greek Fathers, and to which several eminent modern Commentators have inclined (as Salmas., Suic., Elsner, Heum., Krebs, and Fischer), by which ἐπιβαλὼν is taken as equivalent to ἐπικαλυψάμενος, 'having covered his head (with his vest).' But here, again, decisive authority is wanting; for, though the complete phrase ἐπιβάλλειν ἱμάτιον is very frequent, yet not one example has been adduced of the elliptical one, ἐ. α. τινι, not even of ἐπιβάλλειν ἱμάτιον τῇ κεφαλῇ. To this, indeed, Fritz. answers, that, from the great frequency of the phrase, no additional word was *necessary* to decide the sense; which is, he remarks, the case with other terms, as ὑποδησάμενος and περιῤῥηξάμενος. That the action is suitable to extreme grief none can doubt; and that it was in use among the ancients is proved by a cloud of examples. Yet to understand it here, would be not a little harsh; and therefore I would decide in favour of the former interpretation, as being recommended by its greater simplicity.

XV. 1. εὐθέως ἐπί.] So the Classical writers have ἐπὶ τὴν ἕω. [*Comp.* Ps. ii. 2. John xviii. 28. Acts iii. 13.]

2. [*Comp.* John xviii. 33.]

4. [*Comp.* John xix. 9, 10.]

6. ἀπέλυεν] 'used to release;' as in Matt., εἰώθει ἀπολύειν. [*Comp.* John xviii. 39.]

— ἕνα δέσμιον ὅνπερ ἠτοῦντο] 'the very one whom they demanded.'

7. συστασιαστῶν.] A very rare word, but found in Josephus, Ant. xiv. 2, 1.

8. At αἰτεῖσθαι supply ποιεῖν αὐτόν, or ἵνα ποιῶ. [*Comp.* John xviii. 40. Acts iii. 14.]

MT. LU.
27. 23. ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν
21 20 ἀπολύσῃ αὐτοῖς. Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν 12
22 αὐτοῖς· Τί οὖν θέλετε ποιήσω, ὃν λέγετε βασιλέα τῶν
21 Ἰουδαίων; οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν! ὁ δὲ 13
23 22 Πιλάτος ἔλεγεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ 14
26 23 24 περισσοτέρως ἔκραξαν· Σταύρωσον αὐτόν. Ὁ δὲ Πιλάτος, 15
25 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς
τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα
27 σταυρωθῇ. — Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς 16
αὐλῆς, (ὅ ἐστι πραιτώριον,) καὶ συγκαλοῦσιν ὅλην τὴν
28 σπεῖραν· καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν 17
29 αὐτῷ πλέξαντες ἀκάνθινον στέφανον, καὶ ἤρξαντο ἀσπάζεσθαι 18
30 αὐτόν· Χαῖρε, βασιλεῦ τῶν Ἰουδαίων. Καὶ ἔτυπτον αὐτοῦ 19
τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ
31 γόνατα προσεκύνουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέ- 20
δυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ
32 26 ἴδια· καὶ ἐξάγουσιν αὐτόν, ἵνα σταυρώσωσιν αὐτόν. Καὶ 21
ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον
ἀπ' ἀγροῦ (τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου), ἵνα ἄρῃ
33 33 τὸν σταυρὸν αὐτοῦ. Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, 22
34 ὅ ἐστι, μεθερμηνευόμενον, Κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ 23
35 πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε. Καὶ σταυρώ- 24
34 σαντες αὐτόν, * διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες
κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ. Ἦν δὲ ὥρα τρίτη καὶ ἐσταύ- 25

11. *ἀνέσεισαν*] 'instigated.' Some MSS. have *ἀνέπεισαν*, and others *ἔσεισαν*. The one is a gloss, and the other derived from the parallel passage of Matthew. The common reading, which is a stronger term, is confirmed by Luke xxiii. 5, and this use of the word, by the examples produced from Diod. Sic. by Elsner and Munthe, to which may be added Eurip. Orest. 612, and Dionys. Hal. Antiq. viii. 81.

— *ἵνα μᾶλλον τὸν Β.*] for *ἵνα μὴ τὸν Ἰησοῦν, ἀλλὰ μᾶλλον τ. Β.* [*Comp.* Acts iii. 14.]

14. *τί γὰρ κακόν.*] The *γὰρ* refers to a clause suppressed, 'Why should I crucify him, for,' &c.

15. *τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι*] 'to satisfy the wishes of the people,' or, as Grotius explains it, agreeably to the usage of *satis facere* in Latin writers, 'to remove all causes of complaint on their part.' [*Comp.* John xix. 1, 16.]

16. [*Comp.* John xix. 1.]

19. *τιθέντες τὰ γόνατα*] scil. *εἰς τὴν γῆν*; for *γονυπετήσαντες*, which is used by Matthew. The phrase signifies 'to place the knees (i. e. on the ground).' The sense is, 'on bended knees.'

21. *Ἀλεξ. καὶ Ῥ.*] Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes *Rufus* there.

22. [*Comp.* John xix. 17.]

23. *ἐσμυρνισμένον οἶνον.*] See Note on Matt. xxvii. 34.

24. *διαμερίζονται.*] This (for *διεμέριζον*) is found in nearly all the best MSS., and is adopted by every Editor from Wetstein to Scholz. It is, indeed, not only required by the *linguæ proprietas*, but is confirmed by the parallel passages of Matthew and Luke. [*Comp.* Ps. xxii. 18. John xix. 23.]

25. *ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν α.*] *Καί*, *cum*, *when*. A signification which takes place after words signifying *time*. So Hom. Od. θ. 262. *τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα.* Thucyd. i. 50. *ἤδη δὲ ἦν ὀψὲ, καὶ οἱ Κορ.*, &c. A difficulty is here started by some Commentators, namely, that the crucifixion is *twice* described by Mark as taking place. To avoid which, some would take the *καὶ* for *ἐξ οὗ.* But that signification is quite unauthorized. Others endeavour to remove the difficulty by a change of punctuation. Which, however, involves a most harsh construction. It is better, with others, to take *ἐσταύρωσαν* as an Aorist with a Pluperfect sense (on which use see Winer's Gr. Gr.), thus: 'It was the third hour when they had crucified him.' Even this, however, is unnecessary, if *σταυρώσαντες* in the preceding verse be taken in a present sense (and indeed the Cod. Vatic. has the present *tense*), thus: 'And on proceeding to crucify him, they divided his garments.' Now *this* indicates the commencement of action, namely, the *stripping of our Lord*. The next verse denotes the *completion* of action, and therefore fixes the *time when* it took place.

With respect to the seeming discrepancy be-

MT. LU.
26 ρωσαν αὐτόν. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγε- 27. 23.
27 γραμμένη, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. Καὶ σὺν 37 38
αὐτῷ σταυροῦσι δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύ-
28 μων αὐτοῦ. Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Καὶ μετὰ
29 ἀνόμων ἐλογίσθη. Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν 39 35
αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· Οὐά! ὁ 40
30 καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον 37
31 σεαυτόν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ. Ὁμοίως [δὲ] καὶ οἱ 41
ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους, μετὰ τῶν Γραμματέων,
32 ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Ὁ Χρι- 42
στός, ὁ βασιλεὺς τοῦ Ἰσραήλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ 44 39
33 ὠνείδιζον αὐτόν. Γενομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο 45 44
34 ἐφ᾿ ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης· καὶ τῇ ὥρᾳ τῇ ἐννάτῃ 46
ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἐλωῒ Ἐλωῒ,
λαμμᾶ σαβαχθανί; ὅ ἐστι, μεθερμηνευόμενον, Ὁ Θεός
35 μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες; Καί τινες τῶν παρ- 47
36 εστηκότων ἀκούσαντες, ἔλεγον· Ἰδού, Ἠλίαν φωνεῖ. Δρα- 48
μὼν δὲ εἷς καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ,
ἐπότιζεν αὐτόν, λέγων· Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἠλίας 49
καθελεῖν αὐτόν.
37, 38 Ὁ δὲ Ἰησοῦς, ἀφεὶς φωνὴν μεγάλην, ἐξέπνευσε. Καὶ 50 46
τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν 51
39 ἕως κάτω. Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναν- 54 47
τίας αὐτοῦ, ὅτι οὕτω κράξας ἐξέπνευσεν, εἶπεν· Ἀληθῶς ὁ

tween Mark and John xix. 14. as to the *hour of the crucifixion*, although such discrepancies 'are (as Fritz. observes) rather to be patiently borne than removed by rash methods,' yet here we are, it should seem, not reduced to any great straits. For though the mode of reconciling the two accounts by a sort of *management* is not to be commended; yet surely, when we have the testimony of several of the ancient Fathers, that an early *corruption of number* in one of these two passages had taken place, by a confusion of the ʃ with ϛ, we cannot hesitate to adopt so simple and natural a mode of removing the discrepancy. Thus the true reading is ʃ (i.e. τρίτη), which, indeed, is found in seven of the best MSS., several Fathers and Scholiasts, and also Nonnus.

26. [*Comp.* John xix. 19.]

28. [*Comp.* Is. liii. 12. Luke xxii. 37.] This verse is marked for omission by Griesbach, and cancelled by Fritz.; but injudiciously: for there is no reason why so remarkable a fulfilment of prophecy, mentioned by the other Evangelists, should not also be recorded by *Mark*. Besides, the number of MSS. in which it is omitted is so comparatively small, that it is very probable it was inadvertently passed over by the scribes.

29. οὐά.] An interjection of derision and insult, like the Latin *vah*, and our hoa! oho! ah-ah! which, however, are used, like all interjections, with much latitude of signification, and are adapted to express most of the violent emotions. [*Comp.* Ps. xxii. 7. lxix. 20. supra xiv. 58. John ii. 19.]

31. δέ.] This is absent from many good MSS., and is cancelled by almost all recent Editors.

36. καθελεῖν.] A vox solennis de hac re,—like the Latin *refigere*. See my Note on Thucyd. ii. 14. [*Comp.* Ps. lxix. 22. John xix. 29.]

37. ἀφεὶς φωνὴν μεγ.] Φωνὴν ἀφιέναι signifies to send forth a voice, whether articulate or inarticulate. See Note on Matt. xxvii. 50. [*Comp.* John xix. 30.]

39. ὅτι οὕτω κράξας.] This does not mean (as many explain) 'that he had cried with such a loud voice;' nor 'that the Centurion felt wonder at his being so soon released from his torments;' but that, on hearing *such* words as those at ver. 34, pronounced, as it were, from the bottom of the heart, by the crucified person,—and that he should, so immediately afterwards, be released from his torments,—the Centurion thence felt assured that he was not only a *righteous person*, but had the character which he claimed; namely, that of being ὁ Υἱὸς τοῦ Θεοῦ: on the force of which expression, see Note on Matt. xxvii. 54.

MT. LU.
27. 23. ἄνθρωπος οὗτος Υἱὸς ἦν Θεοῦ! ἦσαν δὲ καὶ γυναῖκες ἀπὸ 40
55 49 μακρόθεν θεωροῦσαι·—ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ
56 Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, καὶ
Σαλώμη·—αἳ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, 41
καὶ διηκόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ
εἰς Ἱεροσόλυμα.
57 54 Καὶ ἤδη ὀψίας γενομένης, (ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι 42
50 προσάββατον,) *ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων 43
51 βουλευτὴς,—ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν
58 52 τοῦ Θεοῦ,—τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ
σῶμα τοῦ Ἰησοῦ. Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· 44
καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ
πάλαι ἀπέθανε· καὶ, γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο 45
59 53 τὸ σῶμα τῷ Ἰωσήφ. Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν 46
60 αὐτὸν, ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ,
ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ
61 55 τὴν θύραν τοῦ μνημείου. Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ 47
Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται.

40. [*Comp.* Ps. xxxviii. 11.]

41. [*Comp.* Luke viii. 2, 3.]

42. προσάββατον.] A very rare word, only occurring elsewhere in Judith viii. 6; by which, as he was writing for Gentiles, Mark explains the Jewish sense of παρασκευή; meaning thereby the time that preceded the commencement of the Sabbath, which began at the sunset of Friday. [*Comp.* John xix. 38.]

43. εὐσχήμων] 'respectable, honourable.' The word properly signifies *of good presence*, then *decorous*, *dignified*, *respectable*, &c. It is never used in *this* sense by the Classical writers; but is so employed by Joseph. de Vitâ 9. ἀνδρῶν εὐσχημόνων. By βουλευτὴς is meant, if not *one of the Sanhedrim*, at least *one of the council of the High Priest*. See Note on Matthew.

— ἐλθών.] This, for the common reading ἦλθεν, is found in many of the best MSS. and some Versions and Fathers, and was edited by Matth., Fritz., and Lachman; rightly, I think: since the common reading, as Fritz. observes, involves an intolerable *Asyndeton;* and for the addition of καὶ before τολμήσας, which would make all right, there is very little authority: indeed it was doubtless an *emendation* of the Critics. Fritz. thinks that ἦλθεν partly arose from Matt. xxvii. 57, and partly from the Greek Interpreters (as we find from Euthymius) terminating the sentence at Θεοῦ; and, having changed ἐλθὼν into ἦλθεν, then added καὶ before τολμ. Thus τολμήσας will be taken for the adverb τολμηρῶς; just as τολμῶντες is taken for τολμηροὶ in Thucyd. ii. 43. and Eurip. Phœn. 277. However, I would not venture to deny that it is possible ἐλθὼν may be the *emendation*, and ἦλθεν the original reading. But then the καὶ before τολμ. would be indispensable. And as we must, in either case, take what *may* have proceeded from emendation, it seems proper to give the preference to *number* and *excellence of MSS.*

— ὃς καὶ αὐτὸς ἦν προσδ. τὴν βασ., &c.] Here προσδ. has the same sense as at Luke ii. 25; and the *expectation* is to be understood of an expectation of the Messiah, in the person of Jesus; the sense here intended to be expressed being nearly equivalent to the ἐμαθήτευσε τῷ Ἰησοῦ of Matthew, and the μαθητὴς ὢν τοῦ Ἰησοῦ of John. In εἰσῆλθε there is a *sensus prægnans;* the meaning being, as Fritz. renders, 'introiit in prætorium, et ad Pilatum accessit.' So Diog. Laert. vi. 6. μαθὼν δὲ ὁ Κράτης εἰσῆλθε πρὸς αὐτόν.

44. ἐθαύμασεν εἰ.] Beza and others wrongly render the εἰ by *an*, as if there were a *doubt;* whereas εἰ is used with θαυμάζειν, as the Latin *si* with *mirari* (indeed with all verbs of *wonder*), to express what is not *doubted*, but *wondered* at. Thus the εἰ is for ὅτι, and we may render, 'wondered *that* he was already dead [so soon]'. So Xenoph. Mem. i. 1, 13. cited by Schleusner, ἐθαύμαζε δὲ, εἰ μὴ φανερὸν αὐτοῖς ἐστιν. To which add Joseph. Bell. i. 25, 1. θαυμάζω δὲ—εἰ ζῇ μεχρὶ νῦν Ἀ. where the same mistake is made by the Translators, notwithstanding that the words following demand εἰ to be taken for ὅτι. Thus we may here render, 'that he were already dead!' The πάλαι is wrongly rendered in E. V. 'long.' There is, indeed, merely a repetition of the foregoing question, with the adoption of a more precise term, the sense being *already*.

46. μνημείῳ ὃ ἦν, &c.] *Comp.* Matt. xii. 40. xxvi. 12. John xix. 41. Wolf, Salmas., Krebs., Schleusner, and others are mistaken in taking these words to mean a *monument* constructed of hewn and polished stone, since, as appears from Matt. xxvii. 60, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, it was merely a *cave* hewn out in the rock; that being the custom of the country, and of most of the Eastern nations.

— θύραν.] Not '*door*,' but '*entrance*.'

MT. LU.
1 XVI. ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ 28. 24.
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγό- 1 1
2 ρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. Καὶ λίαν
πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί-
3 λαντος τοῦ ἡλίου. Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει
4 ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψα-
σαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας 2
5 σφόδρα. Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον 3 3
καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· 4
6 καὶ ἐξεθαμβήθησαν. Ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε. 5 5
Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, 6
7 οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. Ἀλλ' 6
ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι 7
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς
8 εἶπεν ὑμῖν. Καὶ ἐξελθοῦσαι [ταχὺ] ἔφυγον ἀπὸ τοῦ μνη- 8 9
μείου·—εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις·—καὶ οὐδενὶ οὐδὲν
εἶπον, ἐφοβοῦντο γάρ.
9 Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου, ἐφάνη πρῶτον

XVI. 1. *διαγενομένου*] 'being elapsed,' or past: a sense of the word frequent in the Classical as well as Scriptural writers.

— *ἠγόρασαν*.] Not 'had bought,' but 'bought.' So the Vulg. 'emerunt,' a translation supposed to have been adopted to reconcile this passage with Luke xxiii. 56, where it is said that the spices were prepared upon the evening of the Sabbath. But, as Mr. Townsend observes, 'it is only by a scrupulous adherence to the plain sense of Scripture, that all difficulties are ever removed.' And the researches of recent Harmonists and Interpreters have established the fact, which had escaped the earlier Commentators, namely, that there were *two* parties of women, to whom the two Evangelists refer respectively. Thus also we are enabled satisfactorily to remove a difficulty which had embarrassed the old Commentators; namely, how to reconcile *ἀνατείλαντος τοῦ ἡλίου* at ver. 2. with the *πρωῒ σκοτίας ἔτι οὔσης* at John xx. 1.

4. *ἦν γὰρ μέγας σφόδρα.*] The Commentators have been not a little perplexed with this clause, because it cannot be referred to what immediately precedes. To remove this difficulty, some would take *γὰρ* in the sense of *δή*. But it is better, with others, to suppose that the words have reference, not to the clause which immediately preceded, but to the one before that, *τίς—μνημείου*; the intermediate words being regarded as parenthetical. Yet the construction at *καὶ ἀναβλέψασαι* will not admit of the *parenthesis*; and thus the difficulty remains in its full force; and it would seem impossible to remove it, except by *transposing* the words, as is done by Newcome and Wakefield. But for *that* there is little authority. I cannot but think that the *γὰρ* has reference to some clause omitted; not, indeed, that which Whitby, Grotius, and Rosenmuller, *ad libitum*, suppose, 'and this happened luckily for them;' but to something which may be supplied from *both the preceding sentences*, thus: '[And well might they say, Who will roll, &c., and behold, doubtless with surprise, its removal;] *for* it was very great.'

5. [*Comp.* John xx. 12.]

7. *τοῖς μαθηταῖς α.*] Many recent Commentators understand, by this expression, Christ's followers in general. But the older ones (and lately Fritz.) seem right in taking it to denote the *Apostles*, by a frequent figure of speech, whereby a part is put for the whole.

The *καὶ* just after may be rendered 'and [especially],' for *καὶ μάλιστα*; a signification often occurring in the Classical writers, from Homer downwards. On the reason why *Peter* is here named, the Commentators differ in opinion; though they are in general agreed that it was not from any pre-eminence which he had over the rest of the Apostles. The several reasons they assign may perhaps be *conjoined*. Peter was, it seems, especially named, both for his consolation and assurance, and also from the permanent regard which his singular affection towards his Master had created. See supra xiv. 28. Matt. xxvi. 32. Acts i. 3. xiii. 31. 1 Cor. xv. 5.

8. *ταχύ*.] This is omitted in most of the best MSS., and is cancelled by almost every Editor from Wetstein to Scholz. It was, no doubt, introduced from Matt. xxviii. 8. The words *οὐδενὶ οὐδὲν εἶπον* must (as appears from the *ἐφοβοῦντο* just after) be understood of the time during their return, or shortly after, and of the persons whom they might then meet with. [*Comp.* John xx. 18.]

8. *εἶχε δὲ αὐτὰς*] 'possessed them.' So Hom. Il. σ. 247. *πάντας γὰρ ἔχε τρόμος*. The *δὲ* is used as at Matt. xii. 6.

9. The authenticity of the remainder of this Gospel has been impugned by several Critics, but defended by more. See Recens. Synop. I would

Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.
Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, 10
πενθοῦσι καὶ κλαίουσι. Κἀκεῖνοι, ἀκούσαντες ὅτι ζῇ καὶ 11
ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν. Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν, 12
περιπατοῦσιν, ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς
ἀγρόν. Κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· 13
οὐδὲ ἐκείνοις ἐπίστευσαν. [a] Ὕστερον ἀνακειμένοις αὐτοῖς 14
τοῖς ἕνδεκα ἐφανερώθη· καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ
σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ
ἐπίστευσαν. [b] Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον 15
ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Ὁ πιστεύσας 16
καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται.
[c] Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει· ἐν τῷ 17

a John 20. 19. 1 Cor. 15. 5, 7.
b John 15. 16.
c Luke 10. 17. Acts 5. 16. & 8, 7. & 16. 18. & 2. 4. & 10. 46. 1 Cor. 12. 10, 28.

add that Scholz., after all his extensive researches, has never been able to find this portion omitted in more than *one* MS. (and that, one in which great liberties have been taken) and a *single Version.*

— ἀφ' ἧς ἐκβ. ἑπτὰ δαιμόνια] with reference to supra viii. 2. Many of the recent foreign Commentators stumble at the ἑπτά. But it has no difficulty, except to those who adopt Mede's hypothesis with respect to the Demoniacs. Why should not this poor wretch have been possessed with *seven* devils, as well as another was with a *legion?* i. e. very many. In continuation of the narrative, bring in John xx. 11—18.

12. ἐν ἑτέρᾳ μορφῇ.] Some interpret μορφῇ of *dress;* but the authority for that signification is very slender. Others, more properly, understand by it *visage* and *general appearance.* Whatever the alteration in appearance might be, it was such as also to prevent our Lord's being immediately recognised by the two disciples who were going into the country. See Luke xxiv. 13.

13. οὐδὲ ἐκείνοις ἐπίστευσαν.] This seems to be at variance with Luke xxiv. 34, where it is said, that before they approached, Jesus had appeared to Simon, and that he had related it to the assembly. For even this they had not fully credited; nay, even when Jesus had come up, they, as Luke testifies, yet disbelieved. All this, however, tends to make us repose a firmer confidence in the testimony of those who themselves so slowly and cautiously admitted belief. (Grotius.) In the passage of Luke, the Apostles and Disciples are indeed spoken of, but λαλοῦντες does not denote *all* the Apostles and Disciples gathered together, but only some of them. Passages of this sort, in which what seems spoken of *all* is to be understood only of some, are not unfrequent in the New Test. There is therefore *no discrepancy* between Mark and Luke. *Some* of the assembly (as Luke tells us) believed that Jesus had returned to life: *all the rest* denied implicit credit to the narrations concerning that event. Hence even when Jesus appeared to them, they fancied they saw a *phantasm;* from all which we may conclude that they were by no means *credulous.* (Kuinoel.)

14—18. This passage is apparently so connected with the preceding matter as to render it highly probable, at least, that the occurrence took place in a private house in or near Jerusalem, on the very evening of our Lord's resurrection, and was that of which we have other relations in John xx. 19, 23, and Luke xxiv. 36, 49. See Smith's Scrip. Test. II. 207. Greswell places in juxtaposition John xx. 26, 29. Ver. 15 is, in Greswell, introduced by Luke xxiv. 50, ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν.

15. πάσῃ τῇ κτίσει] i. e. to all human creatures, both Jews and Gentiles, to *all* nations, as Matthew expresses it.

16. ὁ πιστεύσας—κατακριθήσεται.] By comparing this with the commission given the Apostles, Matt. xxviii. 20, and Luke xxiv. 47, it is plain that not only *faith*, but *repentance*, and *obedience* were to be preached in the name of Christ, —the sense being, that he who by true and lively faith embraces Christianity, and engages, in baptism, to obey its injunctions, and faithfully fulfil his engagements, shall obtain everlasting salvation. With respect to κατακριθήσεται, whether it be rendered 'damned' or 'condemned' (a point which has been disputed; and assuredly the word is very susceptible of the latter version), matters but little as to the ultimate sense; since, upon the *lowest* meaning that has been affixed to σωθήσεται (namely, the *being put into a state of salvation)*, the contrary cannot but imply a state of *present reprobation;* which, if continued in, must assuredly terminate in *perdition:* and the *condemnation*, to take place at the day of Judgment, cannot but imply the being consigned to the curse, and the eternal woe consequent upon it. By 'not believing,' is meant either obstinately refusing assent to the evidence of the truth of the Gospel, however satisfactory; or not so believing the Gospel as to *obey* it, and thus holding the truth in unrighteousness. In the former case, he who believeth not must be condemned to eternal misery, because he rejects the only means whereby he can be saved. Reason, however, requires us to limit the denunciation here to *wilful* disbelief, and not extend it to *involuntary ;* as is shown by Dr. Campbell and Bp. Maltby, cited by me in Recens. Syn. And that the deductions of reason are confirmed by the word of God, is plain from John iii. 18, compared with verse 36.

17. σημεῖα δὲ, &c.] [*Comp.* Luke x. 17. Acts v. 16. viii. 7. xvi. 18. ii. 4. x. 46. 1 Cor. xii. 10, 28.] On the several particulars of our Lord's promise, so as to show their full force and exact fulfilment, much valuable matter may be found

ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι και-
18 ναῖς· [d] ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ d Luke 10. 19.
αὐτοὺς βλάψει· ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς Acts 28. 3, 8
ἕξουσιν.
19 Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς
20 τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. Ἐκεῖνοι δὲ
ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ
τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

in Recens. Synop. The exercise of the *first* gift, namely, the casting out of devils, is proved by the early Fathers, Justin Martyr, Clemens Alex., Origen, Irenæus, Tertullian, &c. Of the *second*, namely, speaking with new tongues, which must be understood, in its *full* sense, of the miraculous communication of the faculty of speaking with tongues never previously learned (on which I have copiously treated in the Note at Acts ii. 4.), we have abundant proof, both from Scripture and the testimonies of the earliest Fathers. The same may be said of the next two particulars, the '*taking up of serpents*,' and the '*drinking of poison without injury*.' The *former* was in that age regarded as a decisive test of supernatural protection; (though we find that this power, like all others, was sometimes pretended to by impostors;) and the *latter* faculty would (as Doddridge truly observes) be especially necessary in an age when the art of poisoning was brought to such cursed refinement. As to the *fifth* particular, *healing the sick* supernaturally, the Scriptures and early Ecclesiastical writers are full of examples. Upon the whole, there is abundant evidence for the fulfilment of *all* the promises which the above expressions, in their plain and full sense, imply; and for their chief purposes, namely of miraculous attestation to the Divine mission of those to whom they were made, and of supernatural protection to them under all the evils, which they should have to encounter in the exercise of their ministry.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΕΥΑΓΓΕΛΙΟΝ.

I. ʼΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διή- 1
γησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

Of this Evangelist (as of the preceding) little is known with certainty, except from the New Testament. For as to the traditions of the early Fathers, they are few and unimportant; and those of the later ones merit little attention. It is the opinion of some (including the early Fathers and the older Commentators in general) that Luke was a *Jew;* but this rests on no sufficient evidence. Others (including many recent Expositors) suppose him to have been descended from *Gentile* parents; but in his youth to have embraced Judaism, from which he had been converted to Christianity. Yet as there is great reason to think that Luke was but a very young man when converted to Christianity, it is little likely that he should, before that time, have passed from Gentilism to Judaism. The truth here probably lies mid-way; and we may suppose him to have been (like Timothy) partly of Gentile and partly of Jewish extraction; his father being a Gentile, his mother a Jewess. And this will account for the two principal characteristics of his writings,—accurate knowledge of the Jewish religion, and no inconsiderable power of Greek composition. That he should be *so far* a Jew, is not at all inconsistent with his bearing a *Greek name*, which he would derive from his father. There is, I apprehend, nothing in the New Test. which militates against this hypothesis (by which all seeming discrepancies are reconciled), but much to confirm it; for surely he was more likely to be reckoned among *Jews* (see Acts xxi. 27, compared with xxi. 15, 17.), if he were Jew-born by the mother's side, and brought up a Jew, than if he had been merely a proselyte from Gentilism. As to the argument founded on Col. iv. 11, 14, it is by no means cogent; since the *opposition* there supposed between Aristarchus, Marcus, and Justus, and Luke and Demas, cannot be shown to exist.

The first mention of Luke in the New Test. is at Acts xvi. 10, 11, where he is said to have been with Paul at Troas; from whence he attended him to Jerusalem, and having continued with him in his troubles, accompanied him on his voyage from Cæsarea to Rome, and staid with him during his two years' confinement there. The time of St. Luke's death is not ascertainable from any precise information. We only know that it was after that of St. Peter and St. Paul. With this is closely connected *another* question; as to the *date* of his Gospel; which has been considered at large in the introduction to St. Mark's Gospel.

Of its *genuineness* and *authenticity* there has never been any doubt; since it is quoted or alluded to by various writers, in an unbroken chain, from the Apostolical Fathers down to the time of Chrysostom. To its *Canonical authority*, indeed (as well as that of St. Mark's Gospel), objections have been made by Michaelis. These, however, have been satisfactorily answered, especially by Prof. Alexander (of America) on the Canon of the New Test., p. 202, 210. And as to the authenticity of *the first two chapters*, which has been recently called in question by those who impugn the miraculous conception of Christ, suffice it to say, that those chapters are found in *all* the MSS. of the Gospel of which we have any knowledge, and in *all the Versions*. And to this complete *external* evidence may be added *internal* evidence of the strongest kind; for while there is no Critical reason imaginable *against* the chapters, there is the strongest reason to suppose them *genuine*,—since the first is connected with the second, and the second with the third, in exactly the same manner as the first and second chapters of Matthew are connected with the third. So much so, that even Paulus now admits that the hypothesis, of their not being genuine, is utterly groundless, though he rashly endeavours to account for the whole of what happened to Zechariah on psychological principles; but in vain.

That this Gospel was written for the benefit of Gentile converts, is plain from the contents, and is confirmed by the unanimous voice of antiquity. And as St. Mark's Gospel was intended for the use of the Gentile Christians and Hellenists of the *West*, so it should seem this was meant for the instruction of those of the *East*,—namely, Greece, Asia Minor, and the islands.

The distinguishing feature of this Gospel, as compared with the two preceding, is, that while *those* relate the facts they record *chronologically*, *this* narrates them according to a *classification* of the events of our Saviour's life and actions. A plan pursued by Classical writers of the greatest eminence, as Livy, Sueton., Florus, and, to a certain

2 [a] καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται [a] Heb. 2. 3. 1 John 1. 1.
3 γενόμενοι τοῦ λόγου· [b] ἔδοξε κἀμοὶ, παρηκολουθηκότι ἄνωθεν [b] Acts 1. 1. & 11. 4.

degree, Plutarch in his Lives. According to this, Class I. contains the narration of the *birth* of Christ, introduced by the circumstances that preceded, accompanied, or followed it, ch. i. ii. 1, 4. Class II. comprehends the particulars respecting his *infancy* and *youth*, ch. ii. 41, 52. Class III. comprises the *preaching of John* and the *baptism of Christ*, with his genealogy, ch. iii. Class IV. comprehends the *discourses*, *miracles*, and *actions* of Christ during the whole of his ministry, ch. iv.—ix. 50. Class V. contains an account of our Lord's last *journey to Jerusalem*, together with every thing relative to his passion, death, resurrection, and ascension, ch. ix. 51, 60. x.—xxiv.

The *style* of this Gospel is purer and more fluent than that of the others: there is more of the *finish* of composition, and a greater approach to the regularity of the Classical historians or biographers, as especially shown in the writer's *combining his own judgment* with the events which he narrates, see vi. 11, 16. xi. 53. iii. 20. In recording the moral instructions given by our Lord, especially in the Parables, he is surpassed by no other writer for simplicity and pathos. One peculiarity in his writings has been remarked, which is deserving of especial attention—,namely, that (as Dr. Campbell says) 'while *each* of the Evangelists has a number of words used by none but himself, in St. Luke's Gospel the number of such words is greater than that of all the others put together; and in the *Acts* far more.' For further information on the same subject the reader is referred to Schleiermacher's Critical Essay on the Gospel of St. Luke, and Bp. Cleaver's Discourse on the style of St. Luke's Gospel.

I. 1. ἐπειδήπερ πολλοὶ—διήγησιν.] In a similar manner *Justin* commences his history: 'Cum multi ex Romanis—res Græco peregrinoque sermone contulissent,' &c. 'It is,' as Wetstein observes, 'not surprising that the minds of men (strongly excited as they were by the mighty *moral revolution* which had taken place) should have been deeply interested about the origin and nature of a religion so new in its character, and promulgated in a manner so widely different from all that had preceded it.'

The persons meant by these *many* has been much discussed; but it is agreed that the writers of the *Gospels of Matthew and Mark* could not be intended to be included in those writings; Matthew being one τῶν ἀπ' ἀρχῆς αὐτόπτων; and Mark having probably not yet written his Gospel. Equally certain is it that we are not to understand the *Apocryphal Gospels*, since very few, if any, of those can be proved to have been so early in being. The narrations in question were probably the compositions of pious and well-meaning persons: but, as we may infer, without the necessary information or qualifications for writing a Gospel history. Hence their accounts were not intentionally false, but necessarily erroneous and defective. And some of these probably formed the *foundation* of the Apocryphal Gospels. That they were in some degree defective, or erroneous, seems implied in the very circumstance, of the Evangelist's undertaking to supply Theophilus with more certain information. For, as to the use of the term ἐπιχειρεῖν (on which the ancient and some modern Commentators have laid so much stress), it will not of itself supply any such inference; the word merely signifying, 'to *undertake* any thing,' whether the attempt be accomplished, or fail: and therefore, as the Evangelist certainly means not to speak invidiously of the compositions in question, we may, with the most eminent modern Commentators, suppose that there is no reference to either *success* or *failure*.

'Ανατάσσεσθαι is not to be understood of *re-arranging what is already written.* For the sense of *repetition* in the word, though frequent, is not perpetual. Nor need we, with some, suppose that the preposition here *loses* its proper force. It is better to take it to denote, not indeed repetition, but *succession*, as of one thing after another, which implies *setting in order.* Thus ἀνατάξασθαι will be equivalent to συντάξασθαι; and that, in a figurative sense, may very well denote *contexere*, *componere.*

— πεπληροφορημένων.] Πληροφορέω signifies 1. to *carry a full measure*, to *be full*, or to *make full;* 2. to *make fully certain*, *give full assurance;* either as spoken 1st, of *persons* or 2dly, (as here and in 2 Tim. iv. 17.), of *things;* which are thus said to be fully confirmed and established, and are therefore received as *certain truths*, with full assurance of faith. Accordingly, the expression is nearly equivalent to πεπιστευμένων, as at Josephus, Ant. xvii. 6, 3.

2. καθὼς παρέδοσαν ἡμῖν.] Some difficulty attaches to these words; for if they be referred, as is done by most Interpreters, to the *narratives before mentioned*, there would seem to be no reason why the writer should have undertaken a work which would appear to be *superfluous;* the information in those being supplied by persons so well qualified to communicate it. But though the reference be such, according to the *construction*, it is certainly not according to the meaning intended, which would have required not ἡμῖν, but αὐτοῖς. What, then, is the real reference? Shall we, with Capell and others, suppose it to be the present Gospel? thus recognizing a transposition, and making the clause καθὼς, &c., come in after ἀκριβῶς? I think not; such being a method arbitrary and harsh. The difficulty would be effectually removed, by referring καθὼς, &c. (as Koecher, Rosenmuller, and Kuinoel direct) to τῶν πεπληροφορημένων ἐν ἡμῖν (understanding these words to assign the *ground* of that firm conviction), and by assigning to καθὼς the sense, which it not unfrequently bears in the New Test., '*quatenus*, *inasmuch as.*' But as this reference involves some harshness (the natural one being to ἀνατάξασθαι), and as such a sense of καθὼς here is unsupported by the ancient Interpreters, it is better to refer καθὼς to ἀνατάξασθαι; rendering it *quemadmodum*, *according as.* Παρέδοσαν should be rendered, 'have delivered;' the term being used not only of the declaring of a thing in *writing*, but, as here, *orally.* By ἡμῖν we may understand, as just before, 'us Christians,' meaning all Christians.

—ἀπ' ἀρχῆς.] This is by some supposed to refer to the period at which the Evangelist commences his narration; by others, to the commencement

πᾶσιν ἀκριβῶς, καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, ἵνα 4
ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.
c Matt. 2. 1. 1 Chron. 24. 10, 19. Neh 12. 4, 17. [c] Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου· τοῦ βασιλέως τῆς 5
Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά·
καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα

of Christ's ministry. The former view is manifestly erroneous; and the latter far from being well-founded. The expression must (like that at Matt. xix. 8.) refer to the *primordia* of the thing in question; namely, the *Christian dispensation*, which had its origin in the birth of Christ. So 1 John i. 1, ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν—ἀπαγγέλλομεν ὑμῖν, and often in the Gospel and Epistles of the same writer. Comp. also Heb. ii. 3. It is probable, however, that by ἀρχὴ is here meant the *remote origin* of the Christian dispensation in the *birth of the Forerunner* of its Author, namely, John the Baptist; which the Evangelist commences with narrating. Thus Mark i. 1, says, that 'the Gospel had its origin in the preaching of John the Baptist, as prophesied of by Isaiah.'

— τοῦ λόγου.] Many of the best Commentators here, taking λόγου for πράγματος, understand this to mean 'the thing in question,' i. e. the Gospel. And ὑπηρέται they interpret 'associates in the matter,' *tanquam pars aliqua*, namely, Christ's relatives, the seventy disciples, and his friends. Of which sense of λόγος examples occur at Acts xiii. 5, 15, 26, and sometimes in the Classical writers. There is, however, no sufficient reason to abandon the common interpretation, by which τοῦ λόγου is taken to mean τοῦ λόγου τοῦ Θεοῦ, the *Gospel;* a signification frequent in this book and the Acts of the Apostles, and derived from that idiom by which the Jews applied the expression 'the word of God' (or, elliptically, 'the word') to whatever is revealed by God to men for their instruction. Thus will arise a sense more *significant* and agreeable to facts; the writer having received his information both from those who had been eye-witnesses of the facts, and who had attended on the ministry of Christ while on earth; and from those who, after his ascension, were pre-eminently ministers for the propagation of his Gospel throughout the world, especially St. Paul. Ὑπηρέτης and διάκονος often occur in Scripture to denote a minister of the word.

3. παρηκολουθηκότι — ἀκριβῶς.] The full sense is, 'having accurately investigated every thing from the very first.' Παρακολουθεῖν signifies properly, 'to *follow up*, *exactly trace*, and search out.' Many examples have been adduced from the Classical writers both of the natural and the figurative sense. Ἄνωθεν cannot mean (as some imagine) 'by inspiration;' since the context requires the usual sense 'from the very first.' Thus it is equivalent to ἀπ' ἀρχῆς just before; and has reference to the period at which the Gospel commences (namely, from the conception of John the Baptist); a period earlier than that of Matthew and Mark. Καθεξῆς denotes, not so much order of *time*, as of *events*, with reference to the *regular disposition* and *orderly classification* which especially distinguish this Gospel.

— Θεόφιλε.] The notion of some of the older Commentators, that this is only a feigned name, expressive of *any Christian*, and not that of a real person, is now generally exploded. Κράτιστε *may* be (as it is regarded by the best Commentators) a title of respect and civility addressed to persons of rank and consequence. So Acts xxiii. 26, τῷ κρατίστῳ Φήλικι, and xxiv. 3, κράτιστε Φῆλιξ. But reference to *title* would be out of place here, and not agreeable to the manner of Scripture. The sense therefore seems to be that of our word *excellent*, defined by Johnson, as 'said of a person of great virtue and worth.' So Ps. xviii. 3. 2 Macc. iv. 12. Thucyd. ii. 40, κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κριθεῖεν. To suppose it (with some) used like the Roman 'vir præstantissime,' i. e. as a *civil compliment*, is forbidden by the character of an Evangelist to his convert. In fact it turns upon the supposition, purely gratuitous, that Theophilus was a person of high rank and elevated station; a circumstance, to say the least, very doubtful.

4. ἵνα ἐπιγνῷς.] The ἐπι is here intensive; and the sense of the verb is to *fully ascertain and be thoroughly informed of* any thing. Κατηχήθης does not import what is now meant by *Catechetical instruction*, but merely denotes that instruction, elementary, and chiefly oral, which preceded and followed up admission by baptism into the Christian Church. By λόγων, are meant both the *statements* made of the facts, which had taken place respecting the origin of the new religion, and the *doctrines* which it revealed. Τὴν ἀσφάλειαν and the preceding terms ἄνωθεν, ἀκριβῶς, and καθεξῆς, glance at the *opposite* qualities in the narrations just adverted to. So Eusebius, Eccl. Hist. iii. 24, says of Luke's language in this passage: δηλῶν ὡς ἄρα πολλῶν καὶ ἄλλων προπετέστερον ἐπιτετηδευκότων διήγησιν ποιήσασθαι, ὧν αὐτὸς (I conjecture αὐτοῖς) πεπληροφόρητο λόγων, ἀναγκαίως, ἀπαλλάττων (I conjecture ἀπαλλάξων) ἡμᾶς τῆς περὶ τοὺς ἄλλους ἀμφηρίστου ὑπολήψεως, τὸν ἀσφαλῆ λόγον, ὧν αὐτὸς ἱκανῶς τὴν ἀλήθειαν κατειλήφει ἐκ τῆς ἅμα Παύλῳ συνουσίας τε καὶ διατριβῆς, καὶ τῆς τῶν λοιπῶν ἀποστόλων, ὠφελημένος, διὰ τοῦ ἰδίου παρέδωκεν εὐαγγελίου. Both the foregoing conjectures are necessary to the sense; and the first is indispensable, and quite confirmed by the words of the Evangelist. Indeed, the terminations ὃς and οἷς are continually confounded by the scribes.

5. ἐφημερίας.] This word (from ἐπὶ and ἡμέριος, a poetic form for ἡμερινὸς) signifies properly a *daily* service, as was that of the Jewish priests in the Temple. And since that was performed by the priests in turn, for a week alternately, the term came to denote (as here), by metonymy, the *class* (and there were 24 classes) which took that weekly service in rotation. This is mentioned, to show that John was of honourable birth. Zacharias was not, however (as has been supposed), the High Priest; since τις is added, and the High Priest was of no class at all. The offering of incense was, no doubt, only the daily offering, which would fall to his lot as an ordinary priest in his course.

6 αὐτῆς Ἐλισάβετ. [d] Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ d Job 1. 1, 8. 1 Kings 9. 4. 2 Kings 20. 3. Acts 23. 1, & 24. 16. Phil. 3. 6.
Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι
7 τοῦ Κυρίου ἄμεμπτοι. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ
Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς
8 ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ, ἐν τῷ ἱερατεύειν αὐτὸν
9 ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, [e] κατὰ e Exod. 30. 7. Lev. 16. 17. Heb. 9. 6.
τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν
10 ναὸν τοῦ Κυρίου· καὶ πᾶν τὸ πλῆθος ‡ τοῦ λαοῦ ἦν προσ-
11 ευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. [f] Ὤφθη δὲ αὐτῷ f Exod. 30. 1.
ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ
12 θυμιάματος. καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέ-
13 πεσεν ἐπ' αὐτόν. [g] Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ g Infra ver. 60.
φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή
σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα

6. δίκαιοι.] Meaning persons of uprightness and integrity. Ἐνώπιον τοῦ Θεοῦ is an Hebraic adjunct, importing *reality;* because whatever *is* what it is, in the sight of an omniscient God, must be *really* so, see Gen. vii. 1. The words following are exegetical and illustrative; and πορευόμενοι is, as often in Scripture, used of *habitual action.* Δικαιώμασι and ἐντολαῖς, denoting the *ordinances* and *commandments*, are nearly synonymous; but the former may (as some suppose) denote the *moral*, the latter the *ceremonial* law. Ἄμεμπτοι (irreproachable) expresses their good repute with men, as δικ. their piety towards God. So Artemidor. ii. 12, ἐκείνη διετέλεσεν ἄμεμπτος. And Ovid, Met. i. 328, says of Deucalion and Pyrrha, '*innocuos* ambos, cultores numinis ambos.'

7. προβεβηκότες ἐν ταῖς ἡμ.] This is said to be a Hebraism; but it is only such by the use of ἡμεραῖς and ἡλικία, and that of ἐν; the Classical writers using the phrase προβαίνειν τῇ ἡλικίᾳ, or κατὰ τὴν ἡλικίαν. The expression corresponds to our *elderly*. So Suid. explains παλαιοτέροις. Zacharias's age could not have exceeded fifty, since after that time a priest was superannuated.

8. ἐν τῷ ἱερατεύειν] 'while he was engaged in his priestly functions.' The word is found in the later writers only; the earlier ones using ἱερᾶσθαι.

9. ἔλαχε τοῦ θυμιάσαι.] Supply κλῆρον or μέρος, which is *expressed* in Acts i. 17; though perhaps the noun may be the λάχος included in the verb. Among the various offices thus distributed by lot, the most honourable was this,—of *burning incense.* So much so, indeed, that no priest was allowed to perform it more than *once.* By τὸν ναὸν is meant the *Sanctuary*, in which was the altar of incense, as distinguished from the *Temple at large*, in which the people were praying.

10. πᾶν τὸ πλῆθος τοῦ λαοῦ] i. e. the body or bulk of the people. For τοῦ λαοῦ ἦν, several MSS. have ἦν τοῦ λαοῦ, which is adopted by almost every Editor from Matthæi to Scholz. But the authority on which it rests is too weak to establish the existence of so great a harshness, as the separation of a Genitive so closely connected with its Nominative, as τοῦ λαοῦ is with πλῆθος; which, taken in conjunction with the small number of MSS. that contain the reading, may lead us to suspect that it arose from a mere error of the scribes. For a description of the sacred rite then performing, see Lightfoot, in Recens. Synop., and compare Ecclus. i. 15, et seqq.

12. ἐταράχθη.] And not without reason; for though angelic appearances in the Temple had been once not unusual, even as late as the time of Hyrcanus, who (as we learn from Joseph. Ant. xiii. 18.) witnessed such, while he was offering incense,—yet they were now very uncommon; and therefore the appearance, of itself sufficiently terrific, would be the more so.

13. εἰσηκούσθη.] A Hellenistic use of the word, in which the εἰς signifies *leaning towards*, inclining the ear; which implies *favour*, &c. Ἡ δέησίς σου. Some think that the prayer adverted to was a prayer for *offspring*, addressed either then or formerly. Many arguments have been urged *for*, but more *against* this supposition. Besides that the apparent impossibility of the thing may be supposed to have produced acquiescence in the will of God, the pious priest would be little likely to mingle private concerns with public devotions; and hence it is more probable that he was praying, together with the welfare of the nation, for the advent of Him whose coming many signs announced to be near at hand, even the *Consolation of Israel.* (ii. 25.)

— γεννήσει υἱόν σοι.] On the *circumstances* connected with the births of John the Baptist and of Christ, see Lightfoot, Whitby, and Macknight, and especially Dr. Bell, on the mission of John the Baptist; who ably evinces the genuineness of this part of the sacred history, and shows that 'the whole train of events here said to have taken place are of a nature so entirely beyond the power of man to produce, that if they really happened as they are said to have happened, the authority of any fact founded on them becomes unquestionable.' He further shows, that 'Whatever circumstance one may select with the endeavour to fix *imposture*, it can be evinced that any such supposition involves absurdities of the grossest sort; in fact, that in general the supposed imposture is not only *morally*, but almost *physically* impossible. And, in short, that whether the cha-

αὐτοῦ Ἰωάννην. [h] Καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ 14
πολλοὶ ἐπὶ τῇ ‡ γεννήσει αὐτοῦ χαρήσονται. [i] ἔσται γὰρ 15
μέγας ἐνώπιον [τοῦ] Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ,
καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς
αὐτοῦ. [j] Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ 16
Κύριον τὸν Θεὸν αὐτῶν. [k] Καὶ αὐτὸς προελεύσεται ἐνώπιον 17
αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλιου· ἐπιστρέψαι καρδίας

h Infra ver. 58.
i Num. 6. 3. Jud. 13. 4. Jer. 1. 5. Gal. 1. 15.
j Mal. 4. 5. Matt. 11. 14.
k Mal. 4. 6. Matt. 3. 1. Mark 9. 12. Ecclus. 48. 10.

racter, circumstances, and condition of the persons concerned, or the nature of the supposed *plot* and its chances of success be considered, the whole affair is completely immersed in absurdity, and runs counter to the ordinary principles of human action.'

14. ἔσται χαρά σοι.] Literally, 'he shall be joy to thee occasion of joy.' Ἀγαλλίασις just after is a still stronger term; here denoting *exultation.* Instead of γεννήσει, Griesbach, and many others down to Scholz., edit, from a large number of MSS., γενέσει, which is, indeed, more agreeable to propriety of language; but of such minutiæ the sacred writers are little observant; and the former was more likely to be changed into the latter than the contrary. See Matthæi.

15—17. On this portion compare Matt. iii. 3. and John xxix. 30—34, and see Dr. Smith's Scrip. Test. L. iii. ch. 2. on the evidence relative to the person of Christ, as derived from the office and testimony of John the Baptist; where he shows that a forerunner was peculiar to the dignity of the Messiah, and weighs the terms in which John's office is described,—his testimony, and resemblance to Elijah.

15. μέγας ἐνώπιον τοῦ Κυρίου] i. e. μέγας παρὰ Θεῷ, 'in the sight of the Lord,' i. e., as most understand, *Jehovah;* though others interpret it, the Lord *Jesus.* Bp. Middleton thinks the former required by the use of the Article with Κυρ. The Article, however, is in many MSS. not found, and is cancelled by Matth. and Griesb.

— οἶνον καὶ σίκερα οὐ μὴ πίῃ.] A Nazaritic injunction. So in Numb. vi. 3. it is said of him who has vowed a Nazaritic vow, ἀπὸ οἴνου καὶ σίκερα ἁγνισθήσεται. Σίκερα is derived from the Heb. שׁכר, *to inebriate*, and denotes generally any intoxicating drink; but was chiefly applied to what we call *made* wines, from dates, figs, or palms, or fermented drink generally. The words ἐκ κοιλίας μητρὸς αὐτοῦ contain a Hebrew hyperbole, to denote 'from the earliest period.' See Is. xlviii. 8. xlix. 1, 5. Ps. lxxi. 6. The Classical writers use the phrases ἐκ παιδὸς, or βρέφους, or νηπίων. The ἔτι is for ἤδη.

In καὶ Πνεύματος ἁγίου πλησθήσεται there is a tacit opposition between drinking wine, or strong drink, and being filled with the Spirit, Eph. v. 18. Finally, the words καὶ οἶνον καὶ σίκερα οὐ μὴ— αὐτοῦ are meant to be confirmatory of what had been before said; q. d. 'As a token of his entire devotedness to God, he will not only be a perpetual Nazarite, but will be filled with the Holy Ghost from his earliest years.'

16. ἐπιστρέψει ἐπὶ Κ.] See Note on v. 17.

17. αὐτοῦ.] A difference of opinion exists as to the *person* to whom this is to be referred. Some, as Heumann and Kuinoel, regard it as put *emphatically* for *Christ;* comparing v. 17. and 1 John ii. 6, 12. But in those passages there is no emphasis; the pronoun having reference to an antecedent noun, though somewhat remote. And though examples may be found of αὐτὸς in an emphatic sense, yet that is under different circumstances to the present—chiefly when several words intervene between the subject and the verb. Again, to suppose αὐτὸς so employed *here*, where a manifest antecedent immediately precedes, would be harsh in the extreme. And to regard αὐτὸς as used in so different a way in two places separated only by a couple of words, were to suppose a perfect ænigma. According to the rules of just interpretation, αὐτοῦ must be referred to the person who was just before spoken of, Κύριον τὸν Θεὸν, as the Persic Translator must have taken it. I cannot, however, agree with the generality of Commentators in understanding by Κύριον τὸν Θεὸν *the Lord Jehovah;* since that would involve a no small harshness; though, if it were admitted, we might say, with Calvin, that 'since there is no express mention of Christ, the Angel makes John the forerunner of the Eternal God; or we may hence infer the eternal Divinity of Christ.' This, however, would be incurring a harshness almost as great as that which we have been opposing. It will be better, therefore, with several ancient Expositors, and, of the moderns, Maldonati, Castalio, Bengel, and others, to understand by Κύριον τὸν Θεὸν, the Lord *Jesus Christ.* And so the Persic Translator must have taken it; since he renders 'their Lord and God;' by which the expression will answer to that addressed to Christ by Thomas (John xx. 28.), 'my Lord and my God.' And agreeably to what is here said, that the Baptist 'will turn many of the Israelites to their Lord God,' (ἐπιστρέψει,) we find in 2 Cor. iii. 6. (with reference to Christ), 'when any one shall turn to the Lord,' ἐπιστρέψῃ πρὸς Κύριον, where some very ancient authorities have Θεὸν for Κύριον. [*Comp.* also Acts xi. 21.]

The allusion in προελεύσεται ἐνώπιον αὐτοῦ is clear from Matt. iii. 3, where see Note.

— πνεύματι means disposition, as δυνάμει zeal and energy, or mighty endowments. On Elias, as a type of the Baptist, see Note on Matt. xi. 14. Compare also Ecclus. xlviii. 1. ἀνέστη Ἡλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο. In ἐπιστρέψαι καρδίας πατέρων, &c. there is an evident allusion to Mal. iv. 6, where it is said that Elias will go before the Messiah ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν, καὶ καταστῆσαι φύλας Ἰακώβ. On the exact import, indeed, of the words Commentators are not agreed. The most natural mode of interpretation, and that most suitable to the words of the Prophet, is to regard them as denoting that reconciliation of discordant sects and political feuds,

πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων· ἑτοι-
18 μάσαι Κυρίῳ λαὸν κατεσκευασμένον. [l] Καὶ εἶπε Ζαχαρίας [l] Gen. 15. 8. & 17. 17.
πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ
εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέ-
19 ραις αὐτῆς. [m] Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγώ [m] Dan. 8. 16 & 9. 21. Matt. 18. 10.
εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπε-
στάλην λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.
20 Καὶ ἰδού, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς
ἡμέρας γένηται ταῦτα, ἀνθ᾽ ὧν οὐκ ἐπίστευσας τοῖς λόγοις
21 μου· οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν
ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρο-
22 νίζειν αὐτὸν ἐν τῷ ναῷ. Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι
αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ·
23 καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. Καὶ ἐγέ-
νετο, ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλ-
24 θεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας

by a common repentance and reformation, and that general cultivation of philanthropy, which it was the purpose of the Gospel to promulgate and enjoin on men.

17. καὶ ἀπειθεῖς ἐν φρονήσει δικαίων.] Many Commentators construe this clause with the words following, and render: 'And by the wisdom of the righteous (or of righteousness) to render the disobedient a people well-disposed for the Lord,' i. e. furnished for the Lord, or formed for him. This, however, does violence to the construction of the sentence; and therefore it is better, with other Expositors, to take the words as a separate and independent clause. Thus ἐν φρονήσει will be for εἰς φρόνησιν, and the sense will be, 'to reform the disobedient and unrighteous to the comprehension and embracing of righteousness.' The true construction seems to be this: καὶ ἐπιστρέψαι ἀπειθεῖς (ὥστε εἶναι) ἐν φ. δ.

The sense of ἑτοιμάζειν Κυρίῳ λαὸν κατεσκευασμένον is, 'to make ready a people prepared or fitted for [the service of] the Lord.' Thus the two first clauses state the *particular* purposes of the Baptist's mission; namely, to introduce concord, philanthropy, and reformation of mind and practice. The third states the *general purpose*, or perhaps the *result* of the two former.

18. κατὰ τί.] Supply σημεῖον, which is *expressed* in a similar passage of Gen. xv. 8. Grot. here remarks on the difference in the cases of Abraham and of Zechariah, as to the *same action*. The former did not ask for a sign, from *distrust* in the promise of God, but for *confirmation of his faith*; whereas the latter had no true faith at all, and did not, as the former, turn from natural causes to the great First Cause. Hence, though a sign was given to him, it was a *judicial* infliction likewise, for not believing; though wisely ordained to be such as should fix the attention of the Jews on the promised child.

19. Γαβριήλ.] Heb. גבריאל, meaning, 'the power of God.' So ἐξουσία in Eph. iii. 10. vi. 12. and the Latin *potestas*. Comp. Acts viii. 10. οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ. By παρεστηκὼς is meant 'one standing by in attendance, or ministering to;' as often in the Sept. So also in Luc. Dial. Deor. 24. 1. we have δεῖ παρεστάναι τῷ Διΐ. The image seems derived from the custom of Oriental courts.

20. ἔσῃ σιωπῶν καὶ μὴ δυν. λαλῆσαι.] This is not a mere tautology (to avoid which several Commentators, ancient and modern, explain σιωπῶν, *deaf*, quite against the propriety of language), but the latter phrase is meant to explain and strengthen the force of the former, as in Acts: ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον. Thus the sense is: 'Thou shalt be silent; nay, thou shalt not be *able* to speak.'

— οἵτινες.] We have here a *compound relative*, standing, as a general *connective*.

21. ἐθαύμαζον ἐν τῷ χρον., &c.] The people might well wonder; for it appears to have been customary for the priest not to tarry, on account of the people waiting in the outer court; who would fear lest some harm had befallen him,—from a negligence in the duty or otherwise,—which might be *ominous of evil* to the people at large. When Zechariah at length appeared, and was evidently deprived of the faculty of utterance, the people would be likely to conjecture that *something extraordinary* had happened to him, and naturally asked whether he had seen a vision.

22. λαλῆσαι αὐτοῖς.] Neither to give them the accustomed benediction, nor to inform them of the cause of the delay. Ἦν διανεύων α., scil. τοῦτο, he nodded *assent* to the inquiry, whether he had seen a vision. Διανεύειν signifies, 'to express one's meaning by nods or becks.' So Thucyd. i. 34. 1. νεύματι χρησαμένου. Κωφὸς here, as appears from v. 62, signifies both *dumb* and *deaf*.

23. λειτουργίας.] Λειτουργία is derived from the old word λῇτος, *publicus*; and signifies in the Classical writers *any public service*, whether civil or military. But in the Scriptural ones it is confined to the public offices of *religion*; 1. that of the *Priests and Levites*, under the Mosaic Law; 2. that of *Christian ministers* of every kind under the Gospel dispensation.

συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν
n Gen. 30. 23. Isa 4. 1. μῆνας πέντε, λέγουσα· [n] Ὅτι οὕτω μοι πεποίηκεν ὁ Κύ- 25
ριος ἐν ἡμέραις αἷς ἐπεῖδεν, ἀφελεῖν τὸ ὄνειδός μου ἐν ἀν-
θρώποις.
ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ 26
ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ,
o Matt. 1. 18. [o] πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσὴφ, ἐξ 27
οἴκου Δαυΐδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. Καὶ 28
εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε· Χαῖρε, κεχαριτωμένη·
p Supra ver. 12. ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν! [p] Ἡ δὲ 29
ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς
q Isa. 7. 14. infra 2. 21. Matt. 1. 21. εἴη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ 30
r Mark 5. 7. Isa. 9. 6. φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. [q] καὶ ἰδοὺ, 31
& 16. 5. & 54. 5. συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα
2 Sam. 7. 12. Psal. 132 11. αὐτοῦ Ἰησοῦν. [r] Οὗτος ἔσται μέγας, καὶ Υἱὸς ὑψίστου κλη- 32
s Dan. 2. 44. & 7. 14, 27. Mich 4. 7. θήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυΐδ
Isa. 9 7. Psal. 45. 6. τοῦ πατρὸς αὐτοῦ· [s] καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς 33
& 89. 36. Jer. 23. 5. Heb. 1. 8. τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε 34

24. περιέκρυβεν ἑαυτήν.] Some Commentators, ancient and modern, take this to mean, 'she concealed her situation.' To which, however, it has been justly objected, that there could be no reason for such concealment. Neither, indeed, can the expression *signify* any such thing; and it is not necessarily *implied* in the context. It should rather seem to mean, 'she kept herself retired.' This she would be induced to do during her whole pregnancy, not only through motives of delicacy (considering her advanced years), but from an anxiety to preserve herself from such accidents, as might either endanger the safety, or impart any defilement to the embryo (see Judg. xiii. 14.); and lastly, she would feel herself bound, considering the signal favour she had received from above (by which was removed from her the reproach that barrenness involved), to employ the period of her pregnancy for the purposes of more than ordinary devotion. It is frivolous to debate *which* five months she secluded herself; for the *last* five are not permitted by the context, which manifestly points to the first five. Yet the words ἐν τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη will not (as it has been thought) oblige us to suppose that she kept retired *only* the *first* five. There was more reason, on every account, for the *next four;* and therefore we are warranted in extending that privacy (with Lightfoot) to the *whole* period of gestation. The period *five* months is merely mentioned, as being that which intervened between the time of her conception, and that of the angel's appearance to Mary and the visit to Elizabeth.

25. ἐπεῖδεν] 'hath looked upon me,' i. e. by implication, with favour. A signification found in the Heb. ראה, the Greek Classical εἰσιδεῖν, and the Latin *respicere.* Ὄνειδος is one of those words which, though in the later Grecism they bore a *bad* sense, yet in the earlier ones were terms of *middle* signification; as Eurip. Bacch. 640. κάλλιστον ὄνειδος. This, however, is only the case with words which, from their origin, admit of a *middle* signification; not so with those which, from their derivation, must have a *bad* sense.

There is here an allusion to Gen. xxx. 23. ἀφεῖλεν ὁ Θεός μου τὸ ὄνειδος.

26—39. On this portion, containing a revelation of the miraculous conception, see the Dissertation of Mr. Townsend, Chron. Arr. p. 32, seqq.

27. μεμνηστευμένην] 'betrothed, contracted;' without which no woman was ever married among the Jews, and probably the Gentiles also, from the earliest ages. See Hom. Il. ζ. 245.

28. κεχαριτωμένη] '*gratiâ plena*, highly favoured of God.' Χαριτόω is very rare in the Classical writers, and not frequent in the Sept. It occurs in Ecclus. ix. 8. xviii. 17. and Ps. xviii. 26. Symm. Ὁ Κύριος μετὰ σοῦ. Supply ἔστω. A frequent form of salutation in the Old Test.

— εὐλογημένη ἐν γυναιξίν.] This is said to be a Hebrew form of expressing the superlative; the sense being, 'happiest of women!' But it is found also in both the Greek and the Latin Classical writers. Suffice it to refer to the Horatian 'Micat *inter omnes* Julium sidus.'

29. ποταπὸς εἴη ὁ ἀσπ. οὗτος.] A popular form of expression, equivalent to 'what these remarkable things might mean.'

30. εὗρες χάριν] 'thou hast obtained favour.' So Thucyd. i. 58. εὕροντο οὐδὲν ἐπιτήδειον. The *Middle* form, however, is always used by the Classical writers.

31. κληθήσεται.] Meaning, 'shall *be*.' The Unitarian translation of Υἱὸς ὑψίστου, '*a* son of the most high God,' is completely refuted by Bp. Middleton. And the force of the expression is ably pointed out by Bp. Bull, Jud. Eccl. Cath.

δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα
35 οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· [t] Πνεῦμα t Matt. 1. 20.
ἅγιον ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις ὑψίστου ἐπισκιάσει
36 σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ. Καὶ
ἰδοὺ, Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα υἱὸν
ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλου-
37 μένῃ στείρᾳ. [u] Ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. u Gen 18. 14.
38 Εἶπε δὲ Μαριάμ· Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ Job 42. 2. Jer. 32. 17, 27.
τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. Zach. 8. 6. Matt. 19 26. infra 18. 27.
39 [v] Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη v Josh. 21. 9, 10, 11.
40 εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν † Ἰούδα· καὶ εἰσῆλθεν
41 εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ. Καὶ
ἐγένετο, ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας,
ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύ-

p. 37. and Defens. Fid. Nic. p. 242, as also by Dr. Smith in his Scrip. Test., vol. ii. p. 48.

34. *πῶς ἔσται τοῦτο.*] Very many MSS., several Versions, and some Fathers have *μοι* between *ἔσται* and *τοῦτο*, which was edited by Matthæi; but wrongly: since external evidence is quite against it. The *μοι* was probably suggested by the *πόθεν μοι τοῦτο* of v. 43; a mode of expression, however, different from the present.

35. *πν. ἅγιον.*] Meaning, the *influence* of the Holy Spirit, as in Acts i. 8.

— *δύναμις ὑψίστου ἐπισκιάσει σοι.*] These words are exegetical of the clause preceding. Ἐπισκιάζειν signifies, 1. to *overshadow*; 2. to *surround*; 3. to *defend*, or assist; 4. as here, to *exert a power or influence in* or on, like *ἐπισκηνόω*, 2 Cor. xii. 9. For, as Dr. Smith (Scrip. Test. ii. 51.) shews, the nature of the expression is such as to intimate that 'the Virgin would bear a son by the intervention of Divine power.' And it was necessary that he who came to redeem men should, in his human nature, be himself pure from the corruption of that original sin which arose from the Fall.

— *τὸ γεννώμενον ἅγιον.*] Rendered by Kuin. 'the holy offspring.' But though *τὸ γεννώμενον* may properly be taken as a noun, according to a common idiom of the Greek; yet I agree with Rosenmuller that Kuinoel and Schott. have, in their version, done wrong by drawing the adjective *ἅγιον*, *ad subjectum*, as if there had been written *τὸ γεννώμενον τὸ ἅγιον*. Whereas we may rather suppose *ὂν* to be omitted, and the sense to be; 'Wherefore also thy offspring, since it is Divine, will be named (i. e. have the appellation) Son of God.'

36. *ἡ συγγενής σου*, &c.] Elizabeth might be Mary's relative, though they were of different tribes. Mary's mother might be of the tribe of Levi, and the family of Aaron. Or the mother or grandmother of Elizabeth might be of the tribe of Judah, and thus have been related to Mary by the father's side. *Her* case, then, as one quite in point, is adduced to inspire Mary with faith in the assurance of the heavenly Messenger.

— *γήρει.*] This (for *γήρᾳ*) is found in almost all the best MSS. and the early Editions; and is, with reason, adopted by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz.

37. *οὐκ ἀδυνατήσει — ῥῆμα.*] A proverbial form of expression, similar to one in Gen. xviii. 14. *μὴ ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα.* Here *ῥῆμα*, like the Heb. דבר, signifies, as often, *thing*; and the Future has the force of the Present. Moreover, this use of *οὐ πᾶς* is Hebraic.

38. *ἰδοὺ, ἡ δούλη K.*] A phrase expressive of prompt acquiescence, as at Acts ix. 10.

39. *τὴν ὀρεινὴν*] scil. *χώραν*, called at v. 65, *τῇ ὀρεινῇ τῆς Ἰουδαίας.* So Joseph. Ant. xii. 1, 1. *ἀπὸ τῆς ὀρεινῆς τῆς Ἰουδαίας*, and Bell. Jud. iv. 9, 9. *κεῖται δὲ* (scil. *χέβρων*) *κατὰ τὴν ὀρεινήν.*

— *πόλιν Ἰούδα.*] *What* city is here meant has been not a little disputed. Some think *Jerusalem*; others, *Hebron.* It is now, however, agreed that it cannot have been the *former*, since that was not in the Highland district; whereas *Hebron*, it is urged, was not only a Sacerdotal city, but was situated in the Highlands. But why, then, did not the Evangelist at once *say* Hebron? Is it probable that he would mention the *metropolis* of the tribe in so very indefinite a manner? Not to say (as has been observed by Reland), that from the air of the context, we should expect the name of some *certain* city. Hence we may suspect that there is here an error in the *reading.* And Reland, Palæst. p. 870, conjectures, with great probability, that the true reading is Ἰούτα, itself also a sacerdotal city, and in the Highlands, a few miles east of Hebron, mentioned in Josh. xv. 55. xxi. 16. Heb. יוטה. This conjecture is embraced by Vales., Michaelis, Rosenmuller, and Kuinoel. The scribes, as observes Kuinoel, might easily confound the comparatively little known Ἰούτα with the well-known Ἰούδα; or Ἰούτα may have been changed in pronunciation into Ἰούδα at the time of St. Luke. As confirmatory of the above, I would add, that one Edition of the Sept., in the passage of Joshua above adverted to has Ἰεδδὰ, plainly by an error of the scribes for Ἰουδδά.

41. *ἐσκίρτησε ἐν τῇ κοιλίᾳ α.*] Σκιρτᾶν

μάτος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ 42
εἶπεν· Εὐλογημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς
τῆς κοιλίας σου! καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ 43
Κυρίου μου πρός με; ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ 44
ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ
w Infra 11. 28. βρέφος ἐν τῇ κοιλίᾳ μου. [w] Καὶ μακαρία ἡ πιστεύσασα ὅτι 45
ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχή μου τὸν Κύριον, 46
x 1 Sam. 1. 11. & 2. 1. Hab. 3. 18. Mal. 3. 12. καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· 47
[x] ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ 48
y Psal. 71. 19. & 126. 2, 3. & 111. 9. γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· [y] ὅτι 49
ἐποίησέ μοι μεγαλεῖα ὁ Δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ·

properly signifies 'to bound for joy,' as young animals do; but it is sometimes, like the Latin *salire*, applied to the leaping of the *fœtus in utero*. So Gen. xxv. 22. ἐσκίρτων τὰ παιδία ἐν αὐτῇ· and Nonn. Dionys. viii. 224. A circumstance not uncommon in the advanced stages of pregnancy, and which is usually occasioned by sudden agitation.

42—45. The knowledge that Mary was to be the mother of the Messiah, is, with reason, supposed to have been conveyed to Elizabeth by immediate revelation. And her *declaration* of this knowledge, introduced as it was by the very words of the Angel's annunciation (v. 28.), together with her delicate allusion to the *unbelief* of Zach. who, in a similar case, had doubted the words of the Angel (see v. 20), would be a mutual confirmation of the faith of them both.

43. πόθεν μοι τοῦτο.] Supply τὸ πρᾶγμα γέγονε. A form expressive of wonder at any unexpected honour done, and is not unfrequent in ancient writers.

44. ἐσκίρτησεν ἐν ἀγαλλ.] Meaning, 'as it were leaped for joy;' for the fœtus is properly not capable of any such sensation.

The words ἐν ἀγαλλ. are in many MSS. placed after τὸ βρέφος; and this reading is edited by Matthæi, Griesbach, Tittmann, and Scholz. I have, however, seen no good reason to abandon the common reading, which is retained by Knapp, Vater, and Lachman.

45. ἡ πιστεύσασα ὅτι, &c.] There is here some difference of opinion as to the right punctuation. Most suppose it to be ἡ πιστεύσασα· ὅτι, &c.; while not a few make it ἡ πιστεύσασα ὅτι. The former carries with it a more weighty sense than the other; but is not so agreeable to the *usus loquendi*, by which the thing believed is introduced by an ὅτι. Not that examples are wanting in Scripture of the *absolute* use of πιστεύω, but that ὅτι coming after πιστεύω must naturally be referred to it in construction. And this is agreeable to the usage of St. Luke elsewhere. So Acts xxvii. 25. πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται. Also Mark xi. 23. πιστεύσῃ ὅτι ἃ λέγει γίνεται. And as this is supported by most of the ancient Versions and Commentators, the Ed. Princ., and the most eminent modern Expositors, it seems entitled to the preference. Τελείωσις, accomplishment, fulfilment. So Philo, p. 78, cited by Wets. πίστις τῶν μελλόντων ἢ τῶν προγεγονότων τελείωσις.

46. In this noble Canticle the blessed Virgin devoutly praises God, 1. for his mercy to *her*, vv. 46—49; 2. for his mercies to *all* men (vv. 50—53); 3. for his especial goodness to be shown to his faithful people in all future ages. (vv. 54, 55.) It is observable that most of the expressions in this sublime effusion (on which see Bp. Jebb, Sacr. Lit. 392—402.) are derived from the Old Testament, especially from the Song of Hannah, in which there was so much that was remarkably suited to Mary's own case.

— μεγαλύνει ἡ ψυχή μου.] This use of ψυχὴ is not a mere Hebraism, but is very emphatic, and implies the greatest earnestness and intensity of feeling. Μεγαλύνειν, in this precatory sense, signifies to *extol*. Ἠγαλλ. is a stronger term than μεγαλ., and denotes exultation and extatic joy.

48. ὅτι ἐπέβλεψεν ἐπὶ τ. τ. τ. δ. α.] So also Levit. xxvi. 9. This use was probably founded on that of the Heb. פנה; though something like it is found in the Classical use of ἐπόπτεσθαι and ἐφορᾷν, and the Latin *conspicere*. Ταπείνωσις signifies *lowly condition*, as in Gen. xxxix. 32. and Diod. Sic. ii. 45. τοῖς δὲ ἀνδράσι ταπείνωσιν καὶ δουλείαν περιάπτειν.

48. μακαριοῦσι] 'shall esteem me happy;' namely, in giving birth to the Saviour of the world. In this absolute use the word occurs in James v. 11. In the Classical writers the phrase μακαρίζειν τινὰ is usually accompanied with a Genit. of *cause* or *origin*.

49. μεγαλεῖα.] The Commentators supply ἔργα. But it is better to say that, in such a case as this, the adjective is used substantively. Nor is μεγ. to be rendered (as it is done by some) *miracles*; but ἐποίησέ μοι μεγ. may be translated 'hath conferred upon me favours unspeakable;' for μεγαλεῖος signifies more than μέγας. The expression is founded on Ps. lxx. 19. (Sept.) ἃ ἐποίησάς μοι μεγαλεῖα. See Deut. x. 21. 1 Sam. xii. 16. Tobit xi. 15. And there seems to be an antithesis between μεγαλεῖα here, and μεγαλύνει at v. 46. The expression ὁ Δυνατὸς, formed on the Heb. גבור, designates κατ' ἐξοχὴν (as in Ps. xxiv. 8. Sept.), *the Almighty*. At ἅγιον—αὐτοῦ

50 [z] Καὶ τὸ ἔλεος αὐτοῦ εἰς ‡ γενεὰς γενεῶν τοῖς φοβουμένοις
51 αὐτόν. [a] Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν
52 ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. [b] Καθεῖλε δυνάστας
53 ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς· [c] πεινῶντας ἐνέπλησεν
54 ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. [d] Ἀντελάβετο
55 Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους ([e] καθὼς ἐλάλησε
πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραὰμ καὶ τῷ σπέρματι
56 αὐτοῦ ‡ εἰς τὸν αἰῶνα. Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ
μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν,
58 καὶ ἐγέννησεν υἱόν. [f] Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-
γενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ'
59 αὐτῆς· καὶ συνέχαιρον αὐτῇ. [g] Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ
ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ, ἐπὶ

z Gen. 17. 7. Exod. 20. 6. Psal. 103. 17.
a Isa. 40. 10. & 51. 9. & 52. 10. Ps. 33. 10. 1 Pet. 5. 5.
b Job 5. 11. & 12. 18, 19, 21. 1 Sam. 2. 7, 8. Psal. 113. 7.
c Ps. 34. 10. 1 Sam. 2. 5.
d Isa. 41. 8. Ps. 98. 3.
e Gen. 17. 19. & 22. 18. Ps. 132. 11.
f Supra v. 14.
g Gen. 17. 12. Lev. 12. 3.

supply ἐστι, and render: 'holy and to be reverenced is his name.' This is formed on Ps. cxi. 3.

50. τοῖς φοβ.] for πρὸς τοὺς φοβουμένους; a syntax frequent in the LXX.

51. Here we have, first, an accumulation of phrases expressive of God's power; and the general declaration ἐποίησε κράτος ἐν βραχίονι αὐτοῦ is then illustrated by examples. Βραχ. denotes, by an usual Hebrew figure, the mighty power of God, as shown in the most signal manner. By βραχίονι the Almighty is here represented as *powerfully* exerting his sovereign power. By ἔλεος is meant, as often in the Sept., the *lovingkindness* of the Lord. Instead of εἰς γενεὰς γενεῶν several MSS. have ε. γενεὰν καὶ γενεὰν, which is edited by Matthæi. But this, and three other various readings also found, may be considered as no more than so many various modes of explaining or simplifying an expression somewhat unusual, yet one founded on the Hebrew idiom. However, εἰς γενεὰν καὶ γενεὰν is not unfrequent in the Sept.

— διεσκόρπισεν] 'he utterly discomfits.' A metaphor derived from putting to flight a defeated enemy. The word not unfrequently occurs in the Sept., but very rarely in the Classical writers; though one example is adduced by Kuinoel from Ælian, Var. Hist. xiii. 46. τοὺς μὲν διεσκόρπισεν, οὓς (read τοὺς) δὲ ἀπέκτεινε.

— διανοίᾳ καρδίας αὐτῶν.] Διανοίᾳ is governed of ἐν understood, and the expression signifies 'their inmost thoughts and devices.' The general sense is, that 'He scatters their imaginations, frustrates their schemes, and brings their counsels to nought.' A sentiment similar to many which occur in the ancient Greek writers.

52. καθεῖλε δυνάστας.] Καθαίρω signifies properly to *pull down*, as applied to *things*; but it is not unfrequently used of *persons*. The words are founded on a passage of Ecclus. x. 14. See my Note on Thucyd. vi. 83. Δυνάστας means not kings only, but all who are invested with political power. Here Wetstein aptly compares Hesiod, Ἐργ. i. 5. Ῥεῖα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει· Ῥεῖα δ' ἀρίζηλον μινύθει, καὶ ἄδηλον ἄεξει.

53. This sentiment is closely connected with that of the preceding verse. By the expression ἀγαθῶν is meant *food*, agreeably to the figure in πεινῶντας and κενούς. And so Ps. ciii. 5. (which probably suggested the idea), 'who satisfieth thy mouth with good things,' Sept. τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς. But, by the use of the term πλουτοῦντας, it should seem that the above terms are to be taken of *abundance*, or *want*, of the *subsidia vitæ*; in short, of *wealth* or *poverty*. So 1 Cor. iv. 8. ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλουτήσατε. The expression κενοὺς is accommodated to the figure in πεινῶντας (so Job xxii. 9), a passage here probably had in view: χήρας δὲ ἐξαπεστείλας κενάς. Yet it may not the less mean '*destitute* [of riches].' So also Herodotus, vii. 131. ἀπικέατο, οἱ μὲν κεινοὶ, οἱ δὲ φέροντες γῆν καὶ ὕδωρ. Finally, as St. Luke here opposes πεινᾷν and πλουτεῖν, so does Aristophanes in his Plut. 595.

54. ἀντελάβετο Ἰ.] Ἀντιλαμβάνεσθαι denotes properly to *lay hold of any thing*, or person, by the hand, in order to support it when it is likely to fall; but the term is here, as at Acts xx. 35, and often in the Classical writers, used metaphorically in the sense to *protect*, *support*.

— μνησθῆναι ἐλέους.] Supply εἰς τὸ, as at v. 72, and frequently elsewhere. The construction will be plain from the punctuation which I have adopted, and which is confirmed by Psalm xcvii. 3. Sept. With respect to the full sense of μνησθῆναι, it may be observed that the Almighty is said to be *mindful* of his people, when he exerts his power for their support, and confers on them the benefits he promised. The expression has here peculiar emphasis, meaning, 'to give a fresh proof of mercy and favour to Israel, in addition to the ancient mercies shown to that people.'

55. εἰς τὸν αἰῶνα.] Several MSS. have ἕως αἰῶνος, which is edited by Griesbach, Tittman, and Scholz. But I have, with Vater and Lachm., seen no reason to alter the common reading.

56. ὡσεὶ μῆνας τρεῖς] i. e., as Theophylact, Euthymius, and Grotius show, till very near the time of Elizabeth's delivery

58. ἐμεγάλυνε τὸ ἔλεος αὐτοῦ μετ' αὐτῆς.] A Hebraism to signify showing signal kindness to any one, and which is found in Gen. xix. 19. corresponding to the Heb. הגדיל חסד.

59. ἐκάλουν] 'they were calling,' were going

h Supra v. 13. τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν. [h] Καὶ ἀποκρι- 60
θεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχὶ, ἀλλὰ κληθήσεται Ἰωάν-
νης. Καὶ εἶπον πρὸς αὐτήν· Ὅτι οὐδείς ἐστιν ἐν τῇ συγ- 61
γενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. Ἐνένευον δὲ 62
i Supra v. 13. τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. [i] Καὶ 63
αἰτήσας πινακίδιον, ἔγραψε λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα
j Supra v. 20. αὐτοῦ· καὶ ἐθαύμασαν πάντες. [j] Ἀνεῴχθη δὲ τὸ στόμα 64
αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλο-
γῶν τὸν Θεόν. Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περι- 65
οικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελα-
λεῖτο πάντα τὰ ῥήματα ταῦτα. Καὶ ἔθεντο πάντες οἱ ἀκού- 66
σαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον
τοῦτο ἔσται; καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. Καὶ Ζαχα- 67
ρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προε-
k Ps. 41. 13. & 106. 48. infra 7. 16. φήτευσε λέγων· [k] Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ, 68
l Ps. 132. 17, 18. ὅτι ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· [l] καὶ 69

to call it. A sense which the Imperfect frequently bears.

60. *καὶ ἀποκριθεῖσα*] 'addressing them.'

— *οὐχί*.] This paragogic form of *οὐ* is intensive, signifying *by no means*; as Luke xii. 51. xiii. 3, 5.

61. *οὐδείς ἐστιν—τούτῳ*.] The Jews were accustomed to give only such names as occurred among their ancestors,—partly to keep the families and tribes distinct, but chiefly out of respect to their forefathers.

62. *ἐνένευον*.] Meaning, 'they intimated by nods and signs.' See Note supra v. 22. At *τὸ τί* supply *κατὰ*, *as to*. It is not well to take the *τὸ* for *τοῦτο*. It belongs to the whole of the clause following; nor is there (what some imagine) a pleonasm; the sense being, 'as to what he might wish to call him.' This use of *τὸ* before *τὶ* is rare in the Classical writers. It occurs sometimes in Josephus, as Bell. Jud. vii. 5, 2. *ἐπ' ἀδήλῳ δὲ, τὸ τί φρονεῖ*.

63. *πινακίδιον*.] Probably the small square writing board, whitened over, which is even yet in use in the East. So we read in Joseph. Bell. i. 32, 6. *τήν τε διαθήκην αἰτήσας, μετέγραφε*.

— *λέγων*] i. e. 'expressing.' Lat. *his verbis*. A sense of the word occurring not only in the Sept., but also in the Classical writers, and derived from the unexact phraseology of common life.

64. *ἀνεῴχθη—γλῶσσα α*.] This expression is by the Commentators rightly referred to one of those idioms, by which a verb is joined with *two* nouns of cognate sense; to *one* only of which it is properly applicable. So Homer has, *σίτον καὶ οἶνον ἔδοντες*. Also Æschyl. Prom. 21, *οὔτε φωνὴν, οὔτε μορφὴν βροτῶν ὄψει*. 1 Cor. iii. 2. However, the term *ἀνοίγεσθαι* may not unaptly be applied to *setting free* the tongue. Thus (as De Rhoer observes) Sophocles and Themistius speak of the tongue being *shut*, and of the *door* of the tongue. Now surely there is no greater impropriety in speaking of the tongue being *opened*. Moreover, the Heb. פתח, to which *ἀνοίγειν* answers, signifies not only to *open*, but to *loose*, as in Gen. xxiv. 32. Is. v. 27. See the Note on Mark vii. 34. Thus there will be no occasion to supply *ἐλύθη*, but simply repeat *ἀνεῴχθη*.

As to the hypothesis of some who would attribute the loss and the recovery of Zacharias's speech to *natural* causes, it is totally inadmissible. The whole can be regarded in no other light than that under which the Evangelist evidently represents it, as supernatural, and as a *judicial infliction*.

65. *φόβος*.] The term here imports a mixed feeling of *wonder* and *awe*.

66. *ἔθεντο ἐν τῇ καρδίᾳ*] scil. *ταῦτα*, namely (says Euthym.), *ὡς ἀξιόλογα*. This phrase is rare in the Classical writers. We may compare the Homeric *μῦθον ἐντίθεσθαι θυμῷ*, and the Latin *reponere*, or *condere mente*. The *τί*, which may be rendered neut. for masc., *qualis* (as we have *quid* for *qualis* in Hor. Sat. i. 6, 55), expresses *admiration*; and the *ἄρα* is *ratiocinative*; q. d. 'What sort of a man, now, will this child become?'

— *καὶ χεὶρ Κυρ. ἦν μετ' αὐτοῦ*.] These words are by some supposed to be a part of the speech. But thus the *καὶ* will have to be taken, very harshly, for *γάρ*. Hence it is better considered as an observation of the Evangelist; and part of the narrative. The *καὶ* may be rendered *et sane*.

67. *προεφήτευσε*.] Many think that the term here, and occasionally elsewhere, merely denotes praising God in fervent and exalted strains, *like* those of a prophet. And indeed such a sense in *προφήτης* is found in the Classical writers; but not in the Scriptural ones; much less in *προφητεύειν*. It may, indeed, with truth be affirmed, that in the New Test. there are but two significations of *προφητεύειν*; 1. to *prophesy, predict future events*; 2. to *speak under the impulse of divine inspiration*. Now the hymn of Zacharias was both prophetical and inspired.

68. *ἐπεσκέψατο*] scil. *τὸν λαὸν*, 'hath visited with his mercy and favour.' The metaphor (which occurs also at ver. 78, and vii. 16. Acts xv. 14. Heb. ii. 6), is derived *either*, as is commonly supposed, from the custom of princes to

ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαυῒδ τοῦ παιδὸς
70 αὐτοῦ· ([m] καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' m Ps. 72. 12. Jer. 23. 6. & 30. 10. Dan. 9. 24.
71 αἰῶνος προφητῶν αὐτοῦ·) σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ
72 χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος μετὰ
τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, n Gen. 22. 16. Ps. 105. 9. Jer. 31. 33. Heb. 6. 13.
73 [n] ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν· τοῦ δοῦ-
74 ναι ἡμῖν [o] ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας o Heb. 9. 14.
75 λατρεύειν αὐτῷ [p] ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ p 1 Pet. 1. 15.
76 πάσας τὰς ἡμέρας [τῆς ζωῆς] ἡμῶν. [q] Καὶ σὺ, παιδίον, q Mal. 3. 1. & 4. 5. supra v. 17.

visit the provinces of their kingdoms, in order to redress grievances and confer benefits; *or* rather, from the visiting of the distressed by the benevolent, to afford them relief. Zacharias's language was permitted by the Holy Spirit to be accommodated to the opinion of the speaker, and, indeed, to that of the Jews universally, who supposed the Messiah was to be manifested for the benefit of the *Jews* only, not for that of the whole human race.

69. *κέρας σωτηρίας.*] On the exact nature of the metaphor Commentators are not agreed. Noesselt supposes an allusion to the *iron horns* which, among the ancients, were fastened to their helmets. Fischer and others, to the *four horns* of *the altar*, which were among the Hebrews (as the *aræ* and *foci* among the Greeks and Romans) places of refuge for suppliants. This view, however, may be considered rather ingenious than solid. Upon the whole there is no reason to abandon the common opinion which derives the metaphor from *horned animals*, whose strength is in their horns. Hence *horn* was a term perpetually used to denote *strength*, and thus became a symbol of power and principality. So Achmet Oneir. 83, τὰ κέρατα τοῖς ἀξιώμασιν ἀναλογίζονται. Thus κέρας σωτηρίας is for σωτῆρα ἰσχυρὸν, a powerful deliverer and helper.

70. τῶν ἁγίων—προφ.] The second τῶν is not found in some ancient MSS., and is suspected not to be genuine by Gersdorf and Vater, 'because,' say they, 'the Article is no where else so used, preceded by an adjective.' Yet on that very account they ought to have been less ready to cancel the Article, than to inquire whether the preceding word is *really* an adjective. Now Bp. Jebb and Rosenmuller think it is *not* an adjective, but a *substantive*, as very often elsewhere. So Deut. xxxiii. 2, 3. 1 Sam. ii. 9. Chron. vi. 41. Job xv. 15. Ps. xxx. 4. xxxiii. 9. That the Patriarchs, from Adam downwards were God's *saints*, though not all of them his prophets, is certain: and why they might be so called, appears from Levit. xx. 7. So xix. 2. xxi. 8. This view I should have adopted, but for the very similar passage of Luke himself, Acts iii. 21, ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος [πάντων] ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος, where Griesbach and others insert τῶν before ἁγίων; which, however, Bp. Middleton thinks unnecessary. Yet here it is found in all the MSS.; and if the Article be used with the *adjective*, it cannot be dispensed with in the *substantive*. And that the writer meant it so to be taken in the passage of Acts is clear; because ἁγίων αὐτοῦ προφ. can only mean, 'of his holy prophets:' and τῶν ἁγ. πρ. could mean *no more*. This indeed is confirmed by 2 Pet. iii. 2, μνησθῆναι τῶν πρ. ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, and Rev. xxii. 6, ὁ Θεὸς τῶν πνευμάτων τῶν ἁγίων προφητῶν.

— ἀπ' αἰῶνος.] This phrase, which often occurs in the Hellenistic writers, and sometimes in the Classical (who, however, prefer ἀπ' ἀρχῆς), means, 'from the most ancient times.'

71. σωτηρίαν] i. e. a means of salvation, for σωτῆρα; a frequent idiom in the Scriptures.

— ἐξ] for ἀπὸ, as in a similar passage of Josephus, Ant. ix. 8, 5, ὁ Θεὸς δίδωσιν αὐτῷ τὴν ἐκ τοῦ πολέμου καὶ τῶν κινδύνων ἀδείαν.

72. ποιῆσαι ἔλεος μετά.] A Hebraism also occurring in Acts xiv. 27. xv. 4. Gen. xxiv. 12. 14. Ps. cxix. 65. Job xii. 6. Judith viii. 26.

73. ὅρκον ὃν ὤμοσε.] The difficulty which here exists in the construction cannot, I think, well be got rid of by supposing an ellipsis of κατὰ before ὅρκον. It should rather seem, as Elsner and Valckn. maintain, that ὅρκον is put for ὅρκου on account of the subsequent relative ὃν, as in Luke xx. 17. Compare Mark xii. 10. Acts x. 36. Matt. xxi. 42. On this so called *attraction*, see Matthiæ, Gr. Gr. § 474. Buttman, Gr. Gr. § 151, and Herm. on Soph. Elect. 643 and 681.

This and the next verse contain the *substance* of the oath unto Abraham. The Prophets of the Old Test., in describing the times of the Messiah, and the spiritual worship which was to succeed to the ceremonial observances of the law, use the very same language as that of this Divine Hymn; though neither the Jews generally, nor even the prophets themselves, understood those prophecies as we, informed by history, and enlightened by the Gospel, are enabled to do. Ἀφόβως is to be taken, not with ῥυσθέντες, but with λατρεύειν; which is required by the construction, and yields a sense most in unison with the nature of the Gospel,—as alluding to the absence of the 'spirit of bondage,' mentioned Rom. viii. 15; the sense being, 'without fear of our spiritual enemies, Sin, the Law, and Death, over which we obtain the victory by Christ,' see 1 Cor. xv. 57, and Note. Ὁσιότ. denotes the observance of all duties to *God*; δικαιοσύνη, the performance of all duties to *men*. Comp. Eph. iv. 24. So 1 Thess. ii. 10, ὁσίως καὶ δικαίως, and Tit. i. 8. Τῆς ζωῆς is not found in many of the best MSS. and Versions, and some Fathers; and is, with reason, cancelled by Griesbach, Vater, Tittman, and Scholz.

76. In this and the following verses we have a remarkable *prophecy* respecting the dignity, office, and success of John, also describing the nature, privileges, and effects of the Gospel, and foretelling its salvation both among Jews and Gentiles.

r Infra 3. 3.
s Mal. 4. 2. Zach. 3. 8. & 6 12.
t Ps. 43. 3. & 119. 105. Isa. 9. 1. & 42. 7. & 43. 8. & 49. 9. & 60. 1. Matt. 4. 16. Rom. 3. 17.
u Infra 2. 40.

προφήτης Ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώ-
που Κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ, [r] τοῦ δοῦναι γνῶσιν 77
σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, [s] διὰ 78
σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνα-
τολὴ ἐξ ὕψους, [t] ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου 79
καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.
[u] Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν 80
ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.
II. ἘΓΕΝΕΤΟ δὲ, ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε 1
δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν

77, 78. In these verses it is intimated that salvation, which was, under the law, by *legal righteousness alone*, is, under the Gospel, obtainable alone by *remission of sins*, to be obtained through the *free grace* and mercy of God, and the satisfaction of Christ, our righteousness.

78. *διὰ σπλάγχνα ἐλέους.*] With this expression compare *σπλ. οἰκτιρμῶν* at Col. iii. 12. Each is a stronger expression than either of the two nouns would be, taken singly. *Ἐλέους* is a stronger term than *οἰκτ.*; the latter signifying only the *pain we feel at the misery of others;* the former, the *desire of relieving that misery*, with an adjunct notion of *beneficence*.

— *ἀνατολὴ ἐξ ὕψους.*] On the exact sense of this expression some diversity of opinion exists. Many eminent Commentators take *ἀνατολὴ* to signify a *budding branch*, and figuratively a *son*, like the Heb. צמח. But the metaphor is so harsh, and leads to such a confusion (taken in conjunction with the words following), that I see no reason to abandon the common interpretation 'the dawn from on high,' with allusion to those passages of the Old Test. which describe the Messiah under the metaphor of the *light*, and the *sun*, see Mal. iv. 2. Against this interpretation, indeed, it is urged by Wetstein and others, that thus *ἐξ ὕψους* will not be a proper expression, because the sun *when he ascends* is always in the *horizon*, and not *over head*. The objection, however (most hypercritical in itself), might be sufficiently overruled by understanding the expression to denote, what it very well may, that *moderate elevation* which the sun soon attains after its rise. But *ἐξ ὕψους* may rather, I think, be taken (as it is done by Kuin., Tittm., and Wahl) for *ἄνωθεν*, i. e. *from heaven*, to denote the rising of the Sun of Righteousness. Mal. iv. 2. And so *ἐξ ὕψους* is used infra xxiv. 49. The whole passage represents the Messiah as coming, like the rising sun, to dispel the darkness which covered the world, 'bringing life and immortality to light' through the Gospel. I would here compare a noble passage of Philo Jud. 714, E. in which we have the same beautiful allusion: *καθάπερ γὰρ ἀνατείλαντος ἡλίου, τὸ μὲν σκότος ἀφανίζεται, φωτὸς δὲ πληροῦται τὰ πάντα· τὸν αὐτὸν τρόπον ὅταν θεοποίητος ἥλιος ἀνάσχῃ, καὶ ἐπιλάμψῃ ψυχὴν, ὁ μὲν τῶν κακιῶν καὶ παθῶν ζόφος ἀνασκίδναται, τῆς δὲ αὐγοειδεστάτης ἀρετῆς τὸ καθαρώτατον καὶ ἀξιέραστον εἶδος ἐπιφαίνεται.* Where, in the words *ὅταν θεοποίητος—ψυχὴν*, Philo had in mind Mal. iv. 2. *ἀνατελεῖ ὑμῖν ἥλιος δικαιοσύνης·* and *θεοποίητος* is said *emphaticè* (like *οἰκίαν ἀχειροποίητον* at 2 Cor. v. 1, where St. Paul might have written *θεοποίητον*), and is in *sense* equivalent to *θεόπνευστος*. The metaphor is similar to that at 2 Cor. iv. 6. *ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν.* Thus, too, the citizens of the New Jerusalem are at Rev. xxii. 5. said to have no need of the light of the sun, for the Lord God *φωτιεῖ ἐπ' αὐτούς.*

— *ὁδὸν εἰρήνης*] is taken from Is. xlix. 8, but spiritualized, i. e. that peace with God which bringeth with it salvation.

80. *πνεύματι*] in mind, and wisdom, as opposed to bodily growth.

— *ἐν ταῖς ἐρήμοις.*] Whether by this is meant the *Hill country*, where he was born, or the *Desert* properly so called, Commentators are not agreed. The latter, however, may be considered pretty certain. The period of his retirement is, with most probability, supposed to have been at the age of puberty, when he would have strength of body and mind to bear that solitude, which for him was so necessary. By that seclusion he would not be warped by the pernicious prejudices of the Jewish teachers, and would moreover approach near unto God, and seek that guidance of the Holy Spirit, which was indispensable to enable him to be the herald of the Gospel.

— *ἀναδείξεως.*] The word here denotes appointment to, and, by implication, entrance on any *ministry;* as x. 1, and Acts i. 24. It may be rendered 'manifestation unto Israel as a prophet,' when he came forward publicly in that capacity.

II. 1. *ἐν ταῖς ἡμέραις ἐκ.*] With allusion, not to the last verse, but to ver. 36, seqq. of the preceding Chapter. *Ἐξῆλθε δόγμα*, 'an edict, or decree, was issued, or promulgated;' neuter for passive. This sense of *ἐξέρχεσθαι* occurs in the Sept. at Dan. ii. 13. ix. 25. Esth. i. 19, where it answers to the Heb. יצא.

— *ἀπογράφεσθαι πᾶσαν τὴν οἰκ.*] It is plain that by *τὴν οἰκ.* scil. *γῆν* cannot be meant *the whole world*. Most Commentators take it to mean *the Roman world*, i. e. empire; an expression (like *orbis terrarum* in Latin) then in general use, see Acts xxiv. 5. Apoc. iii. 10. xvi. 14. Since, however, no historian has noticed such a general census of the whole empire; and since it is little probable that, had there been one, it would have been mentioned in connnexion with the Proprætor of Syria, we may suppose (with Keuchen, Bynæus, Wolf, Lardner, Pearce, Fischer, Rosenmuller, Kuinoel, and others) that *Judæa only* is meant, as in Acts xi. 28, and Luke iv. 5,

2 οἰκουμένην· [Αὕτη ἡ ἀπογραφὴ ἡ πρώτη [ἐγένετο] ἡγεμο-
3 νεύοντος τῆς Συρίας Κυρηνίου.] καὶ ἐπορεύοντο πάντες ἀπο-
4 γράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. [v] Ἀνέβη δὲ καὶ v Mich. 5. 2. John 7. 42. 1 Sam. 16. 4. Matt. 1. 1. et seqq.
Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ, εἰς τὴν
Ἰουδαίαν, εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλεὲμ (διὰ τὸ
5 εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ) ἀπογράψασθαι
σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ.
6 Ἐγένετο δὲ, ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι
7 τοῦ τεκεῖν αὐτήν· [w] καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτό- w Matt. 1. 25.
τοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ
φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

and perhaps xxi. 20. Indeed the Jews called Judæa *the earth of all the earth.* See Ruth i. 1. 2 Sam. xxiv. 8.

2. αὕτη ἡ ἀπογραφὴ—Κυρηνίου.] Here a considerable difficulty presents itself; namely, how to reconcile these words of the Evangelist with those of *Josephus*, who states the ἀπογραφὴ, or *census* here spoken of, to have taken place ten or twelve years later than the birth of Jesus Christ. To remove this discrepancy various solutions have been proposed; only two of which seem entitled to attention; 1. That of Dr. Hales (Anal. vol. ii. p. 48—53), which assigns the following as the true rendering: 'It came to pass in those days (i. e. a short time before our Saviour's birth) that there went out a decree from Cæsar Augustus, that all the land [of Judæa, Galilee, Idumæa, &c.] should be enrolled [preparatory to a *taxing*]. (The *taxing itself* was first made when Cyrenius was governor of Syria); and all went to be enrolled, every one to his own city.'

This mode of interpretation, however, proceeds too much on hypothesis, and, besides requiring us to read αὐτὴ, obliges us to take ἀπογράφεσθαι and ἀπογραφὴ in two different senses; and the latter, *tax*, scarcely established on any authority. Far preferable is the solution of Wetstein, Campbell, and Bp. Middleton, who understand the meaning to be, that 'though the census was actually *set on foot* about the period of our Saviour's birth, it was presently laid aside, or at least no *consequence followed*, till the Imperial decree, ten or eleven years afterwards, in the Presidency of Cyrenius.' It is true (says Bp. Middleton) that Josephus has not related that any order for enrolment was issued at that time; yet he adverts to circumstances which make it not improbable that some measure of this kind was thus early adopted. In the latter part of Herod's reign (which terminated only two years after the birth of Christ) we learn from Josephus, Hist. xvi. 9, 3, that Augustus became offended with Herod; and, in an angry letter, threatened henceforth to treat him as a slave, [not *slave;* the original term being ὑπηκόῳ, *subject*, Edit.] By which threat it might fairly be understood, that he meant to reduce Judæa to the state of a Roman province. And it is not improbable to suppose, that though the threat was not executed in the lifetime of Herod, yet that steps might have been taken to make him believe that the emperor was in earnest. In the reign of Archelaus the enrolment actually took effect, and Judæa was made subject to Augustus. Thus the meaning of αὕτη ἡ ἀπογραφὴ—Κυρηνίου will be, that the enrolment (here alluded to) first *took effect* (or did not take effect *till*) the presidency of Cyrenius. Of this and similar senses of γίνομαι many examples are adduced in Schleusner's Lex. On the force of the Article here, and the support it gives to this mode of taking the words, see Bp. Middleton, who compares Apoc. xx. 5, αὕτη ἡ ἀνάστασις ἡ πρώτη, and iv. 1, 7. xxi. 19.

If this latter mode be thought not sufficiently satisfactory, we may, with Beza (in his four first Editions), and also Venema and Valckn., suppose the words of this verse to be a marginal note unwarily introduced into the text; or at least, I would suggest, *partly* such; the Evangelist himself writing αὕτη ἡ ἀπογραφὴ ἡ πρώτη; and then the scribes adding first ἐγένετο, to fill up the ellipsis; and then some sciolist writing in the margin ἡγεμονεύοντος τῆς Συρίας Κυνηρίου.

4. ἐξ οἴκου καὶ πατριᾶς Δ.] Grotius, Kypke, and others, have rightly observed that the πατριὰ was a part of the οἶκος; the latter comprehending the collateral branches, and even servants (οἰκογενεῖς), the former being confined to the direct line of descent; very similar to the distinction, among the Romans, of *gentes* and *familiæ.* After the many separations which had taken place of the Jews, any such census as the above would have been impossible, unless each went to the place which had formerly been the lot of his clan or family. The only reason which the Commentators can imagine for Mary's attendance is, that she was an *heiress;* for otherwise *women* were not registered. But it does not follow, from the words of the Evangelist, that Mary went to *be registered;* for σὺν may very well mean, 'accompanied by.'

5. μεμνηστευμένῃ] 'who had been betrothed (and was then married).' That such must be the sense, appears from Matt. i. 25.

6. ἐπλήσθησαν αἱ ἡμ.] Simil. Gen. xxv. 24 (Sept.), καὶ ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. Ἡμ. is here put for *time;* which use is frequent in Scripture, and is called a Hebraism; but it occurs in Thucyd. vi. 65, αἱ ἡμέραι ἐν αἷς ξυνέθεντο ἥξειν ἐγγὺς ἦσαν.

7. ἐσπαργάνωσεν.] Σπαργανόω scarcely ever occurs in the Classical writers, though σπάργανον often does. We find it, however, in Ezek. xvi. 4. These σπάργανα were not only in use *then* (to prevent distortion of the limbs), but were retained in use until very late in modern times.

— ἀνέκλινεν α. ἐν τῇ φάτνῃ.] Ἀνακλίνω is often used absolutely; the *place* of laying being left to be supplied from the context, or the subject. Here it is a *vox signata de hac re*, and

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες, 8
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην
αὐτῶν. Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα 9
Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.

ἀνέκλινεν may be rendered '*cradled.*' It is not so easy to fix the sense of φάτνη. This is commonly taken to denote '*a manger.*' But, although such would seem no unfit receptacle for a new born child, yet, as *mangers* are not *now* in use in the East, but *hair cloth bags* instead, this interpretation has been considered unfounded. Yet it has never been established that mangers were *not* used by the *ancients*; nay, there has been tolerable proof adduced, from Homer and Herodotus, that they *were*; namely, of the form of our *cribs*, see Is. i. 3, and Job xxxix. 9. The common interpretation, however, has been thought to be untenable on another and more serious ground. For 'if the φάτνη (observes Wets.) was a part of the stable, and the stable a part of the inn, it follows that he who had a place in the stable, had one in the inn.' Yet the Evangelist says, 'there was no room for them in the inn.' 'It is (says Bp. Middleton) plain from the whole context, that φάτνη was not merely the place in which the babe was laid, but the place also in which he was born and swaddled.' The words ἐν τῇ φάτνῃ surely belong as much to ἔτεκεν as to ἀνέκλινεν, for else where should the delivery take place? Not in the κατάλυμα, for *there* there was no room, not merely for the *child*, but for '*them.*' Hence Wetstein, Rosenmuller, Middleton, Kuin., and many others, by φάτνη understand some *place of lodging*, though less convenient than the κατάλυμα. Many think it was an enclosed space, either in front of, or behind the house, and paled in like our *farm-yards.* As, however, such would seem but indifferent shelter for one in Mary's situation, others adopt the signification *stable*; which is thought to be confirmed by the authority of many of the early Fathers, who call the place of Christ's nativity a *cave.* Of these latter interpretations neither seems well-founded. If the term φάτνη denotes a *building*, it would seem to be neither a mere enclosed farm yard, nor a regular building like our *stable*; but rather like the hovels or sheds around our farmers' home-stalls. After all, however, I apprehend that the φάτνη does *not* designate the building, whatever that was, whether stable, or hovel (or even *cave*), in which Joseph and Mary were housed, but the *place* in which the new-born babe was laid. A view confirmed by antiquity; for the Fathers who call the place of Christ's nativity a *cave*, yet plainly distinguish the cave from the φάτνη. Thus it should seem that the true sense of the term is that assigned by the ancient Interpreters generally and the earlier modern ones, *manger* or *crib.* A signification which occurs in Scripture, at least in the *Sept.*, and that three times. Such, indeed, was, it should seem, the *primary* signification; and that of *stable*, a *derived* one, namely, by synecdoche, and because a manger implied a stable. That it *was* the primary one is confirmed by the *etymology* of the word, which is not to be derived, as Donnegan (Gr. Lex.) says from πάσασθαι, but, as the Etym. Mag. points out, from φάγω; it being a corruption, arising from careless pronunciation, for φάγνη—first φαγίνη,—from φάγινος, and exactly answering to our *manger*, i. e. an eating-place. As to Wetstein's reasoning (above stated) it is sophistical and false; for it does *not* follow that because there was no room for them in the κατάλυμα or inn itself, there should be none in the out-houses always attached to caravanserais. Nor do the words ἐν τῇ φάτνῃ properly belong (as Bp. Middleton maintains) to ἔτεκε: the very error into which Dr. Priestley fell, who made ἐν τῇ φάτνῃ relate, in common, to all the three preceding verbs, ἔτεκεν, ἐσπαργάνωσεν, and ἀνέκλινεν, but which was completely refuted by Dr. Campb. In short, the notes here of Wetst. and Bp. Middl. supply a remarkable proof, that learning and genius may be employed as effectually to *darken*, as to enlighten human knowledge; thus, in the words of the Prophet, 'darkening the world in the clear day.' The three verbs are evidently all meant as separate. At any rate such is the case with ἔτεκε. As, however, a manger implies a stable, we may infer (what the air of the context plainly suggests) that Mary's delivery took place in some *out house*, of whatever kind that might be. And after her delivery, what was so natural as that the *manger* of the stable or home-stall (whichever it was) would be employed as a *cradle* for the new-born babe, the fittest place, from its elevated position, for preserving it from danger. And it makes no difference if the place *were*, as the ancients universally make it, a *cave*; a tradition which cannot be rejected without setting too lightly by the testimony of early antiquity, in a matter where antiquity scarcely could be misinformed. That caves were sometimes (especially, we may suppose, in rocky situations, like that of Bethlehem) used as *stables*, is certain. Thus Eurip. Bacch. 482, Matth.: καθείρξατ' αὐτὸν ἱππικοῖς πέλας Φάτναισιν, ὡς ἂν σκότιον εἰσορᾷ κνέφας. Nay, that they were used not for stables only, but also for *houses*, might be proved by a multitude of examples. It may suffice to refer to the case of Petra, recently as it were disinterred by the interesting researches of modern travellers.

8. ἀγραυλοῦντες] 'Αγραυλεῖν properly signifies to make one's abode in the fields *sub dio*, whether by night or day, but usually the former. It is not certain, however, that these shepherds abode in the *open air*. They might be in *huts* or tents; for Kypke cites from Diod. Sic. ἀγαυλία, to denote a military encampment. And Busbequius, Epist. i. 58, speaks of 'wandering flocks' tended day and night by the shepherds, who carry their wives and children with them in waggons, and for themselves, he adds, '*exigua tabernacula tendunt.*' Yet these shepherds were probably not *Nomades*, but Bethlehemites, whose 'watch over their flocks by night' may be best expressed by the modern term *bivouac*. Τῆς νυκτὸς is for νυκτερινάς; and φυλάσσ. φυλ. τ. ν. may be rendered, 'keeping the night watches;' the plural having reference to the various turns, or reliefs.

9. ἐπέστη αὐτοῖς.] 'Εφιστάναι denotes *to come upon the sight suddenly*, and, as appears from the examples in Wetstein, is especially used of

10 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγ-
γελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ·
11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος,
12 ἐν πόλει Δαυΐδ. Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὑρήσετε
13 βρέφος ἐσπαργανωμένον, κείμενον ἐν [τῇ] φάτνῃ. [x] Καὶ — [x] Dan. 7. 10. Rev. 5. 11.
ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου,
14 αἰνούντων τὸν Θεὸν καὶ λεγόντων· [y] Δόξα ἐν ὑψίστοις — [y] Infra 19. 38.
15 Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία! Καὶ ἐγένετο, — Isa. 57. 19. Eph. 2. 17. Rom. 5. 1.
ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ — John 3. 16. Eph. 2. 4, 7.
ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους· Διέλθωμεν δὴ
ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ
16 Κύριος ἐγνώρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον
τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν
17 τῇ φάτνῃ. Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ

supernatural appearances. Δόξα Κυρίου is best explained, with Euthym., Whitby, Schoetg., and Wahl, here (and at Acts vii. 55. Exod. xxiv. 16. xl. 34. 1 Kings viii. 11. 2 Chron. vii. 1. Heb. כבוד יהוה) of that Θεῖον φῶς, or extreme splendour in which the Deity is represented as appearing to men; and sometimes called the Shechinah, an appearance frequently attended, as in this case, by a company of angels.

10. χαράν.] By metonymy, for 'cause of joy,' as James i. 2, and Aristoph. Plut. 637, λέγεις μοι χαράν.

11. σωτήρ.] Wetstein has here and on i. 79, incontestably proved (after Bp. Pearson), by a vast assemblage of citations from Classical writers of every age that the terms σωτὴρ, Κύριος, Θεὸς, and ἐπιφανὴς, so often applied in Scripture to Jesus Christ, prove him to have been of an origin far more august than the human; the terms being only applicable to a *Deus præsens*, *The Son of God*, *and* GOD.

12. τῇ φάτνῃ.] The τῇ is not found in very many of the best MSS. and early Editions; and has been, with reason, cancelled by most Editors from Wetstein to Scholz.

14. ἐν ὑψίστοις.] Sub. either τόποις, meaning οὐρανοῖς (the plural being used with reference to the Heb. שמים, which only occurs in the plural), agreeably to that dogma of Jewish Theology, which reckoned *three* heavens, the *aerial*, the *starry*, and the *highest*, or the seat of God and the angels. The phrase occurs also in Matt. xxi. 9. Mark xi. 10. Luke xix. 38. Job xvi. 19.

— δόξα—εὐδοκία.] There are few sentences so short, with which Commentators have been more perplexed than this. Hence some read εὐδοκίας, and others εὐδοκίᾳ. But the former seems to be merely an ancient *conjecture*, and is as little to be attended to as the latter, which is professedly such. No greater attention is due to those who change the *doxology* into a kind of *proverb*, by taking εὐδοκία ἐν ἀνθρώποις as the predicate, and the rest of the words as the subject of the sentence. Various, indeed, have been the methods of interpretation propounded by Commentators of the last half century; all liable, more or less, to objection. First, I must maintain that the sentence is grammatically *trimembris*. For though some eminent Commentators recognise only *two* members and a *corollary*, that is surely conceding the very point in dispute; the corollary clause constituting a *third*. That third, indeed, is in some measure exegetical of the preceding; ἐν ἀνθρώποις corresponding to ἐπὶ γῆς (which corresponds to ἐν ὑψίστοις scil. τόποις of the first number), and εὐδοκία to εἰρήνη. At the second member Θεῷ must be supplied from the first, and be taken for πρὸς τὸν Θεόν. Εὐδοκία is in apposition with and explanatory of ἐπὶ γῆς εἰρήνη; and Θεοῦ or αὐτοῦ must be supplied from the preceding; the meaning being, 'acceptance with God.' So εὐδοκεῖν, 1 Cor. x. 5. Thus the sentence is *grammatically* trimembris, but in *sense* bimembris. In such cases of apposition ὅ ἐστι is understood; and thus no copula is necessary. It is plain that we must supply, in the last clause, not ἔστω (as in the two preceding), but ἐστι. Εἰρήνη here is used as supra i. 79, and especially infra xix. 38, where we have a similar doxological form: εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις! And in this sense the word occurs perpetually in the Epistles of St. Paul. Indeed our Lord had been predicted of by Isaiah ix. 6, under the name of 'the Prince of peace.'

15. καὶ οἱ ἄνθρωποι, οἱ ποιμένες, &c.] On the use of καὶ here see Note on v. 21. The next words οἱ ἄνθρ. are *not* pleonastic; for the use of the Art. before each forbids us to suppose here the common idiom ἄνθρωπος μάντις; but the latter term is in apposition with, and exegetical of, the former; q. d. 'the men, i. e. the shepherds (spoken of at v. 8.) said to each other.' So Thucyd. viii. 77, οἱ δὲ πεμφθέντες ἐς Σάμον, οἱ δέκα πρεσβευταὶ, &c.

— τὸ ῥῆμα.] Commentators here take ῥῆμα for πρᾶγμα, as in several other passages. So in the Heb. דבר, and the Greek Classical ἔπος and λόγος. There is, however, generally a sort of *significatio prægnans*, the word denoting a *thing spoken* of. Here τὸ γεγονὸς is added by way of explanation.

16. ἐν τῇ φάτνῃ.] Render, 'in the manger.'

λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. Καὶ πάντες 18
οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν
z Gen. 37. 11. 1 Sam. 21. 12. supra 1. 66. v. 51. ποιμένων πρὸς αὐτούς. [z] Ἡ δὲ Μαριὰμ πάντα συνετήρει 19
τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ 20
* ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν
ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

a Gen. 17. 12. Lev. 12. 3. supra 1. 31. Matt. 1. 21. John 7. 22. [a] ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν * αὐτὸν, 21
καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΣ, τὸ κληθὲν ὑπὸ τοῦ
ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

b Lev. 12. 2. et seqq. [b] ΚΑΙ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, 22
κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα,
c Exod. 13. 2. & 22. 29. & 34. 19. Num. 3. 13. & 8. 16, 17. παραστῆσαι τῷ Κυρίῳ, ([c] καθὼς γέγραπται ἐν νόμῳ Κυρίου· 23
Ὅτι πᾶν ἄρσεν, διανοῖγον μήτραν, ἅγιον τῷ Κυρίῳ
d Lev. 12. 6, 8 κληθήσεται·) [d] καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον 24
ἐν νόμῳ Κυρίου, ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς
περιστερῶν.

Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεών· 25
καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος

19. *συνετήρει τὰ ῥήματα τ.*] 'kept them in mind,' kept her mind upon the event of them.

— *συμβάλλουσα.*] Some explain this, 'endeavouring to comprehend.' A sense which rests on no sufficient authority. Others, better, 'forming conjectures respecting,' namely, by comparing past with present events. But far more natural and agreeable to the context is the common interpretation, 'pondering, revolving,' as in many passages of the Classical writers. It is well observed by Mr. Barker, Class. J. No. 3, that *συμβάλλειν* means to enter into the meaning of a thing by comparing [*putting together*, as we say] circumstances; and is used particularly of *oracles*, *dreams*, or any such things, whose meaning is not obvious, but is attained by reflection and a comparison of circumstances. Ἐν τῇ καρδίᾳ belongs both to *συνετήρει* and *συμβάλλουσα*. So Dan. vii. 28, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησαν.

20. *ὑπέστρεψαν.*] This (for the common reading ἐπέστ.) is found in almost all the MSS. and early Editions, is confirmed by numerous passages from this Gospel and the Acts, and is, with reason, adopted by every Critical Editor from Wetstein to Scholz.

21. *αὐτόν.*] This (for the common reading τὸ παιδίον) is found in almost all the best MSS., Versions, and early Editions; and is rightly edited by Matthæi, Griesbach, Tittman, Vater, and Scholz. The common one is evidently a *correction.*

— *καὶ ἐκλήθη.*] The καὶ here is somewhat perplexing; and hence was thrown out by the ancient Critics. Modern Expositors have, more properly, endeavoured to *account for* it. Winer thinks it arose from a confounding of two constructions; while Kuinoel and Bornem. regard it as a brevity of expression, for τότε περιετμήθη καὶ ἐκλήθη; or for οὐ μόνον περιετ. ἀλλὰ καὶ ἐκλ. A most artificial and far-fetched view. It should rather seem that this expression is to be referred to that idiom (commonly esteemed Hellenistic, but in reality Classical, Greek) by which καὶ is used in the apodosis to a preceding clause, containing a notation of time, either *express* or *implied*, as Thucyd. i. 50, ἤδη δὲ ἦν ὀψὲ, καὶ οἱ Κορ. &c. Also Xenoph. An. vi. 4, 26, Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. Consequently, in those cases it may be rendered, 'and then,' or 'then also.' and sometimes simply *then.* Though the idiom has so little correspondence to modern modes of expression, that to us it may be regarded as elegantly pleonastic.

22. *αἱ ἡμέραι τοῦ καθ.*] Which were thirty-three, in addition to the seven days of the mother's uncleanness, Levit. xiv. 2, 6.

22. *παραστῆσαι.*] The term is used, like the Latin *admovere* and *sistere*, κατ' ἐξοχὴν, both of victims brought to the altar, and of offerings *consecrated* to God. There is here much variety of reading. Some copies have *αὐτοῦ*; others *αὐτῆς*; but most *αὐτῶν*. For the first two readings there is little or no authority. *Αὐτῆς* is justly suspected to be a *παραδιόρθωσις*, or improper correction; and to have proceeded from the superstition of those who were scandalized at the idea of impurity being ascribed to *Jesus.* Whereas they ought to have considered that the impurity was only *external* and *ceremonial*, not *moral;* it being merely an obligation and restraint laid on women newly brought to bed, until after the performance of certain rites.

23. *ἅγιον τ. Κ. κληθήσεται*] 'must be accounted as holy;' Fut. for Imp. by Hebraism. *Διανοῖγον μήτραν.* Figurative for 'first-born.'

24. *ζεῦγος.*] Rarely used of birds, but occurring in Herodot. iii. 76, and elsewhere.

25. *Συμεών.*] Supposed by Wetstein to be the father of Gamaliel.

25. *δίκαιος καὶ εὐλαβής.*] Of these terms the former is explained by most Commentators to denote one who observes the *outward* ceremonies

παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα ‡ ἅγιον ἦν ἐπ' αὐτόν·
26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου,
27 μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. [e] Καὶ e Matt. 4. 1.
ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν
τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ
28 τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο
αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν καὶ
29 εἶπε· [f] Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ f Gen. 46. 30. Phil. 1. 23.
30 ῥῆμά σου, ἐν εἰρήνῃ, [g] ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτή- g Ps. 98. 2. Isa. 52. 10.
31 ριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν· infra 3. 6.

of the Law; the latter, one who cultivates the *inward* devotion of the heart. But this view appears too much accommodated to Jewish notions. There is no reason why δίκ. should not mean (in the usual sense) a person of integrity and uprightness, discharging faithfully his duties towards *men;* and εὐλ. one pious and devout, scrupulously performing his duties towards *God;* thus denoting rather more than εὐσεβὴς, which is found in some MSS. See Acts x. 22. Nor is this sense without examples in the Classical writers from Plato downwards.

— παράκλησιν τ. 'I.] i. e. by metonymy of abstract for concrete, Παράκλητον, the Consoler, a name, by the Jews of that age, and long afterwards, used to designate the expected Messiah, with reference to the language of the Prophets, which would then be brought peculiarly to mind by the oppression under which they were groaning from the Gentiles. As to the reason why the *Article* is not here used, that probably is, because Παράκλησις τοῦ Ἰσραὴλ was so commonly used of the Messiah, that it became in the end a kind of *proper name;* insomuch that (as we learn from Lightfoot) men used to swear by the Messiah under that title. Πνεῦμα ἅγ., i. e. 'the influence of the Holy Spirit.' See Middleton. For ἅγιον ἦν very many MSS. have ἦν ἅγιον, which is edited by Matthæi, Griesbach, Vater, and Scholz.

26. ἦν αὐτῷ κεχρ.] The more usual construction would be κεχρηματισμένος ὑπὸ τοῦ Πν., as in Matth. ii. 12. Acts x. 22. and elsewhere. Χρηματίζειν signifies to give a χρῆμα (anciently synonymous with χρησμὸς,) or oracular and Divine admonition. In *what manner* this was in the present case conveyed; whether by oral communication, dream, or otherwise, cannot with certainty be determined. Ἰδεῖν θάνατον is a Hebraism answering to ראות מות. It never occurs in the Classical writers, though ᾅδην ἰδεῖν and εἰσιδεῖν are cited from the Poets.

27. ἐν τῷ Πν.] 'under the influence of the Spirit.' Ἐν, like the Heb. ב, *by*, is often synonymous with διὰ, denoting *the moving cause.* Τὸ εἰθισμένον, for τὸν ἐθισμὸν, or τὸ ἔθος, which, like δικαίωμα, denoted the *rites of the Law.*

29. ἀπολύεις.] Ἀπολύειν signifies properly 'to let go from any place (or figuratively from any *state*, which implies coercion) to any other place,' as home, &c.; and it is used either with εἰς τὴν οἰκίαν, or *absolutely*; and sometimes, as here, it is employed figuratively, and by euphemism, of *death*, with the addition of τοῦ σώματος, or of τοῦ ζῆν, as is usual in the *Classical* writers, though in the *Scriptural* ones without it, as here and in Num. xx. 29. and Gen. xv. 2. The term was by the Classical writers used partly of deliverance from confinement, and restoration to liberty; partly of deliverance from labours and anxieties of various kinds, not only by the being eased of laborious duties, but by *removal* from them by death; thus attesting 'a hope full of immortality;' inasmuch as, amidst various metaphors, the body is supposed to enchain the soul, and detain it from its native home. Accordingly the sense of the passage is, 'Now, Lord, thou dost [by this sight] dismiss me to the grave, as thou promisedst, in peace and tranquillity, because mine eyes have seen thy salvation,' i. e. the *author* of it. Hence there is no occasion to suppose, with many, that ἀπολύεις is for ἀπολύσεις. The aged saint, by a beautiful figure, takes this sight of his Redeemer as *a dismissal* from the burden of life, a sort of *Go in peace!* So Bereshith R. 63. 16. 'Melius, ait, fuisse illi ut *dimitteretur in pace.*' And Statius, Theb. vii. 366, cited by Wetstein, 'Et fessum vitâ dimittite, Parcæ!' I add Æschyl. Agam. 522, Blomf., where the herald, out of joy, on again seeing his native country, exclaims, τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς. Ὅτι, after ἐν εἰρήνῃ, is to be closely connected therewith, and rendered, not '*for*,' but '*because*.' Now this construction is common when a *verb* or *adjective* precedes; why, then, should it not be allowed after an *adjectival phrase?* The other signification requires much unauthorized subaudition to make out any construction, as will appear from consulting the Paraphrasts. Δεσπότης is in Scripture often used as here of the supreme Lord, i. e. God; though in the Classical writers the highest sense it bears is as used of Sovereigns.

30. εἶδον οἱ ὀφθ.] In οἱ ὀφθ. μου there is an emphasis and energy, as in Gen. xlv. 12. Job xix. 27. xlii. 5. 1 John i. 1. Τὸ σωτήριον, Neut. adjective for substantive, as in Luke ii. 30. Eph. iii. 6. Psal. xcviii. 2. See Matth. Gr. Gr. § 627. It is here put for σωτῆρα. Κατὰ πρόσωπον is nearly equivalent to ἐνώπιον. This is not a mere Hebraism, since several examples have been adduced from the Classical writers. There is, however, this difference between the Classical and the Scriptural usage,—that in the former the phrase is usually significant, in the latter, generally pleonastic. Here, however, it has much force; the full sense being, 'On whom all nations may fix their eyes,' as the object of their faith and hope.

h Isa. 42. 6. & 49. 6. Acts 13. 47. & 28. 28. supra 1. 68. i Isa. 8. 14. Matt. 21. 44. Rom. 9. 32, 33. 1 Pet. 2. 8. 1 Cor. 1. 23, 24. 2 Cor. 2. 16. Acts 28. 22. k Ps. 42. 10. John 19. 25.

[h] φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ. 32
Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς 33
λαλουμένοις περὶ αὐτοῦ. [i] Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, 34
καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἰδοὺ, οὗτος κεῖται
εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς
σημεῖον ἀντιλεγόμενον· ([k] καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν 35
διελεύσεται ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν
καρδιῶν διαλογισμοί.
Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς 36

32. φῶς—ἐθνῶν.] This is in apposition with τὸ σωτήριόν σὸν at ver. 30. Grotius observes, that the passage has reference to Is. xlii. 6. and Psal. xcviii. 2, from which it should seem that there is here a transposition, for φῶς ἐθνῶν, εἰς ἀποκάλυψιν. But εἰς ἀποκ. does not, I conceive, mean (as Grotius and others suppose) 'for a revelation of the righteousness of God;' but is better explained by Euthymius εἰς ἀνάβλεψιν τῶν ἐθνῶν, scil. τετυφλωμένων τῇ πλάνῃ.

33. ἦν] '*per syncopen*, for ἦσαν, *Doricè*, or *Bœoticè*,' say the Commentators. It was not, however, peculiar to the *Doric*. It was rather an *ancient* usage, but could not well arise from *Syncope;* though it was caught up (together with many other syncopated words) by the Poets, to suit their convenience.

34. οὗτος κεῖται, &c,] The imagery is supposed to be taken from Is. viii. 14. xxviii. 16, which passages are applied to the Messiah in Rom. ix. 33. See Grotius, Wolf, Le Clerc, and Wets., who remark, that under the figure of a stone lying in a path, on which heedless persons may trip, Christ is designated as a *rock of stumbling* to those who reject him, but a *rock of support* to those who avail themselves of his aid. Κεῖσθαι εἰς is not to be regarded as implying *fatality;* but must be taken in a popular acceptation for *to be ordained* or *appointed* for any thing, as in Phil. i. 17. and 1 Thess. iii. 3. Πτῶσιν and ἀνάστασιν are to be taken, respectively, of sin and misery,—and of reformation and happiness; i. e. as to the *event*, namely, that he should be the occasion of sin to many, who would reject him, and be the occasion of many being raised from the bondage of sin to repentance, faith, and salvation through him.

— εἰς σημεῖον, scil. εἶναι.] There are few passages on the sense of which Interpreters are less agreed than the present, and that from the extensiveness of signification in the word σημεῖον. The chief point, however, to be considered is, not what it might mean *any where*, but what it may by the context be determined to mean *here*, especially as forming part of a phrase. This principle will reduce the multitude of interpretations to only *two* that have any appearance of truth. 1. Σημεῖον may, with the Pesch. Syr., Beza, Brug., Maldon., Macknight, and Doddridge, be supposed to stand for σκοπὸν, and mean, like the Latin *signum*, 'a mark or butt to be shot at;' and thus, by a figure derived from *archery*, denote the *deliberate malice* of Christ's persecutors. So Lament. Jer. iii. 12. 'He hath bent his bow, and set me as a mark for the arrow,' ἐστήλωσέ με ὡς σκοπὸν εἰς βέλος. Indeed such metaphors are not unfrequent in the Old Test. See Gen. xlix. 23. Ps. xi. 2. and also Philo Jud. in Rec. Syn. The metaphor, too, is highly applicable to Christ's passion, which seems alluded to at v. 35.

To this interpretation, however, it has been objected, that the metaphor fails at ἀντιλεγόμενον, and that no example of such a sense of σημεῖον has been adduced. These arguments are, however, not of sufficient weight to overturn an interpretation which has so much to recommend it. Yet, as there seems little doubt that the pious speaker had in his mind the words of Is. viii. 14—18, so σημεῖον may justly be supposed to bear the same sense here which it does there; and thus we may, with Grotius and most other eminent Expositors, take the meaning to be, that 'Christ should be a *signal example* of virtue calumniated.' Ἀντιλ. is to be understood of *actions* as well as words, like ἀντιλογία at Heb. xii. 3, which passage is highly illustrative of the present.

35. καὶ—δὲ] 'quia—imo.' Σοῦ αὐτῆς. Not merely for σεαυτῆς, but put separate for emphasis' sake. See Matth. Gr. Gr. § 148. In τὴν ψυχ. δ. ῥομφαία we have figurative language, similar to what is found in the Poetic parts of the Old Testament, and indeed in the ancient Greek Poets, by which the mind is said to be wounded as the body is transfixed with arrows, swords, &c. See Prov. xii. 18, and several citations in Recens. Synop. We can be at no loss to imagine the many ways in which this prophecy was fulfilled in the mother of Jesus, without supposing, as some have done, that the words were meant to signify that she should suffer martyrdom.

— ὅπως ἂν ἀποκαλυφθῶσιν ἐκ π. κ. δ.] i. e. 'in order that thereby the real character of every one [as to truth and virtue] may be displayed.' Or ὅπως may here, as in some other passages, have the *eventual* sense, *so as that*, *whereby*. Διαλ. denotes properly *cogitations*, but also *purposes*, as vi. 8, and, as here, *dispositions of mind.* The expression is best illustrated by the very similar ones, Judg. v. 15. 'for the divisions of Reuben there were great *thoughts of heart*,' and 16. 'great *searchings of heart*.' [*Comp.* also 1 Cor. xi. 19.]

36. προφῆτις.] Of the various senses which have been assigned to this term, the best founded may probably be that of the ancient Expositors, and, of the modern ones, Grotius and Schleusner, 'one endued with the χάρισμα or spiritual grace of uttering Divine revelations; or, in a general way, one to whom God reveals himself by his spirit. Προβεβηκυῖα ἐν ἡμέραις πολλαῖς is, *per hypallagen*, for πολὺ προβ. ἐν ἡμ. Ἔτη ἑπτὰ, scil. μόνα.

Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη
37 μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς. [l] Καὶ αὕτη l 1 Sam. 1. 22. Acts 26. 7. 1 Tim. 5. 5.
χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ
τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέ-
38 ραν· [m] καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ m Mark 15. 43. supra v. 25.
Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις
39 λύτρωσιν ἐν Ἱερουσαλήμ. Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ
κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς
40 τὴν πόλιν αὐτῶν Ναζαρέτ. [n] Τὸ δὲ παιδίον ηὔξανε, καὶ n Supra 1. 80. infra v. 52. Is. 11. 2, 3.
ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ
ἦν ἐπ' αὐτό.
41 [o] ΚΑΙ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερου- o Deut. 16. 1. Exod. 23. 15, 17. & 34. 23. Lev. 23. 5.
42 σαλὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἐτῶν δώ-
δεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς
43 ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ
44 ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ. Νομίσαντες δὲ αὐτὸν ἐν
τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν

37. χήρα.] Supply γυνὴ, which is sometimes *expressed*, especially in the earlier writers. The very long widowhood of Anna is particularly adverted to, since virtuous widowhood was held in great honour among the Jews, and even Gentiles. And monogamy was held in high esteem among the nations of antiquity. See Joseph. Ant. xviii. 6. 6. Val. Max. ii. 1. 3. and Quintil. Declam. 306.

— οὐκ ἀφίστατο—νύκτα καὶ ἡμ.] An hyperbolical expression, importing that she *assiduously attended* at all the stated periods of public worship, both day and night (for there were occasionally *night*-services of sacred music); and also that she spent most of her time in the Temple, engaged in prayer aud holy meditation.

— νηστείαις καὶ δεήσεσι λατρ.] Commentators have failed to notice the unusualness of this phrase. Λατρεύειν is here employed, like *inservire* in Latin for *vacare*, in the very unusual sense, to *be devoted to* any thing. The nearest approach to which is that use by which λατρεύω sometimes signifies *servire* with a dative of person, as at Acts xxvii. 23.

38. ἐπιστᾶσα] 'coming up,' as at x. 40. Αὐτῇ τῇ ὥρᾳ, i. e. at the time that Symeon uttered the above words. Ἀνθωμολογεῖτο τῷ K. This is by some rendered, 'returned thanks.' That sense, however, is confined to the Classical writers; and even in them has χάριν added, and is accompanied by no Dative. It is better to adopt the sense which the word bears in some kindred passages of the LXX. (as Ps. lxxix. 13.), and render, 'returned praises to the Lord.' The two significations, however, merge into each other. Λύτρωσιν here seems to include the notions of *deliverance* and *redemption.* Most of the Jews thought only of the *temporal*, while the wiser few took it in the *spiritual* sense.

40. χάρις Θεοῦ, &c.] Raphelius, Wetstein, Campbell, and Wakefield take these words, (by an idiom connected with the oblique cases of Θεὸς, to denote *greatness*, or *excellence*, and, by a common signification of χάρις, *grace*,) to denote that he was of extraordinary comeliness. But there is no example of such a sense of χάρις in the New Test., nor any *nearer* approach to it than gracefulness of *speech;* which cannot here apply. Besides, χάρις τοῦ Θεοῦ is of such frequent occurrence in the New Test. (especially in St. Luke's writings), that the Evangelist would never have ventured on introducing such an idiom of Θεὸς as that just adverted to in *this* case, since misapprehension would be sure to arise. In fact, χάρις Θεοῦ, except in a few passages where it has reference to the *miraculous gifts of the Holy Spirit*, always denotes in the New Test. the *favour of God to men.* And that it is so taken here, is placed beyond doubt by a kindred passage, infra ver. 52.

41. ἐπορεύοντο.] All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded, yet used often to appear there, especially at the Passover.

42. ἀναβάντων αὐτῶν.] The αὐτῶν includes *Jesus;* which, indeed, is implied in the preceding words ὅτε ἐγένετο ἐ. δ.; for the age of 12 years (which was considered the age of puberty, and was that when the children were put to learn some trade) was, as appears from the Rabbinical writers, that at which the above obligation was thought binding; when, too, they were solemnly introduced into the Church, and initiated in its doctrines and ceremonies.

44. ἐν τῇ συνοδίᾳ.] The word properly denotes '*a journeying together*,' and then, by metonymy, *a company* of fellow travellers.

— ἀνεζήτουν] 'sought him out,' i. e. diligently. So Thucyd. ii. 8. πάντα ἀνεζητεῖτο. The ἐν a little after is not found in several ancient MSS. and Versions, and is cancelled by Griesbach and Lachman, but retained by Tittman, Vater, and Scholz, judiciously; for *internal* evidence is here perhaps as strong for as against the word, and external far stronger.

ἐν τοῖς συγγενέσι καὶ [ἐν] τοῖς γνωστοῖς· καὶ μὴ εὑρόντες 45
αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. Καὶ 46
ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον
ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερω-
(p Matt. 7. 28. Mark 1. 22. infra 4. 22, 32. John 7. 15, 46.) τῶντα αὐτούς. [p] Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ 47
ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες 48
αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε·
Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου κἀγὼ
(q Infra 9. 4, 5, 17.) ὀδυνώμενοι ἐζητοῦμέν σε. [q] Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι 49
ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρός μου δεῖ εἶναί
(r Infra 9. 45. & 18. 34.) με; [r] Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 50
Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑπο- 51
(s Dan. 7. 28.) τασσόμενος αὐτοῖς. [s] Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ
(t 1 Sam. 2. 26. supra 1. 80. & 2. 40.) ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. [t] Καὶ Ἰησοῦς προέκοπτε 52
σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

44. *τοῖς γνωστοῖς*] 'acquaintance.' The word very rarely occurs as a substantive, (being properly a participle or adjective) though it is so found in Ps. lxxxviii. 9.

46. *μεθ' ἡμ. τρεῖς*] 'on the third day.' The first was spent in their journey; and the second in their return to Jerusalem. On the third they found him.

— *ἐν τῷ ἱερῷ.*] By this is meant a *court* in which the doctors sat, for the purpose of public instruction. We need not press on the sense of *ἐν μέσῳ*, which may simply mean '*among* them;' the sense being, as Bornem. explains, 'sedebat inter doctores,' namely, so as to be seen and heard by all. Nor are we from *ἐπερωτῶντα αὐτοὺς* to suppose any thing like *disputation*, but modest interrogation. Indeed, it is plain from the Rabbinical citations in Lightfoot, that the Jewish doctors used such a plan of instruction as dealt much in interrogation, both on the part of the teachers and the taught. Something very similar occurs in the account given by Josephus of his boyhood, Life, § 2:—'Ἐγὼ δὲ συμπαιδευόμενος, εἰς μεγάλην παιδείας προέκοπτον ἐπίδοσιν, μνήμῃ τε καὶ συνέσει δοκῶν διαφέρειν. Ἔτι δ' ἄρα παῖς ὢν, περὶ τεσσαρεσκαιδέκατον ἔτος, διὰ τὸ φιλογράμματον ὑπὸ πάντων ἐπηνούμην, συνιόντων ἀεὶ τῶν ἀρχιερέων καὶ τῶν τῆς πόλεως πρώτων, ὑπὲρ τοῦ παρ' ἐμοῦ περὶ τῶν νομίμων ἀκριβέστερόν τι γνῶναι.

47. *τῇ συνέσει*] 'intelligence,' 'natural sagacity.' So Thucyd. i. 138. *φύσεως ἰσχὺν δηλώσας· οἰκείᾳ γὰρ ξυνέσει*, &c. Similarly Joseph. Ant. ii. 9, 6. says of Moses: *σύνεσις δὲ οὐ κατὰ τὴν ἡλικίαν ἐφύετο, αὐτῷ· τοῦ δὲ ταύτης μέτρου πολὺ κρείττων· καὶ πρεσβυτέραν διεδείκνυε ταύτης τὴν περιουσίαν ἐν ταῖς παιδείαις, καὶ μειζόνων τῶν ὑπ' ἀνδρὸς γενησομένων ἐπαγγελίαν εἶχε τὰ τότε πραττόμενα.* In *τῇ συνέσει καὶ ταῖς ἀποκ.* there is no Hendiadys (as Kuinoel imagines) but *ἐν ταῖς ἀποκρ.* is added, to show in what that *σύνεσις* especially consisted.

49. *ἐν τοῖς τοῦ Πατρός μου.*] Commentators are perplexed with this elliptical expression, in which some supply *πράγμασι*; others, *οἰκήμασι*. The former is well supported by Classical examples, and if this were a Classical author, it would deserve the preference, but in an Hellenistic writer the proof is invalid. It is therefore better, with the ancient and a great majority of the modern Commentators, to supply *οἰκήμασι*, of which ellipsis Wetstein has adduced abundance of examples, both from the Classical and Scriptural writers. So Gen. xli. 51. Ecclus. xlii. 10. Comp. John ii. 16. As, however, the question in respect to *suitableness* is nearly equal, and the former sense is more *significant*, and in some measure includes the latter, but not vice versa,—we may yet hesitate. Is it not possible that our Lord might speak with *studied* ambiguity, by making choice, as often, of an expression admitting of two senses? A principle which might especially be resorted to where one sense included the other. Neither of these, however, could well suggest itself to the parents of Christ; and the words in question were merely uttered in order to suggest matter for serious reflection, and to be comprehended *afterwards*; of which several other instances might be adduced. An effect which our Lord well knew they would produce on his mother.

51. *ἦν ὑποτασσόμενος αὐτοῖς.*] Ὑποτάσσεσθαι is used not only of forcible and compulsory, but also voluntary subjection and dutiful obedience, as that of wives to husbands, and children to parents.

— *διετήρει πάντα τὰ ῥήματα*, &c.] Ῥήματα may here include both sayings and doings,—i. e. the words spoken, and all the circumstances connected with the affair just before spoken of.

The remark seems formed on that of Gen. xxxvii. 11. *ὁ δὲ πατὴρ αὐτοῦ διετήρησε τὸ ῥῆμα.*

52. *προέκοπτε*, &c.] 'advanced.' By a metaphor taken from the *felling of trees*, or clearing of thickets, to effect a passage. Ἡλικίᾳ is by some interpreted *stature*, by others, *age*. The latter sense is possibly the true one, and is more agreeable to Classical usage; but it would rather have required a double *καὶ* before *σοφίᾳ*; and the former is more suitable to the context. So

MT. MK.
1 III. ᾿ΕΝ ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβε- 3. 1.
ρίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς ᾿Ιου-
δαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας ῾Ηρώδου, Φιλίππου
δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς ᾿Ιτουραίας καὶ
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς ᾿Αβιληνῆς τετραρ-
2 χοῦντος, ἐπ᾿ ἀρχιερέων ῎Αννα καὶ Καϊάφα, ἐγένετο ῥῆμα
Θεοῦ ἐπὶ ᾿Ιωάννην τὸν [τοῦ] Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ· 1
3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ ᾿Ιορδάνου κηρύσ- 2
4 σων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· ὡς γέ- 3 2
γραπται ἐν βίβλῳ λόγων ῾Ησαΐου τοῦ προφήτου, λέγοντος·
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν
5 Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Πᾶσα
φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς
ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν,
6 καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. καὶ ὄψεται πᾶσα
7 σὰρξ τὸ σωτήριον τοῦ Θεοῦ. ῎Ελεγεν οὖν τοῖς ἐκπο- 7
ρευομένοις ὄχλοις βαπτισθῆναι ὑπ᾿ αὐτοῦ· Γεννήματα ἐχιδ-
νῶν! τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
8 Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε 8
λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν ᾿Αβραάμ· λέγω γὰρ 9
ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
9 τῷ ᾿Αβραάμ. ῎Ηδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν 10

also in Joseph. Ant. xviii. 1. 2. we have: αὐξηθέντας δὲ ἀρετῇ. *Both* senses, however, may have been in the mind of the Evangelist; q. d. 'he increased in wisdom as he did in age and stature.' Oct. 15. 1857

III. 1. On the chronological questions connected with this passage, the reader is referred to Dr. Hales, Mr. Benson, and Mr. Townsend.

2. ἐπ᾿ ἀρχ. ῎Α. καὶ Κ.] [*Comp.* infra Acts iv. 6. xviii. 13.] There has been much perplexity occasioned by the use, in the Gospels and also in Josephus, of phraseology expressing or implying plurality, where the Law recognised but *one*. In strict propriety there could be but *one* High priest at a time, who held the office for life. But, after the subjection of Judæa to the Roman yoke, great changes were made; and the occupants of an office, in which had been vested almost regal authority, were changed at the will of the conquerors. Hence some have supposed that the office had become annual, and that Annas and Caiaphas occupying it *by turns*, each, or both, might be said to be the High Priest. This, however, is a wholly gratuitous supposition, and overturned by what is said in Joseph. Ant. xviii. 2, 2. Others think that Caiaphas was the High Priest, and Annas his Sagan, or Deputy; a title given to him by Joseph. Ant. xviii. 6, 24. And great was the dignity of the Sagan, who was allowed, upon occasion, to perform the most sacred functions of the High Priest. Others, again, imagine that the *title* is given to Annas, as being the chief of Aaron's family then alive, and being regarded as the rightful High Priest by the Jews, though Caiaphas held the *office* by appointment of the Roman Governor. These last two methods likewise proceed on supposition; and although there is nothing which contradicts either, there is no reason for giving a preference to one or the other.

— ἐγένετο ῥῆμα Θ. ἐπὶ ᾿Ι.] 'the command of the Lord was issued to John.' A formula importing Divine authority, as in Jer. i. 2.

3—9. See Notes on Matt. iii. 1, 2, 3, 7, 8, 9, 10.

3. καὶ ἦλθεν.] 'And (accordingly) he went.'

4. ὡς γέγραπται ἐν, &c.] q. d. 'agreeably to what was prophesied,' &c. Quoted from Is. xl. 3. [*Comp.* John i. 23.]

5. The Evangelist cites this passage of the Prophet more fully (continuing it further) than Matthew and Mark, because he was writing especially for Gentile converts; and the *latter* part of the citation was necessary to assure them that the 'salvation of God' and the participation in the privileges of the Gospel extended to *them* as well as the Jews.

— πᾶσα φάραγξ πληρωθήσεται, &c.] 'Significat hac proverbiali locutione, futurum esse ut iniqua fiant æqua, superba modesta, improba proba.' (Bornemann.)

— ταπεινωθήσεται] 'shall be depressed.' So Strabo, v. p. 347. ταπεινοῦται τὰ ὄρη.

6. See Ps. xcviii. 3.

7. τοῖς ἐκπορευομένοις, &c.] Namely, the Pharisees, as we find from Matt. iii. 7.

9. [*Comp.* Matt. vii. 19.]

MT. MK.
3. 1. δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. Καὶ ἐπηρώτων αὐτὸν οἱ 10
ὄχλοι, λέγοντες· Τί οὖν ποιήσομεν; Ἀποκριθεὶς δὲ λέγει 11
αὐτοῖς· Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ
ὁ ἔχων βρώματα ὁμοίως ποιείτω. Ἦλθον δὲ καὶ τελῶναι 12
βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιή-
σομεν; Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ 13
διατεταγμένον ὑμῖν πράσσετε. Ἐπηρώτων δὲ αὐτὸν καὶ 14
στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε
πρὸς αὐτούς· Μηδένα διασείσητε, μηδὲ συκοφαντήσητε· καὶ
ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων 15
ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη
11 7 ὁ Χριστὸς, ἀπεκρίνατο ὁ Ἰωάννης ἅπασι, λέγων· Ἐγὼ μὲν 16
ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ
8 εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς
12 ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. οὗ τὸ πτύον ἐν 17
τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει

10. τί οὖν ποιήσομεν;] q. d. 'What then shall we do, to render such fruits, and to avoid the wrath to come?' [*Comp.* Acts ii. 37.]

11. αὐτοῖς.] *Charity*, then, is here enjoined, as a prominent part of that moral virtue in which the hearers were so notoriously deficient. [*Comp.* 1 John iii. 17. iv. 20.]

12. τί ποιήσομεν;] The Future here and just before is to be rendered by *must* rather than *shall;* a Hebraism. The ποιήσωμεν of many ancient MSS., edited by Scholz, is only a gloss.

13. μηδὲν πλέον—πράσσετε.] exact. This use of πράσσειν, as said of levying *taxes* (like *perficere* in Latin), is frequent in the Classical writers. The *original* sense seems to have been 'to manage.' The difference between the active and middle forms is this: the active signifies to collect *for another's use*, the middle to collect for one's *own*. Διατάσσειν is a *vox signata*, used of legal enactments, especially such as relate to laying on taxes. The παρὰ after a comparative, or a word which implies comparison (especially μείζων or κρείττων), is used for ἤ, both in the Scriptural and Classical writers. So Appian, vol. ii. 78. πλείονες παρὰ τοὺς ἀρχαίους. The literal sense is '*alongside of;*' and juxta-position almost implies comparison. The Baptist does not, we see, condemn their profession, but only the abuse of the power it gave them. [*Comp.* infra xix. 8. 1 Cor. vi. 10.]

14. στρατευόμενοι.] Michaelis thinks that this denotes 'men under arms, or going to battle;' for he imagines that Herod's war with Aretas had already commenced; and that there is here reference to the troops engaged in that service. A *chronological* reason, however, lies against this supposition, so strong, that it is better, wlth the Commentators in general, to take στρ. for στρατιῶται; which is confirmed by the ancient Versions and Interpreters. The Article may indeed seem wanting; but it may be *understood*, and indeed is found in several MSS.

— μηδένα διασείσητε.] This is by many Commentators taken to mean, 'do not harass;' a signification found in the Classical writers. But some more *special* sense seems to be intended. It is therefore best explained as equivalent to, and indeed formed on the Latin phrase *concutere*, 'to extort money by dint of threats of violence.' Συκοφ. signifies to extort money by false accusation, or the threatening of it. [*Comp.* Exod. xxiii. 1.]

— ἀρκεῖσθε τοῖς ὀψωνίοις.] In the early ages a soldier's pay consisted chiefly in a *supply of food*, and was called ὀψώνιον, from ὄψον; and meant something to buy ὄψον withal. Now ὄψον, according to Boeck, i. 137, originally signified every thing used as food, with the exception of what was prepared from corn; and that is what is here meant. In process of time an equivalent in money was substituted for the supply of food; and then ὀψώνιον, which had originally signified *support* came to denote *pay:* though still some allowances of food were left the soldier, which probably opened a way to the extortion alluded to. Much light is thrown on the matter by a passage of Joseph. de Vit. § 47. συνεβούλευον (namely, his soldiers,) πρὸς μηδένα μήτε πολεμεῖν, μήτε ἁρπαγῇ λαμβάνειν τὰς χώρας (farms), ἀλλὰ σκηνοῦν κατὰ τὸ πέδιον ἀρκουμένους τοῖς ἑαυτῶν ἐφοδίοις.

15. προσδοκῶντος τοῦ λ.] i. e. as the people were in suspense and anxious expectation; as Acts xxviii. 6. Ἀπεκρ., 'addressed them.'

16. ἅπασι] i. e. both those there, and those at Jerusalem, who (we learn from John ii. 18.) had sent a message of inquiry. On this verse comp. John i. 26. Acts i. 5. xi. 16. xiii. 25. Is. xliv. 3. Joel ii. 28. Acts ii. 4.

17. διακαθ. τὴν ἅλωνα.] So Alciph. iii. 26. διακ. τὴν ἅλω. [*Comp.* Mic. iv. 12. Matt. xiii. 30.]

MT. MK.

τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει 3. 1.
18 πυρὶ ἀσβέστῳ. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγ-
19 γελίζετο τὸν λαόν. Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχό-
μενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς [Φιλίππου]
τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ
20 Ἡρώδης, προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν
Ἰωάννην ἐν τῇ φυλακῇ.
21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ 16 10
Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῳχθῆναι τὸν
22 οὐρανὸν, καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον, σωματικῷ εἴδει
ὡσεὶ περιστερὰν, ἐπ' αὐτόν· καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, 17 11
λέγουσαν· Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα.
23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος·
24 ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ, τοῦ Ματθὰτ,
25 τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ, τοῦ Ματ-
26 ταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ, τοῦ
Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεῒ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα,
27 τοῦ Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ
28 Νηρὶ, τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ,
29 τοῦ Ἢρ, τοῦ Ἰωσὴ, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματ-
30 θὰτ, τοῦ Λευῒ, τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ [a] 2 Sam. 5. 14.
31 Ἰωνὰν, τοῦ Ἐλιακεὶμ, [a] τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ Ματ- 1 Chron. 3. 5. Zech. 12. 12.

18. *εὐηγγ. τὸν λαόν*] 'he evangelized the people,' proclaimed to them the Gospel; as Acts viii. 25. Gal. i. 9.

19. *Φιλίππου.*] This is not found in very many MSS., and almost all the early Editions, and has been, with reason, cancelled by almost every Editor from Wetstein to Scholz. [*Comp.* Matt. xiv. 3. Mark vi. 17.]

21. *ἐν τῷ βαπτισθῆναι*, &c.] A difference is to be noted between *ἐν τῷ βαπτισθῆναι τὸν λαὸν* and *ἐν τῷ βαπτίζεσθαι τὸν λαὸν*, of which the latter means, 'while the people were being baptized,' and the former, 'after they were baptized.' Accordingly, in order to render the peculiar meaning of the Greek more distinct, the whole may be rendered thus: 'And it came to pass, after all the people had been baptized, that when Jesus also had been baptized, and was praying, the heaven was opened,' &c.

The words *καὶ προσευχ.*, here added by Luke, and which are not found in the other Evangelists, merit attention. Our Lord, who was content to be obedient unto the Law for man, underwent the rites and performed the ceremonies of the Mosaic Law; and on the same principle underwent this baptism, because he wished to set an example to others of 'fulfilling all righteousness.' With respect to the use of *prayer* by our Lord, it was doubtless to set an example to others of the indispensable necessity of prayer, to make any external rites effectual. See Bishop Taylor, vol. ii. 190. On *ὡσεὶ περιστερὰν*, see Note on Matt. iii. 16.

22. [*Comp.* Is. xlii. 1. Mark ix. 7. 2 Pet. i. 17.]

23. *αὐτὸς ἦν ὁ Ἰησοῦς—ἀρχόμενος.*] These words have occasioned much perplexity, not only to modern Commentators, but (as appears from the Varr. Lectt.) to the ancient Interpreters. The phraseology is rugged; yet the harshness must not be removed by cancelling any word (for the consent of MSS. will not permit that); nor even by *silencing* it. Some seek to remove the difficulty by connecting *ὢν* with *ἀρχ.* But this is doing violence to the construction, and yields a feeble and jejune sense. Upon the whole, no interpretation involves so little difficulty as that of the ancient and the best modern Commentators, by which *ἦν* is construed with *ἀρχ.*, and *εἶναι* understood after *ἀρχ.* The sense, then, is, 'Jesus was beginning to be of about 30 years,' i. e. he had nearly completed his 30th year, lit., 'was entering upon [the age of about] 30 years,' as Robinson (Lex.) explains. The Gen. *ἐτῶν*, he adds, may be governed of *ἀνὴρ* understood, or *ἀρχόμενος*. [See Num. iv. 3, 35, 39.]

— *ὡς ἐνομίζετο*] 'as he was regarded,' or reckoned by the Jewish customs. This evidently alludes to the *Divine* origin of our Lord. See Abp. Magee on the Atonement, vol. ii. 422. [*Comp.* John vi. 42.]

— *τοῦ Ἡλί.*] This must mean the *son-in-law* of Heli, for Jacob was the father of Joseph. So Matt. i. 16. Thus this genealogy must be considered as the lineage of *Mary, the daughter of Heli.* On the mode of reconciling the seeming discrepancy in the genealogies, see Dr. Hales.

b Ruth 4. 18. 1 Chron. 2. 10. ταθὰ, τοῦ [b] Ναθὰν, τοῦ Δαυὶδ, τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ, 32
τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ Ναασσὼν, τοῦ Ἀμιναδὰβ, τοῦ 33
c Gen. 11. 24—26. Ἀρὰμ, τοῦ Ἐσρὼμ, τοῦ Φαρὲς, τοῦ Ἰούδα, [c] τοῦ Ἰακὼβ, 34
τοῦ Ἰσαὰκ, τοῦ Ἀβραὰμ, τοῦ Θάρα, τοῦ Ναχὼρ, τοῦ Σε- 35
ροὺχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἐβὲρ, τοῦ Σαλὰ, τοῦ 36
Καϊνὰν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ, τοῦ 37
d Gen. 5. 6. & 11. 10. Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ Μαλελεὴλ, [d] τοῦ
e Gen. 5. 3. infra 5. 1. Καϊνὰν, [e] τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ. 38

MT. 4. MK. 1. IV. ἸΗΣΟΥΣ δὲ Πνεύματος ἁγίου πλήρης ὑπέστρε- 1
1 ψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἤγετο ἐν τῷ Πνεύματι εἰς τὴν
12 13 ἔρημον, ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Δια- 2
2 βόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ,
συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε. Καὶ εἶπεν αὐτῷ 3
3 ὁ Διάβολος· Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
4 γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων· 4
Γέγραπται, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται [ὁ] ἄν-
8 θρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. Καὶ ἀναγα- 5
γὼν αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ πάσας
τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ εἶπεν 6
9 αὐτῷ ὁ Διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν
καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω,
δίδωμι αὐτήν. Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται 7
10 σου * πᾶσα. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· Ὕπαγε 8
ὀπίσω μου, Σατανᾶ· γέγραπται [γάρ]· Προσκυνήσεις
Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

35. Σερούχ.] This (for Σαροὺχ) is found in almost all the best MSS., Versions, and early Editions, and is received by almost every Editor from Wetstein to Scholz.

IV. 1. ἐν] for ὑπό; denoting the instrumental cause. So Æschyl. Ag. 1260, οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει.

2. ἡμέρας τεσσαράκοντα.] These words would seem to connect with πειραζόμενος following, as some Editors take them. But St. Matthew describes the temptation as taking place at the *close* of that period. Most recent Commentators attempt to remove the discrepancy by supposing the meaning to be, not that Jesus was tempted 40 days *in succession*, but that, at *various times during* those days, he was exposed to temptations, *besides* those which the Evangelist now proceeds to enumerate. This method, however, cannot well be admitted. At least it is better, with some ancient and modern Commentators, to connect the words with the *preceding*, comp. Exod. xxxiv. 28. 1 Kings xix. 8. Πειραζόμενος, however, is not, I conceive, put for πειρασθῆναι, but is a *nominativus pendens*, for Genit. absolute. This mode of taking the passage is confirmed by Mark i. 13, who here follows Luke: καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ. Moreover, at πειραζόμενος is implied τότε from the context. That, however, will not, as in the case of διὰ ἡμ. τεσσ. involve any contradiction; since what takes place at *the close* of any period of time is understood, populariter, to fall *within* that term.

4. ὁ ἄνθρ., &c.] From Deut. viii. 3. The ὁ is omitted in very many MSS., and cancelled by Matthæi, Griesbach, and Scholz.

5. ἐν στιγμῇ χρόνου.] Meaning, the shortest space of time. So Plut. de Educ. 17, στιγμὴ χρόνου πᾶς ὁ βίος ἐστί.

6. καὶ τὴν δόξαν αὐτῶν] scil. βασιλειῶν, i. e. 'and the glory which will result from the government of them.' [*Comp.* John xii. 31. xiv. 30. Rev. xiii. 2, 7.]

7. πᾶσα.] This (for the common reading πάντα) found in almost all the best MSS., several Versions, Fathers, and early Edd., has been received by Wetstein, Matthæi, Griesbach, and others, down to Scholz; and with reason; as being the more difficult reading. Yet πάντα may be defended, as being more natural, and agreeable to the popular style; though *propriety* requires πᾶσα as referred to ἐξουσίαν.

8. From Deut. vi. 13. 1 Sam. vii. 3. Γὰρ, and ὁ in the next verse, not found in the best MSS., are cancelled by almost all the recent Editors.

MT. MK.

9 Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ 4. 1.
τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ [ὁ] Υἱὸς εἶ τοῦ 5 6
10 Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· γέγραπται γάρ· Ὅτι
τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ δια-
11 φυλάξαι σε· καὶ [ὅτι] ἐπὶ χειρῶν ἀροῦσί σε, μή ποτε
12 προσκόψῃς πρὸς λίθον τὸν πόδα σου. Καὶ ἀποκρι-
θεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται· Οὐκ ἐκπειράσεις 7
13 Κύριον τὸν Θεόν σου. Καὶ συντελέσας πάντα πειρασμὸν 11
ὁ Διάβολος, ἀπέστη ἀπ᾽ αὐτοῦ ἄχρι καιροῦ.
14 ΚΑΙ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύ-
ματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ᾽ ὅλης τῆς 12 14
15 περιχώρου περὶ αὐτοῦ. Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συνα-
16 γωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων. [a] Καὶ ἦλθεν εἰς τὴν a Matt. 2. 23. & 13. 54.
Ναζαρὲτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, κατὰ τὸ εἰωθὸς Mark 6. 1. John 4. 43.
αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ Neh. 8. 5, 6.
17 ἀνέστη ἀναγνῶναι. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ
προφήτου· καὶ ἀναπτύξας τὸ βιβλίον εὗρε τὸν τόπον οὗ
18 ἦν γεγραμμένον· [b] Πνεῦμα Κυρίου ἐπ᾽ ἐμέ· οὗ εἵνεκεν b Isa. 61. 1, 2. Matt. 11. 5.
ἔχρισέ με * εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ Isa. 42. 7. & 147. 3.
με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν·

10. See Ps. xci. 11.

11. The ὅτι, not found in very many MSS., early Edd., and Versions, is cancelled by Matthæi. Indeed, it probably came from the margin, and originated from those Critics who read γέγραπται γὰρ ὅτι—ἐντελεῖται; thus regarding the words as not strictly speaking a *quotation*, but only a *report* of the *sense*. And thus the ὅτι would require to be repeated. But it should seem that there *is* an actual quotation, and therefore the ὅτι is pleonastic.

12. See Deut. vi. 16.

14. ἐν τῇ δυνάμει τοῦ Πν.] 'under the powerful influence of the Spirit.' Καθ' ὅλης, *throughout*, *over all*. This sense occurs also in Acts ix. 31, and is sometimes found in the *later* Classical writers, but is rare elsewhere. The *Accus.* is the more regular construction.

15. δοξαζόμενος] for ἐν δόξῃ ὤν.

16. ἀνέστη ἀναγνῶναι.] For, as Lightfoot and Vitringa have shown, it was the received custom for the Scriptures to be read both by the minister and the people standing. The Pentateuch was so distributed into portions for Sabbath reading, that the whole might be gone through in the year; also that to them should be adjoined some such portion from the Prophets as either had an affinity to the lesson from the Pentateuch, or was selected by the reader for edification.

17. βιβλίον.] The βιβλία of the Hebrews, and, indeed, of the ancients in general, were *rolls* fastened to two laths with handles; by holding which in his hand, the reader could roll, or unroll the writing at his pleasure.

18—20.] This portion (introduced, as it seems, out of the regular order) was selected by our Lord in order to draw the attention of the people, and to show its fulfilment in himself; as also with allusion to the *reason* why he was called CHRIST, and his religion termed the Gospel. Its application to the Messiah is acknowledged by the best Jewish Expositors. Its primary import, indeed, was probably the restoration of the Jews from the Babylonian captivity; but it seems to have had also a *secondary* reference to the MESSIAH, by that double sense of prophecy, which has *two* applications, of which the *secondary* is (as here) not unfrequently the more important.

— πνεῦμα Κυρίου ἐπ' ἐμέ.] Intimating his Divine appointment to say and do as he does.

— ἔχρισέ με.] The term signifies, not so much to *anoint* as *inaugurate* into an office; which, in the case of eminent persons (as kings, prophets, priests, &c.) was always conferred by *unction*. Christ's unction was the descent of the Holy Spirit upon him at his baptism; whereby, as Peter says, Acts x. 38, God anointed him with the Holy Spirit and with power. See also iv. 27. Hence, indeed, the *appellation* Messiah or Χριστὸς, i. e. *the Anointed*.

— εὐαγγελίσασθαι.] This, which is found in very many MSS. and early Edd. (for the common reading εὐαγγελίζεσθαι) is preferred by almost all Editors from Matthæi to Scholz.

— ἰάσασθαι—καρδίαν.] These words, not found in a few MSS., Versions, and Fathers, have been rejected by Grotius and Mill, and cancelled by Griesbach and others; but most rashly, since they are found both in the Heb. and LXX., and, as they are only omitted in *six* MSS., we may impute the omission merely to the carelessness of the Scribes. The words probably formed *one line* of the Archetype (and on that account might be

κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλε-
ψιν· ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει· [c] κηρύ- 19
ξαι ἐνιαυτὸν Κυρίου δεκτόν. Καὶ πτύξας τὸ βιβλίον, 20
ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ
οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. Ἤρξατο δὲ λέγειν 21
πρὸς αὐτούς· Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν
τοῖς ὠσὶν ὑμῶν. [d] Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύ- 22
μαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ
τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ υἱὸς
Ἰωσήφ; [e] Καὶ εἶπε πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν 23
παραβολὴν ταύτην· Ἰατρὲ, θεράπευσον σεαυτόν· ὅσα ἠκού-
σαμεν γενόμενα ἐν τῇ Καπερναοὺμ, ποίησον καὶ ὧδε ἐν τῇ
πατρίδι σου.
[f] Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός 24
ἐστιν ἐν τῇ πατρίδι αὐτοῦ. [g] Ἐπ' ἀληθείας δὲ λέγω ὑμῖν· 25

c Lev. 25. 10.
d Ps. 45. 2. Isa. 50. 4. Matt. 13. 54. Mark 6. 2, 3. supra 2. 4. John 6. 42.
e Matt. 4. 13. & 13. 54.
f Matt. 13. 57. Mark 6. 4. John 4. 44.
g 1 Kings 17. 7. James 5. 17.

the more easily omitted); especially as the line before began with a word of the same ending as that which commenced this; namely, εὐαγγελίσασθαι. The words, too, are required by the *parallelism;* in which πτωχοῖς and συντετρ. τὴν καρδίαν correspond to each other, the latter signifying the afflicted or *contrite*, the former the distressed or *poor in spirit;* according as the *literal* or the *spiritual* sense be adopted. Συντ. is occasionally found even in the Classical writers, in a metaphorical sense, of mental sorrow. Thus Plutarch vi. 171, 8, μὴ συντρίβεσθαι δὴ, μηδὲ ἀθυμεῖν τὸν ἐλεγχόμενον. Polyb. v. 58, 13. It is a stronger term than λυπεῖσθαι.

The correspondent terms which follow, αἰχμαλώτοις, τυφλοῖς, and τεθραυσμένους, have likewise a double sense. Ἄφεσις, in the sense of *deliverance from captivity*, is found also in the Classical writers. With respect to τυφλοῖς, the sense of the *Hebrew*, 'those who are bound,' is greatly preferable, though the other may be justified, by taking the term to denote those who are as it were blind with long confinement in dark dungeons. In the spiritual sense, αἰχμ. will denote those who are bound with the chain of sin; and τυφλοῖς, those who are blinded by sin and Satan; namely, 'the blind people that have eyes' (Is. xliii. 8), or those that 'seeing, see not.' (Matt. xiii. 13.) The next clause ἀποστεῖλαι—ἀφέσει is not found in either the Hebrew or LXX. in *this* passage, though it is at C. 58. It was, no doubt, inserted, in reading, from that passage, as being illustrative. Ἐν ἀφέσει is not, as most Commentators imagine, for εἰς ἄφεσιν; but may be rendered 'in freedom,' a *phrase* for the *adjective* free.

19. κηρύξαι—δεκτόν.] This sums up the whole of the above, in words which contain an allusion to *the year of Jubilee;* when, by sound of trumpet, was proclaimed deliverance, and restoration of every kind. Thus it is meant, that *the Gospel* is to *the Law* what the Jubilee year was as compared to all others. In the application, ἐνιαυτὸς will denote *time* generally, as in the Hebrew. Δεκτὸν is for ἀρεστὸν, as 2 Cor. vi. 2, καιρὸς δεκτός. The word is not found in the Classical writers.

20. τῷ ὑπηρέτῃ] i. e. the Chazan or officer who had charge of the sacred books. Ἐκάθισε· As those did who proceeded to address some instruction to the people, after having read the portion of Scripture. See Vitringa de Syn. Jud. p. 899.

21. ἐν τοῖς ὠσὶν ὑμῶν] 'in your hearing.' So most Commentators take it. It is better (with the Syr., Bengel, De Dieu, and Campbell) to render, 'which ye have just heard;' literally, 'which is now in your ears.' This, however, involves so harsh a catachresis, that thus we must suppose an ellipsis of ἥ. A strongly Hebraic idiom.

22. ἐμαρτύρουν α.] Μαρτυρεῖν with a Dative signifies, 'to bear testimony to, or for,' and almost always implies *in favour of.* The word here expresses *commendation* on the grounds afterwards mentioned. Ἐθαύμαζον ἐπὶ, &c., is exegetical of the preceding. This syntax of θαυμάζειν with ἐπὶ *(at)* occurs also in Mark xii. 17, and sometimes in the Classical writers. Διὰ or ἐν is more usual. Τῆς χάριτος is a Genit. of a substantive put for an adjective (graceful and eloquent).

23. πάντως] *utique, nimirum.*

— ἰατρὲ, θεράπευσον σεαυτόν.] An adage common alike to Hebrew, Greek, and Latin writers.

— γενόμενα] scil. ὑπὸ σοῦ. Ποίησον ὧδε. Namely, as a full proof that thou art the personage foretold by Isaiah.

24. Our Lord now proceeds to show *why* he would not give them the proof they ask. And here we have the *first* argument in answer to the objection *supposed* at ver. 23.

25—27. We have here the *second* argument in answer to the above; that God has a right to, and will, dispense his extraordinary favours as he pleases; and that He does this in a way which sometimes appears strange to men's judgments, but is nevertheless consistent with perfect wisdom and equity; as in the instance adverted to, 1 Kings xvii. 9, and 2 Kings v. 1, 14. Or rather (as it has been observed) our Lord calls their attention to *two cases* where *acknowledged* prophets had so little honour in their own nation, that they bestowed their favours on foreigners; q. d. Such is

πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ,
ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγέ-
26 νετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν
αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς
27 γυναῖκα χήραν. [h] Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου h 2 Kings 5. 14.
τοῦ προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη,
28 εἰ μὴ Νεεμὰν ὁ Σύρος. Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν
29 τῇ συναγωγῇ, ἀκούοντες ταῦτα. Καὶ ἀναστάντες ἐξέβαλον
αὐτὸν ἔξω τῆς πόλεως· καὶ ἤγαγον αὐτὸν ἕως [τῆς] ὀφρύος
τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, εἰς τὸ κατα-
30 κρημνίσαι αὐτόν. [i] αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπο- i John 8. 59. & 10. 39.
ρεύετο. MK. 1.
31 ΚΑΙ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ 21
32 ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. Καὶ ἐξεπλήσσοντο 22
ἐπὶ τῇ διδαχῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου 23
34 ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, λέγων· Ἔα· τί 24
ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά
35 σε τίς εἶ· ὁ Ἅγιος τοῦ Θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ 25
Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ ῥίψαν
αὐτὸν τὸ δαιμόνιον εἰς [τὸ] μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν 26
36 βλάψαν αὐτόν. Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συν- 27

the want of faith in my own country, that I shall do no mighty works here, but shall give the evidence of my divine mission to others.

25. ἐπ' ἀληθείας] for ἐν ἀληθείᾳ. In ἐκλείσθη we have a metaphor occurring also in Rev. xi. 6, and Ecclus. xlviii. 3. Ὡς is for ὥστε. So, with the same syntax, we have the Indicative in Mark iv. 27, and Heb. iii. 11.

26. εἰ μὴ εἰς Σάρεπτα.] On this use of εἰ μὴ, preceded by a negative sentence, and involving an ellipsis in which the verb is repeated, see Robinson's Lex. Γυναῖκα χήραν is not so much a *pleonasm* as a primitive *oratio plena*, like the Latin *vidua mulier* in Terence, and our *widow-woman.*

29. ἐξέβαλον ἔξω τῆς π.] So Ælian, V. H. ix. 12, ἐξέβαλον τῆς πόλεως.

— καὶ ἤγαγον.] Render: 'and they were leading or taking him,' &c.

— ὀφρύος.] This is one of the terms denoting parts of the body, (such as μαστὸς, δειρὰς, ποὺς, πτέρνα, and the Latin *dorsum*, *venter*, *caput*, *pes*); which were also applied to describe various objects in nature, especially *hills*. The τῆς before ὀφρύος is not found in very many MSS., and the early Editions, and is cancelled by most recent Editors.

— κατακρημνίσαι] 'hurl him down the precipice.' A death sometimes, as among the Romans, adjudged by the law, as in the case of *sacrilege*; of which, it seems, these superstitious zealots thought him guilty. So Philo ap. Euseb. viii. p. 392, νόμου κειμένου, τοῦ ἱερόσυλον κατακρημνίζεσθαι. In the present instance, however, it would have been a mere tumultuary proceeding, like the stoning of Stephen.

30. διελθὼν διὰ μέσου αὐτῶν.] Whether by any supernatural power, is not *expressed*, but it seems to be *implied*. Most recent Commentators, indeed, discountenance that idea; taking διελθὼν to mean, 'gliding through them;' as in John viii. 59 (where see Note). But this is an unwarrantable straining of the sense. For, as is well observed by Abp. Newcome, the Evangelist leaves us to *conclude* supernatural power; it being the manner of the sacred historians not to magnify our Lord's supernatural power. That he had a Divine power to controul the wildest passions of men, is certain from other parts of Scripture. And as illustrating the supernatural power by which he was thus enabled to 'pass through the midst of' his most deadly enemies unhurt, we have only to advert to the words of St. John vii. 30, in a very similar instance.

31—44.] See Notes on Mark i. 21—39.

33. πνεῦμα δαιμονίου ἀκ.] There is here a blending of two synonymous expressions, for the sake of greater significancy.

34. See Note on Mark i. 24. [*Comp.* Ps. xvi. 10. Dan. ix. 24.]

35. τό.] The word is not found in most of the ancient MSS. and almost all the early Editions, and is cancelled by Wetstein, Matthæi, Griesbach, and Scholz. Μηδὲν βλάψαν α., 'after having done him no hurt,' i. e. no injury unto death.

36. θάμβος.] The term here imports a mingled feeling of amazement and awe.

MT. MK.
8. 1. ελάλουν πρὸς ἀλλήλους, λέγοντες· Τίς ὁ λόγος οὗτος; ὅτι
ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι,
28 καὶ ἐξέρχονται. Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα 37
τόπον τῆς περιχώρου.
14 29 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν 38
30 Σίμωνος· [ἡ] πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ
31 μεγάλῳ. καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. Καὶ ἐπιστὰς 39
15 ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν.
16 32 παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. Δύνοντος δὲ 40
τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις,
34 ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς
χεῖρας ἐπιθεὶς, ἐθεράπευσεν αὐτούς. Ἐξήρχετο δὲ καὶ δαι- 41
μόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα· Ὅτι σὺ εἶ [ὁ
Χριστὸς] ὁ Υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν,
35 ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. Γενομένης δὲ ἡμέρας 42
36 ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν
37 αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν, τοῦ μὴ
38 πορεύεσθαι ἀπ' αὐτῶν. Ὁ δὲ εἶπε πρὸς αὐτούς· Ὅτι καὶ 43
ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ
39 Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. Καὶ ἦν κηρύσσων ἐν ταῖς 44
συναγωγαῖς τῆς Γαλιλαίας.
a Mark 4. 1. V. [a] ἘΓΕΝΕΤΟ δὲ, ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ 1
τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ
b Matt. 4. 18. Mark 1. 16. τὴν λίμνην Γεννησαρέτ. [b] καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ 2
τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν
τὰ δίκτυα. Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, 3

36. ὁ λόγος οὗτος] 'doctrine,' meaning the Gospel; as supra i. 2.

38. ἡ πενθερά.] The ἡ is not found in most of the ancient MSS. and the Ed. Princ., and other early editions; and is cancelled by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz.

39. ἐπετίμ. τῷ πυρετῷ.] A highly figurative expression, signifying that he 'put a stop to the violence of the fever.'

— ἀφῆκεν α.] So Hippocr. Aph. a. 30, 61, ἀφίησι ὁ πυρετός.

41. ἐξήρχετο] *expulsi sunt*; neut. for pass., as often in this verb.

— σὺ εἶ, &c.] Comp. Mark iii. 11. Why the demons here confessed the power of their Conqueror, and proclaimed him to be the promised Messiah, was in order to impede his ministry. On which account our Lord checks them, and commands them to be silent.

The words ὁ Χριστὸς, not found in several ancient MSS., are cancelled by Griesbach and Lachman; but wrongly; for the omission may well have arisen from the *homœoteleuton* in the two ὁ's.

42. γενομένης ἡμέρας.] Mark adds ἔννυχον λίαν.

— ἐπορεύθη εἰς ἔρημον τόπον.] Mark adds καὶ ἐκεῖ προσηύχετο.

— ἐπεζήτουν.] This, for the common reading ἐζήτ., is found in most of the best MSS., and received by all the principal Editors.

— ἕως αὐτοῦ.] Since ἕως is invariably used with a Genit. of place or time only, never of *person*, I cannot but regard αὐτοῦ, with Wakefield, as put for αὐτόθι, as often in Scripture. Ἕως is used with an adverb of place at Luke xxiii. 5, ἕως ὧδε.

43. ταῖς ἑτέρ. πόλ.] Meaning, to the inhabitants of the other cities,—namely, where the Gospel has not yet been preached.

V. What is related in the 11 first verses of this Chap. agrees with what we find at Matt. iv. 18, 22 (where see Note) and Mark i. 16, 20. On which see Dr. Townson.

1. καί.] On this use of καὶ see Note supra ii. 21.

2. ἑστῶτα] i. e. as opposed to being in motion. For the Greeks used στῆναι, and the Latins *stare*, to express the situation of ships, whether at anchor or fastened *on shore*. So Hom. Il. θ. 43, νῆες δὲ ἄγχι θαλάσσης ἑστᾶσ'. Virg. Æn. vi. 904, *stant* littore puppes.

— ἀπέπλυναν.] Not, 'were washing,' but had washed or cleansed, see Note on vii. 21. The ἀπ' in ἀπέπλ. signifies *off*, with respect to the

ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ
4 καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. [c] Ὡς δὲ c John 21.6.
ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ
5 βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. Καὶ ἀπο-
κριθεὶς ὁ Σίμων εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς
κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω
6 τὸ δίκτυον. Καὶ τοῦτο ποιήσαντες, συνέκλεισαν * πλῆθος
7 ἰχθύων πολύ· διεῤῥήγνυτο δὲ τὸ δίκτυον αὐτῶν, καὶ κατένευ-
σαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας
συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ
8 πλοῖα, ὥστε βυθίζεσθαι αὐτά. [d] Ἰδὼν δὲ Σίμων Πέτρος προσ- d 2 Sam.6.9. 1 Kings 17.
ἔπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· Ἔξελθε ἀπ' ἐμοῦ, 18.
9 ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε. Θάμβος γὰρ περιέσχεν
αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων
10 ᾗ συνέλαβον· [e] ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς e Jer. 16.16. Ezek. 47.9.
Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Matt. 4.19. Mark 1.17.
Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ & 13.49.

filth of the ship, &c. *Δίκτυον*, Valcknaer remarks, is from *δέδικται*, preterite of *δίκω*, *jacio*, q. d. a casting-net.

3. *ἐπαναγαγεῖν.*] Sub. *ναῦν.* Comp. Herodot. vii. 100, *τὰς δὲ νέας οἱ ναύαρχοι ἀναγαγόντες ὅσον τε* (I conjecture *γε*) *τέσσερα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ.* The *ἐπὶ* is equivalent to our *ward* in composition. On this term, and on *κατάγειν*, *to bring to land*, see Wessel. on Herodot. iii. 39, and my Note on Thucyd. vol. i. p. 52, Transl.

4. *ἐπανάγαγε—καὶ χαλάσατε.*] This change from the singular to the plural, Bornemann accounts for thus: 'In altum enim navigat, qui eò gubernaculum dirigit, h. l. Simon, sed ad retia projicienda pluribus hominibus opus erat, qui in navi versabantur.' *Χαλᾶν* is a vox sol. de hac re, though *ἀφιέναι*, *καθιέναι*, and *ῥίπτειν* are used by the Classical writers. *Ἄγρα* signifies the *prey* taken or caught.

5. *ἐπιστάτα.*] *Ἐπιστάτης* properly denotes one who is set over any *persons* or *business*, as here that of instruction; and is thus equivalent to *master* or *teacher*, used by the other Evangelist. The latter sense is rather rare in the Classical writers; when it does occur, it denotes a *professor* of any art, as opposed to a novice. *Ῥήματι*, *command.* So the Heb. מצוה. This is not, however, merely a Hebraism, since it is found in a monumental inscription in Herodot. vii. 228, *κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.*

6. *συνέκλεισαν.*] This and *συλλαμβάνειν* *infra* are terms appropriate to hunting and fishing; of which examples are cited by Wetstein.

— *πλῆθος ἰχθύων.*] This, for the common reading *ἰχθύων πλῆθος*, is found in very many of the best MSS. and the early Editions, and has been adopted by all the Critical Editors from Wetstein to Scholz.

7. *διεῤῥήγνυτο*] 'was breaking, had begun to break,' i. e. had well nigh broke.

— *κατένευσαν.*] Literally, 'made signs with their hands, beckoned.' See Note supra i. 22. *Τοῦ ἐλθόντας.* Sub. *ἕνεκα*, for *ἵνα* with a Subjunctive. *Συλλαβέσθαι*, lit. to take hold of with, i. e. help them. The verb has, in *complete* construction, a *Dative of the person*, governed of the *σὺν* in composition, a *Genitive of the thing*, dependent upon *περὶ* understood, and an *Accusative of the thing*, dependent on *κατὰ* understood. But in the best Greek writers the Accusative is found almost always omitted; not unfrequently the Genitive; and sometimes all three. *Ὥστε βυθίζεσθαι*, 'so that they were sinking,' i. e. ready to sink.

8. *ἔξελθε ἀπ' ἐμοῦ.*] Valcknaer takes this to be a popular phrase for 'depart from my ship;' *εἰσελθεῖν εἰς τινὰ* and *ἐξελθεῖν ἀπὸ τινὸς* being used to denote entrance to, or departure from, any one's house; as Luke i. 28, *εἰσελθὼν πρὸς αὐτήν.* Acts xvi. 40, *εἰσῆλθον εἰς τὴν Λυδίαν.* The proof, however, is as defective as the sense would here be frigid. With respect to the *object* of this request, to refer it, with most modern Commentators, to Peter's *superstitious fears of death* or some heavy calamity, as having seen a supernatural being, is neither doing justice to the Apostle, nor is warranted by the context; which requires the more judicious view taken by Euthym., Capell., Grotius, Lightfoot, Doddridge, Rosenmuller, and Kuinoel, who regard it as an exclamation indicative of profound humility and deep reverence; as of one unworthy to appear in the presence of, or associate with, so great a personage. *Θάμβος* is to be taken as at iv. 36.

9. *περιέσχεν*] 'possessed,' as 2 Macc. iv. 16. Compare Homer, *θάμβος δ' ἔχεν εἰσοροῶντας.*

— *τῇ ἄγρᾳ τῶν ἰχθύων ᾗ συνέλ.*] So Eurip. Bacch. 1201, *ὡς ἴδητε τήνδ' ἄγραν—θηρὸς ἣν ἠγρεύσαμεν.* Eurip. Phœn. 1339, Pors. *οὐχὶ ξυλλήψεσθ' ἄγραν.*

10. *ἀνθρώπους ἔσῃ ζωγρῶν.*] A most apt and forcible metaphor. Though, indeed, terms of hunting and fishing, especially *ἁλίσκεσθαι*,

f Matt. 4. 20. & 19. 27. Mark 10. 28. infra 18. 28.
ζωγρῶν. ᶠ Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, 11
ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.
MT. MK. ΚΑΙ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, 12
8. 1.
2 40 καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν
ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ, λέγων· Κύριε, ἐὰν θέλῃς, δύ-
3 41 νασαί με καθαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, 13
εἰπών· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν
4 44 ἀπ' αὐτοῦ. Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· 14
ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ
τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον
45 αὐτοῖς. Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ 15
συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ
ἀπὸ τῶν ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς 16
ἐρήμοις, καὶ προσευχόμενος.

Καὶ ἐγένετο, ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδά- 17
σκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ
ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰου-
9. 2. δαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι
2 3 αὐτούς. Καὶ ἰδού, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς 18
ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι
4 ἐνώπιον αὐτοῦ· καὶ μὴ εὑρόντες [διὰ] † ποίας εἰσενέγκωσιν 19
αὐτόν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν
κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον
5 ἔμπροσθεν τοῦ Ἰησοῦ. Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν 20
3 6 αὐτῷ· Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Καὶ ἤρ- 21
ξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, λέ-
7 γοντες· Τίς ἐστιν οὗτος, ὃς λαλεῖ βλασφημίας; τίς δύναται
4 8 ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ Θεός; Ἐπιγνοὺς δὲ ὁ Ἰησοῦς 22
τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί

αἱρεῖσθαι, θηρᾶσθαι, are, by the Greek and Hebrew writers, not unfrequently used of those who attach men to themselves; as I have in Recens. Synop. proved by numerous original examples from Xenoph., Diog. Laert., Plutarch, Ælian, and others. Ζωγρεῖν signifies 1. to *take any one alive;* 2. to *capture;* 3. to *catch,* as said of animals. Thus the full sense here is, 'As thou hast hitherto caught *fish,* thou shalt now catch and win over [to the truth] *men.*'

14. ἀλλὰ ἀπελθὼν δεῖξον.] This transition from the oblique to the *direct address* is sanctioned by the usage of the best Classical writers. It may be regarded as a relic of the inartificial simplicity of primitive diction. [*Comp.* Levit. xiii. 2. xiv. 2, 21, 22.]

17. καὶ δύναμις—αὐτούς.] Render, 'and the power of the Lord was [exerted] to heal them.' By Κυρίου some understand *God.* But that would require μετ' αὐτοῦ (i. e. Christ) to be supplied; an ellipse which can by no means be admitted. By αὐτοὺς must (as the recent Commentators have seen) be meant, not the Pharisees, but the sick.

19. διά.] This is omitted in very many MSS. and early Editions, and is cancelled by Matthæi, Griesbach, Vater, Tittman, and Scholz; and with reason; for it is plainly an addition of the Scholiasts, as infra xix. 4. Since, however, the *ellipse* of διὰ would be very harsh, I am inclined to suspect that ποίας is not the true reading, but ποίᾳ, sub. ὁδῷ, which, though not noted from any of the MSS., seems to have been read by the Italic and Vulgate Translators, who render 'quâ parte.' The ς might easily have arisen from the ε following. My conjecture is confirmed by the opinion of Bornem., who cites Schæfer on Apoll. Rhod. i. 934, in proof that ποίᾳ (sub. μερίδι vel ὁδῷ) may mean 'quânam parte?' And there is little doubt but that, in the common dialect ποία was also used *without* interrogation for *quâ* parte.

21. See Ps. xxxii. 5. Is. xliii. 25.

22. ἐπιγνοὺς] 'being fully aware of.' Mark adds, τῷ πνεύματι αὐτοῦ.

MT. MK.

23 διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστιν εὐκοπώ- 9. 2.
τερον, εἰπεῖν· Ἀφέωνταί σοι αἱ ἁμαρτίαι σου· ἢ εἰπεῖν· 5 9
24 Ἔγειραι καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ 6 10
Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (εἶπε τῷ
παραλελυμένῳ·) Σοὶ λέγω· ἔγειραι, καὶ ἄρας τὸ κλινίδιόν 11
25 σου πορεύου εἰς τὸν οἶκόν σου. Καὶ παραχρῆμα ἀναστὰς 7 12
ἐνώπιον αὐτῶν, ἄρας ἐφ᾽ ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον
26 αὐτοῦ δοξάζων τὸν Θεόν. Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ 8
ἐδόξαζον τὸν Θεὸν, καὶ ἐπλήσθησαν φόβου, λέγοντες· Ὅτι
εἴδομεν παράδοξα σήμερον.
27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνό- 9 13
ματι Λευῒν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· 14
28 Ἀκολούθει μοι. Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολού-
29 θησεν αὐτῷ. Καὶ ἐποίησε δοχὴν μεγάλην [ὁ] Λευῒς αὐτῷ 10 15
ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλ-
30 λων οἳ ἦσαν μετ᾽ αὐτῶν κατακείμενοι. Καὶ ἐγόγγυζον οἱ
Γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐ- 11 16
τοῦ, λέγοντες· Διατί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε
31 καὶ πίνετε; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς· 12 17
Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ᾽ οἱ κακῶς
32 ἔχοντες. Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς,
33 εἰς μετάνοιαν. Οἱ δὲ εἶπον πρὸς αὐτόν· Διατί οἱ μαθηταὶ 14 18
Ἰωάννου νηστεύουσι πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ

26. *ἔκστασις ἔλαβεν ἅπ.*] So Hom. Il. λ. 402, *φόβος ἔλλαβε πάντας*. Dr. Mangey conjectures that one of the two words *φόβου* and *ἔκστασις* is a gloss on the other. But the ideas are (as Grotius observes) very different. They were struck with *wonder* at the thing done, and full of awe at the Divine power exerted to accomplish it. Ἔκστασις signifies, *exceeding great wonder*. So Menander in Stobæi Serm. cxi. p. 556, 25, *πάντα δὲ Τὰ μὴ προσδοκώμεν᾽ ἔκστασιν φέρει*. *Παράδοξον* denotes what is *παρὰ δόξαν*, *beyond one's expectation*, and, from the adjunct, *wonderful*.

— *ἐδόξαζον τὸν Θεόν*.] In the passage of Matthew it is added: *τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις*.

27. *ἐξῆλθε*.] In the passage of Mark we have added: *παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν*.

29. *δοχήν*.] So Gen. xxi. 8, *καὶ ἐποίησε Ἀβραὰμ δοχὴν μεγάλην*. The ὁ before Λευῒς, not found in many MSS. and early Editions, is cancelled by Wetstein, Matthæi, Griesbach, Tittman, and Scholz.

— *καὶ ἦν ὄχλος*.] Bp. Middleton's caustic reflection on the Ed. Complut. for having ὁ before ὄχλος, 'a gross deviation from the usus linguæ,' might have been spared; for the Complut. has *not* the ὁ. Bp. Middleton was here deceived by Wetstein, whose report of the readings of the Complut. is not to be implicitly relied on.

— *αὐτῶν*] 'them.' Meaning, 'Jesus and his disciples,' to be supplied from the context, as appears from the passage of Matthew. *Κατακείμενοι*. St. Matthew has *ἀνακείμενοι*. And so also Luke vii. 37. But *ἀνακ.* is regarded by the Grammarians as the more correct term.

30. *αὐτῶν*] 'them.' Meaning, the persons present, the Capernaumites. Very many MSS. and the Ed. Princ. have *τῶν* before *τελωνῶν*; which is received by Matthæi, Griesbach, and Scholz. But the common reading is sufficiently defended by Matt. ix. 11. xi. 19. Luke vii. 34. The new reading, indeed, may seem supported by Mark ii. 16. But I suspect the *τῶν* to have arisen from the *τὰ* in *κατά*.

31. *οὐ χρείαν ἔχουσιν*, &c.] See Note on Matt. ix. 12. To the parallel *sentiments* adduced by the Commentators, I add a very apposite one from Dio Chrys. Orat. viii. p. 131. Morell. Ἑώρα γὰρ (i. e. Diogenes) *ὅτι πλεῖστοι ἄνθρωποι ἐκεῖ* (i. e. Corinth) *συνίασι διὰ τοὺς λιμένας καὶ τὰς ἑταίρας· δεῖν οὖν φρόνιμον ἄνδρα, ὥσπερ τὸν ἀγαθὸν ἰατρὸν, ὅπου πολλοὶ νοσοῦσιν, ἐκεῖσε ἰέναι βοηθήσοντα, οὕτως ὅπου πλεῖστοι εἰσὶν ἀφρονέστεροι, ἐκεῖ μάλιστα ἀποδημεῖν, ἐξελέγχοντα καὶ κολάζοντα τὴν ἄνοιαν αὐτῶν*.

33. *οἱ δέ*.] Meaning, as Valckn. shows, not the Scribes and Pharisees mentioned at ver. 30, but, as appears from Matt. ix. 14, the disciples of John, or both these and the Pharisees, Mark ii. 18. Accordingly, *οἱ δὲ* is for *τινὲς δὲ*, as in Matt. xxviii. 17.

MT. MK.
9. 2. οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; Ὁ δὲ 34
15 19 εἶπε πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν
20 ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστι, ποιῆσαι νηστεύειν; Ἐλεύσονται 35
δὲ ἡμέραι [καὶ] ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος· τότε
νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. Ἔλεγε δὲ καὶ παρα- 36
16 21 βολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν
σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ τὸ ἐπίβλημα τὸ ἀπὸ
7 22 τοῦ καινοῦ. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς πα- 37
λαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ
αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον 38
νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται.
Καὶ οὐδεὶς πιὼν παλαιὸν, εὐθέως θέλει νέον· λέγει γάρ· Ὁ 39
12. παλαιὸς χρηστότερός ἐστιν.
1 23 VI. ἘΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ δια- 1
πορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μα-
θηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες ταῖς
2 24 χερσί. Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε 2
3 25 ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; Καὶ ἀποκριθεὶς πρὸς 3
αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε
Δαυὶδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ὄντες;
4 26 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς 4

34. See Is. lxii. 5. 2 Cor. xi. 2.

35. καὶ ὅταν ἀπ.] The καὶ is omitted in several MSS. and the greater part of the Versions; and in *most* of those it is inserted before τότε, exactly as in the parallel passages of Matthew and Mark, and as, I conceive, the Evangelist wrote; for it is difficult to account for a καὶ here. To call it a *Hebrew pleonasm* is but to shuffle over the difficulty. And yet it cannot well be rendered *nempe* with some, or *et quidem* with others. To construe it with τότε (as do Homberg and Abresch) is doing utter violence to the construction. It should seem that the καὶ was first omitted by accident, then written in the margin as to *be inserted*, and finally brought in *at a wrong place*.

— τότε—ἐν ἐκ. τ. ἡμέραις.] A similar mode of expression is cited by Demosth. de Cor. p. 288. τότε τοίνυν κατ᾽ ἐκεῖνον τὸν καιρόν.

36. ἐπίβλημα.] This, not found in many MSS., is cancelled by Wetstein, Mill, Markland, Matth., and Tittman, but retained by Scholz and Gratz; rightly; for it would be harsh, and inconsistent with the plain style of Scripture to *supply* a noun from such a distance. Besides, the word is found in all the Versions, except two later ones of little authority, and more than 3-4ths of the MSS., including some of the most ancient. I cannot therefore but suspect that the omission was accidental. The cause of it will immediately appear, if we consider that many MSS. and Editions have τὸ ἐπίβλημα; for it is obvious how easily the word ἐπίβλημα might be lost by means of the two τὸ's. Thus those very MSS. in which this word is omitted, bear testimony of the existence of the first τὸ in their Archetype. I have therefore admitted it into the text.

39. Of this illustration (which is found only in Luke) the scope is that of the preceding doctrine; namely, that all things should be suited to *circumstances*,—and that as use forms the taste, so men's long accustomed modes are not speedily to be changed, nor can they be suddenly initiated into unwonted austerities.

— θέλει] scil. πίνειν, or θέλειν may here be taken in the sense *choose*.

VI. 1. ἐν σαββάτῳ δευτ.] It is impossible for me to notice, much less review, the very numerous interpretations which have been propounded of this obscure expression; nor is it *necessary*; since the only one that has any semblance of truth is that of Theophyl. and Euthym. among the ancients, and Scaliger, Lightf., Casaub., Whitby, Schleusner, Kuinoel, &c. of the moderns, namely, that the sense is the *first* Sabbath *after the second day of unleavened bread*; namely, that on which the *wave sheaf* was commanded to be offered up, and from which, and not the *first* day of the Passover, the fifty days were reckoned to the Pentecost. Hence it is no wonder that all the Sabbaths from the Passover to the Pentecost should have taken their appellation ἀπὸ τῆς δευτέρας τοῦ πάσχατος.

— ψώχοντες.] This word is of rare occurrence. Yet it is adduced from Nicand. Ther. 590 and 629, and καταψ. from Herodot. iv. 75.

3. See 1 Sam. xxi. 6.

MT. MK.
προθέσεως ἔλαβε καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ· 12. 2.
5 οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; Καὶ ἔλεγεν
αὐτοῖς· Ὅτι κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ 8 28
σαββάτου. 3.
6 ἘΓΕΝΕΤΟ δὲ, καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν 9 1
εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ
7 ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. Παρετήρουν δὲ [αὐτὸν] οἱ 2
Γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει·
8 ἵνα εὕρωσι κατηγορίαν αὐτοῦ. Αὐτὸς δὲ ᾔδει τοὺς δια-
λογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι 3
τὴν χεῖρα· Ἔγειραι καὶ στῆθι εἰς τὸ μέσον. Ὁ δὲ ἀνα-
9 στὰς ἔστη. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω 4
ὑμᾶς τι· ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι;
10 ψυχὴν σῶσαι, ἢ ‡ ἀπολέσαι; Καὶ περιβλεψάμενος πάντας 5
αὐτοὺς, εἶπεν * αὐτῷ· Ἔκτεινον τὴν χεῖρά σου· ὁ δὲ ἐποίησεν 13
[οὕτω]. καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ [ὑγιὴς] ὡς ἡ ἄλλη.
11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, 14 6
τί ἂν ποιήσειαν τῷ Ἰησοῦ.
12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος 13
προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ

4. *μόνους τοὺς ἱ.*] Several MSS. have *μόνοις τοῖς ἱ.*, as in Matt. and Mark. But that reading arose from *correction*. The syntax with the Dative is most usual; yet that with the Accus. sometimes occurs. In which case there is an ellipse of *ὥστε*, with the foregoing infinitive repeated. [*Comp.* Levit. xxiv. 9.]

7. *αὐτόν.*] This (not found in very many MSS. and early Editions, and also some Versions) is cancelled by Wetstein, Matthæi, Griesbach, Tittmann, Vater, and Scholz. It was probably introduced from the parallel passage of Mark.

— *κατηγορίαν α.*] 'an accusation against him.' This is an example of what Grammarians call the *Genitive of object*,—as Acts iv. 9. *εὐεργεσία ἀνθρώπου*. See Alt's Gram. N. T. § 26. p. 45.

9. *ἐπερ. ὑμᾶς τι.*] There are two ways in which the *τι* has been taken: 1. *Declaratively*, for *πότερον*, *ecquid*, either with the preceding or the following (as Matt. xxi. 31). And so the Syr. and many Commentators. 2. *Interrogatively*, for *quid*, What? as Theophylact and Gratz interpret, pointing *ἐπ. ὑμᾶς· τί;* Each of these modes has much to recommend it; and the latter is thought to communicate peculiar *spirit* to the address. Yet this sort of *δεινότης*, however common in the Classical writers, is little suitable to the style of Scripture. The usual punctuation, therefore, is greatly preferable, by which the *τι* is construed with the *preceding*; and that on account of its greater simplicity, and because it is confirmed by a similar mode of expression at Matt. xxi. 24. Luke xx. 3. Render: 'I will ask *you* a question.' For the *ὑμᾶς* is *emphatic*, and has reference to the question which, as Matthew relates, they had put to him, or at least to the question mentally propounded.

For *ἀπολέσαι*, very many MSS. and early Editions have *ἀποκτεῖναι*; which is received by Matthæi, Griesbach, Tittman, Vater, and Scholz; but without sufficient reason: for the new reading has every appearance of being a *gloss*.

10. *καὶ περιβλεψάμενος*, &c.] Namely, in order that they might attend to what was about to be done. In the passage of Mark we have added *μετ' ὀργῆς*.

— *αὐτῷ.*] This (for the common reading *τῷ ἀνθρώπῳ*) is found in a very great number of MSS., the Ed. Princ., and the principal Versions; and has been with reason edited by Wetstein, Griesbach, Matthæi, Tittman, Vater, and Scholz.

— *ἐποίησεν οὕτω.*] The *οὕτω* is omitted in very many MSS., and is cancelled by Matthæi, Griesbach, Tittman, and others; but injudiciously: for a great part of those MSS. have *ἐξέτεινεν* for *ἐποίησεν*, and with that the *οὕτω* is inconsistent. To *ἐποίησεν* the *οὕτω* is almost indispensable, and it is confirmed by a similar use in ix. 15. xii. 43. Acts xii. 8. Luke ii. 48. iii. 11. vi. 31. x. 37. Ὑγιὴς is omitted in very many MSS., and is cancelled by most Editors. See, however, the Note on Matt. xii. 13. and Mark iii. 5. and compare Acts xiv. 10. Bornemann remarks on this *usus prolepticus*, in *ὑγιής*.

11. *ἀνοίας*] 'fury, rage;' a signification found in Thucyd. iii. 48. and elsewhere. Nor is the figure inappropriate; for it is well observed by Philemon: *Μαινόμεθα πάντες ὁπόταν ὀργιζώμεθα.*

— *τί ἂν ποιήσειαν τῷ Ἰ.*] In plainer terms, *ὅπως αὐτὸν ἀπολέσωσι*, as Matthew and Mark express it.

12. *ἦν διανυκτερεύων ἐν τῇ προσευχῇ τ. Θ.*] On the interpretation of *τῇ προσευχῇ τοῦ Θεοῦ* there has been some difference of opinion. The ancients, and most moderns, take it to mean,

MK.
3. Θεοῦ. Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς 13
14 αὐτοῦ· καὶ ἐκλεξάμενος ἀπ᾽ αὐτῶν δώδεκα, οὓς καὶ ἀπο-
16 στόλους ὠνόμασε· Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ 14
17 Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φί-
18 λιππον καὶ Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον 15
τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,
19 Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο 16
a Matt. 4. 25. Mark 3. 7. προδότης. [a] Καὶ καταβὰς μετ᾽ αὐτῶν, ἔστη ἐπὶ τόπου 17
πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ
λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς
παραλίου Τύρου καὶ Σιδῶνος· οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ
ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ὀχλούμενοι ‡ ὑπὸ 18
b Matt. 14. 36. Mark 5. 30. πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο. [b] Καὶ πᾶς ὁ 19
ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρ-
χετο, καὶ ἰᾶτο πάντας.

'*prayer to God*;' while some of the early modern Commentators, and others of the more recent ones, as Markland, Wetstein, Doddridge, and Campbell, maintain that it signifies 'in the *proseucha*, or *oratory* of God.' And that there were Jewish places of worship called προσευχαὶ, is undoubted. But whether that sense is *here* to be assigned is another question. Those Commentators adduce, indeed, several reasons why the *common* interpretation cannot be admitted. They urge that προσευχὴ τοῦ Θεοῦ, in the sense *prayer to God*, is abhorrent from the simplicity of Scriptural expression, and subversive of analogy; and that διανυκτερεύειν properly respects some *place where* the night is spent. But διανυκτερεύειν is not only used of *places where*, but of *things* (i. e. *business*) in which the night is occupied, as in the examples cited in Recens. Syn. And as to *simplicity* of expression, it is no more violated here than in numerous other cases; where the use of the Genitive falls under that Rule of Winer and Matthiæ. 'The Genitive after nouns which indicate feeling, speech, or action in respect to any thing, is sometimes to be understood as indicating the *relation* which that feeling, speech, or action has toward that thing;' ex. gr. Matt. xiii. 18. Luke vi. 7. Acts iv. 9. Joseph. Ant. ix. 9. ἐπὶ—ἱκετείαν τοῦ Θεοῦ. Lys. Or. 31. ἱκετείας θεῶν. Thucyd. iii. 67. ὑμῶν ἱκετείαν ποιοῦνται. In such cases the Genitive has the force of an Accusative with πρός.

As to the other objections proposed, they proceed on a confusion of ancient with modern modes of expression. See Recens. Synop. That which respects the use of the Article here has been fully answered by Bp. Middleton; who, besides making well-founded objections to the sense *oratory* (as that proseuchæ were situated near *rivers*, not in mountains; nor, if *proseucha* had been meant, would τοῦ Θεοῦ have been added; for *all* oratories were τοῦ Θεοῦ), has shown that it is not uncommon with προσευχὴ in the sense of *prayer*. See Matt. xxi. 22. Acts i. 14. 1 Cor. vii. 5, and comp. Matt. xiv. 23. Finally, he observes that to pass the night in prayer, without going to an oratory, was (as Schoettg. shows) a common act of Jewish devotion. And when we consider that the common interpretation is the more obvious and simple, and that our Lord's very object in going was to pray, and that on this, an occasion of great moment, he would be likely to pray powerfully and perseveringly, the common interpretation is decidedly to be preferred. By *prayer* must here be understood, not prayer alone, but that holy meditation and devout thoughtfulness so suitable to precede and follow prayer.

15. I have pointed, as I have in this and the next verse, with Schulz, Scholz, and Gratz, because the Apostles are here evidently meant to be distributed into pairs. That they were so sent forth to evangelize, is certain from Mark vi. 7.

17. τόπου πεδινοῦ.] To reconcile this with the description in Matthew (for the discourse here recorded is substantially the same), we may suppose that it was a sort of *table-land*.

18. ὀχλούμενοι ὑπὸ πν. ἀκ.] Ὀχλεῖσθαι and ἐνοχλ. signify 'to be troubled or vexed, whether by irksome business, or by such sickness as hinders any one from pursuing his occupation;' of which senses abundant examples, both with νόσου expressed and understood, are adduced by Wetstein and others. In the New Test. and LXX., however, the latter is never found, but only that of *being vexed* or *troubled*, as said of *demoniacal possession*. So Acts v. 16. ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, and Tob. vi. 7. ἐάν τινα ὀχλῇ δαιμόνιον ἢ πνεῦμα πονηρὸν, &c. And such is plainly the sense here, and not that assigned by those who advocate the hypothesis of Mede. For the *sick* and the *demoniacs* are here plainly *distinguished*.

For ὑπὸ many MSS. have ἀπὸ, which is edited by Matthæi, Griesbach, Tittman, Vater, and Scholz. But it does not appear that ἀπὸ in this sense is ever used in the New Test. after a verb passive; while ὑπὸ frequently is, both in the New Test. and the Classical writers; and, indeed, this sense (of *origin*, or cause,) is not strong enough to suit the Passive. And, in this very phrase, we have ὑπὸ, at Acts v. 16. So, also, Acts x. 38.

19. δύναμις παρ᾽ αὐτοῦ ἐξήρχετο.] This will not, any more than Mark v. 30, prove the notion

20 [c] Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς c Matt. 5. 2, &c.
μαθητὰς αὐτοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα
21 ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. [d] Μακάριοι οἱ πεινῶντες νῦν· d Isa. 65. 13. & 66. 10.
ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελά- & 61. 3. Matt. 5. 4.
22 σετε. [e] Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, e Matt. 5. 11. 1 Pet. 2. 19.
καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ & 3. 14. & 4. 14. John 16. 2.
ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ Υἱοῦ τοῦ ἀνθρώπου.
23 * [f] Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε! ἰδοὺ γὰρ, ὁ f Matt. 5. 12. Acts 5. 41.
μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν & 7. 51.
24 τοῖς προφήταις οἱ πατέρες αὐτῶν. [g] Πλὴν οὐαὶ ὑμῖν τοῖς g Amos 6. 1, 8.
25 πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. [h] Οὐαὶ ὑμῖν, Eccl. 31. 8. James 5. 1. Matt. 6. 2, 5.
οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· infra 16. 25. h Isa. 65. 13.
26 ὅτι πενθήσετε καὶ κλαύσετε. [i] Οὐαὶ [ὑμῖν], ὅταν καλῶς ὑμᾶς James 4. 9. & 5. 1. i John 15. 19.
εἴπωσι [πάντες] οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς 1 John 4. 5.
ψευδοπροφήταις οἱ πατέρες αὐτῶν.
27 [k] Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχ- k Exod. 23. 4.
28 θροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, [l] εὐλογεῖτε Prov. 25. 21. Matt. 5. 44. Rom. 12. 14,
τοὺς καταρωμένους ὑμῖν, [καὶ] προσεύχεσθε ὑπὲρ τῶν ἐπη- 20. 1 Cor. 4. 12. l Infra 23.
29 ρεαζόντων ὑμᾶς. [m] Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε 34. Acts 7. 60.
καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ m Matt. 5. 39.
30 τὸν χιτῶνα μὴ κωλύσῃς. [n] Παντὶ δὲ τῷ αἰτοῦντί σε δίδου· 1 Cor. 6. 7. n Deut. 15. 7. Matt. 5. 42.

that the power by which the sick were healed was exerted by a sort of efflux, or effluvium from his body. See Note on Mark v. 30. The best Commentators, ancient and modern, are agreed that ἐξέρχεσθαι ἐπὶ here, like the Heb. יצא in Ruth i. 13, simply means *se exercebat*.

20. Our Lord seems to have expressed the first two beatitudes, both in the literal sense and the metaphorical. Luke records the *former* sense only; Matthew, the *latter* only. (Newcome.)

22. ἀφορίσωσιν.] This was the *first* degree of excommunication among the Jews. On which see Vitringa de Synag. p. 722.

— ἐκβάλωσι—πονηρόν.] Ἐκβάλλειν signifies generally to *cast out*, both in a civil and in a military sense; i. e. either 'to *banish*,' or 'to *cashier*.' It also signifies 'to *displace officers*,' or '*reject actors*.' Hence many here assign the sense 'to reject with scorn and ignominy;' which is preferable to the sense 'to *banish*,' adopted by Kuinoel, or 'to *defame*,' supported by Campbell. It seems to advert to the treatment which they would experience at the hands of the *heathens*, as ἀφορίσωσι does to that from the *Jews*. How covered with obloquy and contempt were the primitive Christians by the Heathens, we have abundant evidence, both in Scripture and in the writings of the first Christian Apologists. And the expression 'spurn at their [very] name,' is a very strong one, unjustifiably weakened by taking *name* for the *person* bearing the name.

23. χάρητε.] This (for χαίρετε) is found in almost all the best MSS., and is adopted by Wetstein, Griesbach, Matthæi, Tittman, Vater, and Scholz. On which use of the Subjunctive in an Imperative or hortatory sense, see Buttman and Matthiæ. Comp. Aristoph. Plut. 761. σκιρτᾶτε καὶ χορεύετε.

— κατὰ ταῦτα] for οὕτω in Matt. v. 12, which excludes the reading κατὰ ταὐτὰ adopted by some Editors.

25. οὐαὶ ὑμῖν.] Campbell, in a long and able Note, proves, as Euthymius had long before done, that οὐαὶ here is not *imprecative*, but *declarative*: 'Woe is unto you! alas for you!'

— οἱ γελῶντες νῦν.] So Philo, p. 900. D. says: οἶδα ὅτι γελάσονταί τινες ἀκούσαντες (namely, what he had just been saying on the evils of luxury and vice), γελάσονται δὲ οἱ κλαυθμῶν καὶ θρήνων ἄξια δρῶντες.

26. καλῶς ὑμᾶς εἴπωσι] 'speak you well.' So κακῶς εἰπεῖν Acts xxiii. 5.

— οὐαὶ, ὅταν καλῶς, &c.] This was meant primarily for the *Apostles* and *first teachers of the Gospel*, but *mutatis mutandis* for their successors. Grotius has appositely cited a narration respecting Phocion, recorded by Plut. T. ii. 187. F., where we are told, that when, in his orations, he had particularly pleased the multitude, he used to ask his friends whether any thing wrong had escaped him in his address. Ὑμῖν and πάντες are omitted in almost all the best MSS. and several Versions and Fathers, and are cancelled by nearly all Editors from Griesbach to Scholz. The same may be said of the καὶ at ver. 28, where the Asyndeton much increases the gravity of the injunction.

30. The expressions in this and the foregoing verse are not to be too rigorously interpreted; being merely intended to inculcate a spirit of forbearance and meekness under injuries or depri-

o Matt. 7. 12. καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. [o] Καὶ, καθὼς 31
Tob. 4. 16. θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε
p Matt. 5. 46. αὐτοῖς ὁμοίως. [p] Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία 32
ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
αὐτοὺς ἀγαπῶσι. Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας 33
ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ
q Matt. 5. 48. αὐτὸ ποιοῦσι. [q] Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολα- 34
Deut. 15. 8. βεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρ-
r Matt. 5. 44, 45. τωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. [r] Πλὴν ἀγα- 35
Ps. 37. 26. supra v. 30. πᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε
μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ
ἔσεσθε υἱοὶ [τοῦ] Ὑψίστου. ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ
s Matt. 5. 48. τοὺς ἀχαρίστους καὶ πονηρούς. [s] Γίνεσθε οὖν οἰκτίρμονες, 36
t Matt. 7. 1. Rom. 2. 1. 1 Cor. 4. 5. καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστί. [t] Καὶ μὴ κρίνετε, 37
u Prov. 10. 22. & 19. 17. καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασ-
Matt. 7. 2. Mark 4. 24. James 2. 13. θῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε. [u] Δίδοτε, καὶ δοθήσεται 38

vations. Comp. Matt. v. 39. At τὰ σὰ subaud. χρήματα; and at κωλύσῃς sub. ἀπὸ τοῦ αἴρειν. The difference between αἰτεῖν and ἀπαιτεῖν is that the former denotes to *ask as a favour*; the latter, to demand as a *right*.

32. χάρις] put for εὐεργεσία and its consequent μισθός. So Dionys. Hal. A. vi. 86. τίς ἐστιν ἡ σὴ χάρις ἡμῖν καὶ ὠφέλεια; In this and the following verses, μόνον is to be supplied after ὑμᾶς.

34. τὰ ἴσα] 'an equivalent.' An elegant Grecism.

35. καὶ δανείζετε μηδὲν ἀπελπ.] Some take μηδὲν ἀπελπ. to mean, 'nothing despairing.' But though ἀπελπίζειν often signifies to despair, yet that it cannot have that sense here, is plain from the words of the preceding verse, παρ' ὧν ἐλπίζετε ἀπολαβεῖν. Others take ἀπελπ. in an *active* sense of *causing* despair. But such a sense of the word is unauthorized, and here unsuitable. The true interpretation seems to be the one generally assigned by ancient and modern Commentators, 'hoping for nothing again;' a sense which, however deficient in Classical authority, is very agreeable to analogy; for as ἀπολαβεῖν is used for λαβεῖν ἀπό τινος, so ἀπελπίζειν may be for ἐλπίζειν ἀπό τινος. So in Athen. p. 649. ἀπεσθίειν for ἐσθίειν ἀπό τινος. The sense, therefore, is, 'Lend to those from whom there is little hope of receiving back your money.' Or, as Campbell expresses it, 'lend cheerfully, without fearing the loss of what is so bestowed.' From numerous passages of the Classical writers which I have adduced in Recens. Synop., it appears that the heathens sometimes used to lend money to respectable persons brought to unmerited distress; and, on certain occasions, made *collections* in aid of their distress, which the Greeks called ἐρανισμός. If any one, for instance, had lost a considerable part of his property by shipwreck, fire, or any other such calamity, it was not unusual for his friends to supply him with money, not to be paid back by any certain day, but when convenient. This, however, they scarcely ever did, except to those who, they had some hope, might, by a more prosperous turn of fortune, some time or other, not only repay the money, but *return the favour*, which they termed ἀντερανίζειν. Whereas our Lord enjoins his hearers to do this good (in the words of Thucyd. ii. 40.) 'not with the narrow calculations of self-interest, but in the confidence of liberality;' a confidence reposed in Him who is the poor man's surety.

— υἱοὶ τ. Ὑψ.] i. e. either 'beloved of God,' (as in Ecclus. iv. 10.) γίνου ὀρφανοῖς ὡς πατὴρ —καὶ ἔσῃ ὡς υἱὸς Ὑψίστου) or, 'like unto God, as being animated with a spirit of benevolence similar to that of the Deity.' The Article, not found in many MSS. and the Ed. Princ., is cancelled by Matthæi, Griesbach, Tittman, Vater, and Scholz, agreeably to the usage of Luke. See i. 32, 35, 76.

— ὅτι αὐτὸς — πονηρούς.] This is not, as Kuinoel asserts, 'the same sentiment, in other words, as that at Matth. v. 45.' For there the injunction is only to show kindness even to our *enemies*; here we are also enjoined to show beneficence to our *fellow-creatures*. And when we are commanded to imitate God, who is beneficent even to the ungrateful,—this is said to anticipate an objection,—that the persons whom we may benefit are almost sure to prove *ungrateful*. To which the answer is, [But yet benefit them;] for God, &c. In the next verse, οἰκτ. should be rendered, not '*merciful*,' but *compassionate*; pitying and relieving, according to your power, the distresses of others.

37. καταδικάζετε.] Καταδ., κρίν., and ἀπολ. are properly forensic terms; the former signifying to condemn, the other to acquit. They are, however, (as Grotius and other good Commentators have seen) to be accommodated to private use. The three clauses advert, the 1st to sitting in judgment on the faults of others; the 2d to passing condemnation on them. The 3d enjoins a contrary spirit, that of judging for the best, acquitting our neighbour of such charges as are not manifestly well founded.

ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερ-
εκχυνόμενον, δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ
μέτρῳ, ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.
39 [x] Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς x Isa. 42. 19. Matt. 15. 14.
τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται;
40 [y] Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτι- y Matt. 10. 24.
41 σμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. [z] Τί δὲ βλέ- John 13. 16 & 15. 20. z Matt. 7. 3.
πεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
42 δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; [a] Ἢ πῶς a Prov. 18. 17.
δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφὲ, ἄφες ἐκβάλω τὸ Rom. 2. 1, 21.
κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ
σου δοκὸν οὐ βλέπων; Ὑποκριτὰ, ἔκβαλε πρῶτον τὴν
δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ
43 κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. [b] Οὐ γάρ b Matt. 7. 17. & 12. 33.
ἐστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον
44 σαπρὸν ποιοῦν καρπὸν καλόν. [c] Ἕκαστον γὰρ δένδρον ἐκ c Matt. 7. 16, 17.

38. δίδοτε, &c.] With *candour in judging* is united *liberality in giving*, as being a kindred virtue. Insomuch that, at the end of the verse, the words τῷ γὰρ αὐτῷ—ὑμῖν are employed to enjoin the exercise of the virtue mentioned in the preceding verse, by a metaphor derived from the imagery in this; wherein the καλὸν (*handsome* and full) is further illustrated by the terms πεπιεσμένον, σεσαλευμένον, and ὑπερεκχυνόμενον; which have reference to the three principal of the many modes of giving abundant measure among the Jews; such as the *supernatans*, the *abrasa*, the *cumulata*, *pressa*, *agitata*, *operta*. Of these the *abrasa* corresponds to *our* mode of measuring corn, by heaping up the measure, and cutting off the cumulus with a lath. The *cumulata* and *operta* were still larger than the *abrasa*; but the *pressa*, *agitata*, and *supernatans*, corresponding to the three here mentioned, were the amplest. Ὑπερεκχ. (which is also found in Joel ii. 24. ὑπερεκχυνήσονται οἱ ληνοὶ οἴνου, and ὑπερεκχέω in Prov. v. 16. (for the Heb. יָפֻצוּ, dispersed) and Joseph. Bell. i. 21. 4.) is not to be taken, with almost all Commentators, of a measure of *liquids* (for that is inconsistent with its being 'poured into the lap,' as just after), but (with Euthymius and Beza) of a measure of *solids*, by an idiom common to all languages. Thus there is a climax; for the ὑπερεκχ. *supposes* that the measure has been already pressed down and shaken together.

—δώσουσιν εἰς τ. κ. ὑ.] Not 'shall men give,' but, as Gataker explains (de Styl. N. T. pp. 70, 71.) 'dabitur vobis,' scil. *a Deo*. So infra xii. 20. ἀπαιτοῦσι he renders 'a te repetetur.' There is here an allusion to the Oriental custom of receiving a measure of corn or other dry articles *in the bosom* or *lap* of their flowing vests, the former of which they made use of like our *pockets*. See 2 Kings iv. 39. Prov. xvi. 33. As did also the Greeks and Romans. See Herodot. vi. 125. Hor. Sat. ii. 3. 71. The expression is proverbial, and of course expressive of what *generally* takes place. Similar ones are cited by the Commentators both from the Rabbinical and the Classical writers.

39. μήτι δύναται—πεσοῦνται;] Our Lord had before said that they were to evince that they were his true disciples by loving their enemies and forgiving one another, &c. He now intimates, that if they do not *practise*, as well as preach these doctrines, they will be like blind guides; who perish themselves, and are the cause of destruction to those they lead. Ἐμπεσοῦνται is here found in several MSS., and is preferred by Bornemann, who compares ἐμπεσεῖται εἰς βόθυνον at Jer. xxxi. 44. And certainly this is required by propriety of language. Yet may not the simple have been used for the compound in the plain phraseology of common life, so suitable to a proverb. As to Bornemann's appeal to xiv. 5, where we have εἰς φρέαρ ἐμπεσεῖται, it is to be noted that many MSS., including the Alexandrian, have there πεσεῖται, which is edited, perhaps rightly, by Lachman. Indeed the same bold Critics who here altered πεσοῦνται into ἐμπεσοῦνται, also altered ἔπεσε into συνέπεσε at v. 49.

40. The purport of these words, in their *present* application (for they have sometimes a different one) is this: 'The disciple is not usually above his teacher; but every one who is, or would be, a thoroughly instructed scholar, must be (i. e. must aim at being) perfect as his teacher.' Thus, as the disciple generally follows his master's example,—so, if you neglect your duty to God, neither will your hearers observe theirs. Καταρτίζω means properly to thoroughly repair, and figuratively, to make quite perfect.

43. οὐ γάρ ἐστι, &c.] Render, 'for that is not a good tree which brings forth bad fruit.' The connexion may be thus laid down (as it is done by Abp. Newcome): 'The rectitude of your conduct is not to be judged of by your sagacity in discovering your brother's faults, and your freedom in censuring them, but by your own actions and words. For a man is known by his actions and words, as a tree is by its fruits.'

τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι
d Matt. 12. 34, 35. σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. [d] Ὁ ἀγαθὸς ἄνθρω- 45
πος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ
ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ
τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν. ἐκ γὰρ τοῦ περισ-
σεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
e Mal. 1. 6. Matt. 7. 21. [e] Τί δέ με καλεῖτε Κύριε Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; 46
& 25. 11. infra 13. 25. Rom. 2. 13. [f] Πᾶς ὁ ἐρχόμενος πρός με, καὶ ἀκούων μου τῶν λόγων καὶ 47
James 1. 22. f Matt. 7. 24. ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. [g] Ὅμοιός 48
g 2 Pet. 1. 10. ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε,
καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν. Πλημμύρας δὲ γενομέ-
νης, προσέῤῥηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε
σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Ὁ δὲ 49
ἀκούσας καὶ μὴ ποιήσας, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομή-
σαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ προσέῤῥηξεν
ὁ ποταμός, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας
MT. ἐκείνης μέγα.
8. VII. ἘΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ 1
5 εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. Ἑκα- 2
τοντάρχου δέ τινος δοῦλος, κακῶς ἔχων, ἤμελλε τελευτᾷν,
ὃς ἦν αὐτῷ ἔντιμος. Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέ- 3
στειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν
αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. Οἱ δέ, 4
παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπου-
δαίως, λέγοντες· Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο· ἀγαπᾷ 5
γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν
ἡμῖν. Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἤδη δὲ αὐτοῦ 6
οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν
8 ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου·
οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ 7

44. With the sentiment compare Ecclus. xxvii. 6. and Eurip. Hec. 599 seqq.

48. ἔσκαψε καὶ ἐβάθυνε.] By Hendiadys, for βαθέως ἔσκαψε; a kind of expression found both in the Classical and the Hellenistical writers. So Judg. xiii. 10. ἐτάχυνε καὶ ἔδραμε, for ταχέως ἔδραμε. The moral (as Grotius observes) is, that the study of piety and virtue should not be superficial, but a principle well grounded and deeply rooted in the heart, so as to resist the assaults of passion, temptation, &c.

— πλημμύρας.] The word signifies properly a *swell*, *flood*, or inundation of any kind, whether of the *sea*, or of a *river* (and especially that of the tide). The *latter* is here had in view. Comp. v. 49. The house is supposed to be situated in the way of such a river as the Nile, without any *agger* for security, like that so graphically described in Joseph. Ant. ii. 10, 62.

VII. 2. ὃς ἦν αὐτῷ ἔντιμος] 'who was in much esteem with him.'

3. πρεσβυτέρους τῶν Ἰουδαίων.] Perhaps the elders of the synagogue which he had built.

4. ἄξιός ἐστιν ᾧ παρέξει.] Unless the phrase be a Latinism, ἄξιος must be taken in the *absolute* sense, of which I have adduced numerous examples in Recens. Synop. Παρέξει is an Attic form for παρέξῃ, on which see Matth. Gr. Gr. § 197 and 496.

5. τὴν συναγωγὴν—ἡμῖν.] Render, 'And he it is who hath built for us the synagogue.' This was not unusual in an individual. The person was, no doubt, a proselyte.

6. μὴ σκύλλου] 'trouble not thyself.' See Note on Mark v. 35. This figurative sense is also found in Æschyl. Pers. 583. Bl. γναπτόμενοι—σκύλλονται πρὸς ἀναύδων παιδῶν τᾶς ἀμιάντου.

7. διό.] The particle has here a sense very unusual, and which may be best paralleled by our *accordingly*, whereby something additional is

MT.
οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ 8.
8 ἰαθήσεται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ 9
ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ
λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου,
καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.
9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ, στραφεὶς 10
τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ, εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ
10 Ἰσραὴλ τοσαύτην πίστιν εὗρον. Καὶ ὑποστρέψαντες οἱ
πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενοῦντα δοῦλον
ὑγιαίνοντα.
11 ΚΑΙ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλου-
μένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ
12 καὶ ὄχλος πολύς. Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ
ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ·
καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.
13 Καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν
14 αὐτῇ· Μὴ κλαῖε. [h] Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ h Acts 9. 40.
βαστάζοντες ἔστησαν· καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρ-
15 θητι. Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ
16 ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. [i] Ἔλαβε δὲ φόβος ἅπαντας, i Mark 7. 37. infra 24. 19.
καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες· Ὅτι προφήτης μέγας John 4. 19. & 6. 14.
ἐγήγερται ἐν ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν & 9. 17. supra 1. 68.
17 αὐτοῦ. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ
αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

mentioned as exemplifying or establishing what has just been before said.

— οὐδὲ ἐμαυτὸν ἠξίωσα π. σ. ἐλθεῖν.] The same use of the Accus. as infra xxiii. 2. λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι, and Acts viii. 9. λέγων εἶναί τινα ἑαυτὸν μέγαν.

— εἶπε λόγῳ] 'give thy fiat at a word,' or, by word of mouth.

9. ἐθαύμασεν αὐτὸν] 'held him in admiration.'

— οὐδὲ] *nedum*, not even in Israel, much less amongst the Gentiles.

12. It is well remarked by Abp. Newcome, that 'the four circumstances here mentioned with so much simplicity and conciseness tend to raise compassion more strongly than the most laboured amplification of art.'

— ἐξεκομίζετο.] Ἐκκομίζειν is a funereal term corresponding to the Latin *efferre;* for the custom of interring the dead outside of cities or towns, in gardens or in private and unfrequented places, was common to all the nations of antiquity; to the *Jews*, because dead bodies were regarded as unclean; and to the *Gentiles*, in order to prevent infection. (Grotius.)

— υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ.] Dative of possession for the Genitive, as not unfrequently in the Scriptural and also the Classical writers. See Matth. Gr. Gr. § 392. 3. With this pathetic circumstance in the narration, I would compare the touching words of Eurip. Alc. 305. μόνος γὰρ αὐτοῖς ἦσθα. and 925. κόρος ἀξιόθρηνος ᾤχετ' ἐν δόμοισι μονόπαις.

— καὶ αὐτὴ χήρα.] Supply ἦν, agreeably to the tense of the preceding verb, especially as it would be in some measure *anticipated* from the following ἦν; for a repetition of ἦν within so short a space would have been offensive. The ἦν just after is, indeed, omitted in many MSS., early Editions, and Versions; and is cancelled by almost all the Editors. Yet it cannot well be dispensed with. I suspect that its omission partly arose from a mistake, which originated in a confounding of this ἦν with the one just before. The καὶ is very significant; the full sense being, that 'besides her other sufferings [losing her son] she was also a widow.'

14. ἥψατο τῆς σοροῦ.] Meaning thereby to stop the bearers. Σορὸς generally denotes a *coffin*, of marble or other materials. But as such were not in use among the Jews, the word must here denote the *bier*, or *funeral couch*, on which the dead of the higher classes among the ancient nations were carried forth. See my Note on Thuc. ii. 34.

15. ἀνεκάθισε.] Meaning, not merely revived, but *sat up;* by which he would be *seen*, since the bier was nearly flat.

16. φόβος] awe.

17. ἐν ὅλῃ τῇ Ἰ.] Here and at Matt. ix. 31. the Commentators take ἐν for διά. But that is so harsh, that it is better to suppose ἐν used for εἰς (as often) in the sense *unto*, which implies *over* and *throughout*.

MT.
11. ΚΑΙ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων 18
2 τούτων. Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ 19
3 ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχό-
μενος, ἢ ἄλλον προσδοκῶμεν; Παραγενόμενοι δὲ πρὸς αὐτὸν 20
οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς
πρός σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;
(ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων, καὶ 21
μαστίγων, καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς
4 ἐχαρίσατο τὸ βλέπειν.) Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 22
αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ἃ εἴδετε καὶ
5 ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι,
λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται,
6 πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκαν- 23
7 δαλισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, 24
ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξελη-
λύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
8 σαλευόμενον; Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν 25
μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐν-
9 δόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. Ἀλλὰ 26
τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ
10 περισσότερον προφήτου. Οὗτός ἐστι περὶ οὗ γέγραπται· 27
Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσ-
ώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπρο-
σθέν σου. Λέγω γὰρ ὑμῖν· μείζων ἐν γεννητοῖς γυναικῶν 28
προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν· ὁ δὲ
μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι.

18. *δύο τινάς.*] The *τις* indefinite is simply used with a numeral at Acts xxiii. 23. & xix. 14. And the Philologists think that the addition of the *τις* renders the number indefinite; which is frequently the case in the Classical writers; and the *τις* may be there expressed by our *some;* but whether it has that force in the New Test., may be doubted. It is unsuitable to the sacred writers, and can hardly have place in numbers so small as *two.* Besides, Matthew mentions positively *two.* It rather seems to have the usual sense *certain:* q. d. 'certain persons, two in number.'

21. *ἐθεράπευσε*] '*cured,*' or 'was curing.' Or rather, we may (with the Pesch. Syriac) take the Aorist as put for the Pluperfect, by a use frequent in narration. So supra v. 2. *ἀπέπλυναν*, 'had cleansed,' and infra xix. 1. *διήρχετο* (where see Note). Mark iii. 10. *πολλοὺς ἐθεράπευσε.* John xviii. 24. *ἀπέστειλεν αὐτὸν ὁ Ἄννας.* Other examples may be seen in Winer Gr. Gr. § 41. 5. This idiom is indeed almost confined to narration, and chiefly has place in parenthetic sentences.

— *νόσων καὶ μαστ. καὶ πν. π.*] Here we see *demoniacal possession* studiously distinguished from *disorders*, and that by a Physician. The disorders are also distinguished into the ordinary and milder ones (*νόσοι*), and the more grievous and painful *μάστιγες* (as Mark iii. 10. and v. 29. and Ps. xxxii. 10.); so called, because such were regarded as peculiar *scourges* from God. So *μάστιξ* is used in Hom. Il. *μ.* 37. Æschyl. Prom. 703. Theb. 604. Ag. 625, where see Blomfield. *Ἐθεράπευσε* is used *propriè* of the *νόσοι* and *μάστιγες*, and *impropriè* of the dispossessions. However, in *that* case there was almost always a *disorder* cured at the same time that a demon was ejected. *Ἐχαρίσατο τὸ βλ.*, 'he bestowed sight,' meaning, the faculty of sight; for such is the force of the Article, which some Editors, wrongly, would cancel.

22. See Is. xxix. 18. xxxv. 5.

25. *Τρυφῇ* is by most recent Commentators supposed to denote sumptuous *dress;* to which it is sometimes applied in the Classical writers, as in Eurip. Phœn. 1505. *στολίδα κροκόεσσαν ἀνεῖσα τρυφᾶς.* Thus it would stand for *τρυφερῷ.* That, however, would be too poetic for plain prose; and there is no reason to abandon the general sense *luxury*, i. e. a *luxurious life.* Thus in a kindred passage of Artemid. iii. 60. *τοῖς ἐν τρυφῇ διάγουσι.* Comp. also 2 Pet. ii. 13. The *ὑπάρχ.* must be accommodated in sense to *each* of the nouns with which it is connected.

27. See Malachi iii. 1. Mark i. 1.

MT. 11.

29 Καὶ πᾶς ὁ λαὸς ἀκούσας, καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν,
30 βαπτισθέντες τὸ βάπτισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι καὶ
οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ
31 βαπτισθέντες ὑπ᾽ αὐτοῦ. [εἶπε δὲ ὁ Κύριος·] Τίνι οὖν 16
ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν
32 ὅμοιοι; Ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ
προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν· Ηὐλήσαμεν ὑμῖν, καὶ 17
33 οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. Ἐλή-

29. *ἐδικαίωσαν τὸν Θεόν.*] Of this disputed term the versions 'honoured,' 'obeyed,' and others, are but *paraphrases.* It is best to suppose a *significatio prægnans*, and to adopt the sense espoused by many of the best Commentators: *acknowledged* and *commended* the justice of God (i. e. of his purpose in calling them to repentance by John), and were accordingly baptized. This interpretation is required by the antithetical formula in the next verse, *τὴν βουλὴν* (counsel) *τοῦ Θεοῦ ἠθέτησαν*, &c. A disputed point, however, still remains,—namely, whether this and the verse following are to be considered as the words of *our Lord* (which is the common opinion), or whether (as some eminent Interpreters maintain) the words of the *Evangelist*, containing a remark, that in consequence of what our Lord then said concerning John, the people immediately resorted to his baptism. But (as is justly urged by Campbell) such cannot be the sense here; because John was then in prison, where he remained till his death. An objection so serious, that Bornemann, who strenuously maintains the words to be the *Evangelist's*, is compelled, in stating their sense, to pass over all mention of the people being baptized by John. And then, as if distrusting his own view, he 'sees no reason why the Aorists *ἐδικαίωσαν* and *ἠθέτησαν* should not be taken as Pluperfects.' But it may be shown that there *is* a reason,—namely, that the use of the Aor. 1. for the Pluperf. is an idiom only to be admitted under certain circumstances, on which see Winer Gr. Gr., and Note supra v. 21. Here, however, no such circumstances exist. In short, had the writer meant to express a Pluperfect *sense*, why should he not have used the Pluperfect *tense?* As to what is urged by Bornemann, that 'the words, regarded as those of *Christ*, are languid and frigid,' that is a mere question of taste. But if we allow these to be frigid, it would not be difficult to prove the words which similarly follow in Matt. xi. 12, 13, to be so also. And yet even Bornemann must acknowledge *those* to be Christ's. Finally, the words under consideration *can* be no other than Christ's, because they are evidently of the very same nature with the above, and related to the same *conversation* of our Lord. For as *πᾶς ὁ λαὸς* here means the people at large, the populace (called at John vii. 49. *ὁ ὄχλος ὁ μὴ γινώσκων τὸν νόμον*), as opposed to the Rulers and the Pharisees,—so also the best Commentators interpret the expression *βιασταὶ* at Matt. xi. 12. of the meaner crowd.

But, to advert to what may be considered as principally leading to the opinion of these verses being from the *Evangelist*,—namely, the words which introduce the verse following, *εἶπε δὲ ὁ Κύριος*; these are now universally admitted to be not genuine. And vain is it that Bornemann seeks to build even upon this sandy foundation an argument for the preceding being those of the Evangelist. Nothing, surely, is more improbable than that the words should have originated in any such desire to prevent mistake in the words following: for no one could fail to see that they were *Christ's*. In short, it is plain that the words originated from the *Lectionaries*, since the verse commences an *ἀνάγνωσις*, or Reading, and which required to be *introduced* by some such words. Thus Scholz attests that they are found, not only in the Lectionaries, but in the margin of those MSS. *textus perpetui*, which always mark the commencement of the Readings in the margin. It may, moreover, be urged, that the *οὖν* at v. 3, which is found in all the MSS., evidently has reference to what was said at v. 29, 30.

Lastly, there is another reason why the verses under consideration cannot but be from our *Lord* —namely, that they are evidently adverted to by him at v. 35. *καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.* And thus we are there supplied with an *authentic interpretation* of one of the most variously expounded passages in all the New Test. By *σοφία* there is meant the wise counsel of God for bringing men to the Gospel, by what was a preparation thereto,—namely, thoroughly repenting of their former sins, and being baptized by John. And by the *children* of wisdom are meant those who recognized that wisdom, and approved it by acting conformably thereto, and who were therefore children of God.

The passage may be rendered thus: 'And now the great body of the people who have heard him,—and even the publicans,—have acknowledged and fulfilled the just purpose of God (see Acts xx. 27.), by being baptized by John: but the Pharisees and Lawyers have set at nought the purpose of God respecting themselves, having not been baptized by John.' *Εἰς ἑαυτοὺς* is by some interpreted 'against themselves,' 'to their own injury.' But although this sense of *εἰς* is supported alike by Classical and Scriptural authority, and would here give a good sense, it is better (with Cameron, Grotius, Hammond, Wolf, Whitby, Wetstein, Campbell, Rosenmuller, and Kuinoel,) to suppose a slight transposition, and connect *εἰς ἑαυτοὺς* with *βουλὴν τοῦ Θεοῦ*, in the sense '*in regard to* themselves:' a use of *εἰς* very frequent. *Ἀθετεῖν* signifies properly to *displace*, and fig. to *abrogate;* and also, as here, to make void by rejection. It is not meant that they *frustrated* the counsel of God (for that were impossible; see Rom. ix. 19.), but merely that they did as much as in them lay to make void that counsel, and thereby practically rejected it.

33. [*Comp.* Matt. iii. 4. Mark i. 6.]

MT. 11. λυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε
18 19 οἶνον πίνων· καὶ λέγετε· Δαιμόνιον ἔχει. Ἐλήλυθεν ὁ Υἱὸς 34
τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγετε· Ἰδοὺ ἄνθρωπος
φάγος καὶ οἰνοπότης, * φίλος τελωνῶν καὶ ἁμαρτωλῶν. Καὶ 35
ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

k Matt. 26. 6. [k] Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' 36
Mark 14. 3. John 11. 2. & 12. 3. αὐτοῦ· καὶ, εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη.
Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα 37
ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλά-
βαστρον μύρου, καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, 38
κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι,
καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε· καὶ κατεφίλει
l Infra 15. 2. τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. [l] Ἰδὼν δὲ ὁ Φαρι- 39
σαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ
ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ, ἥτις
ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός ἐστι.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω 40
σοί τι εἰπεῖν. Ὁ δέ φησι· Διδάσκαλε, εἰπέ. Δύο χρεωφει- 41
λέται ἦσαν δανειστῇ τινι· ὁ εἷς ὤφειλε δηνάρια πεντακόσια,

— δαιμόνιον ἔχει] for δαιμονίζεται, as often in the New Test. Though Valcknaer maintains that the former phrase was only a common expression of reviling, for *to be mad*; q. d. μελαγχολᾷ; which the earlier Greeks expressed by δαιμονᾷν and κακοδαιμονᾷν.

34. φίλος τελωνῶν.] Such is the reading of the great body of the MSS., Versions, and early Editions; which is received by Bengel, Matthæi, Griesb., Tittm., Vat., and Scholz. The other reading arose probably from the passage of Matt. xi. 19.

37. καὶ ἰδοὺ, γυνὴ, &c.] It has been a much disputed question whether this story be the *same* with that narrated at Matt. xxvi. 6. Mark xiv. 3. John xii. 3, or not. The *former* view is maintained by some ancient and most early modern Commentators, especially Lightfoot and Grotius. The *latter* by Theophylact and Euthymius (from Chrysostom), and by many of the best modern Commentators, as Buxtorf, Hammond, Whitby, Wolf, Markland, Michaelis, Rosenmuller, Lampe, Tittmann, and Kuinoel. The points of *dissimilarity* between the two narrations, and between the Mary here mentioned and Mary Magdalene, are striking. As to the *similarity*, the *action* (anointing) was not unusual, the name of the vessel common, and the name of the Pharisee one of those most frequently met with. This is quite independent of the sense to be assigned to ἁμαρτωλὸς, whether *sinner* or *Gentile*. Of the *latter* sense there is perhaps not one undoubted example in the *singular*; and even with the *plural* it requires the Article, unless united with τελῶναι. Though therefore that interpretation has been adopted by several good Commentators, the *former*, which is espoused by most Commentators, is greatly preferable. But when they assign to the word the sense *harlot*, or *adulteress*, they adduce no proof of that signification from the Classical writers. Nor is it necessary to suppose any such *particularity*. There is no reason why it may not be taken in the *general* sense of a *vicious person*; in which signification the singular is frequent, ex. gr. Luke v. 8. ὅτι ἁμαρτωλός εἰμι. Thus we are enabled to get rid of the harshness of taking ἦν in a *pluperfect* tense (very rarely met with), which all the Commentators must do who assign to ἁμαρτωλὸς the signification *harlot*. The woman, it seems, was then a sinner; a sinner, however, under conviction of sin, and having the sincere desire of amendment.

38. στᾶσα ὀπίσω.] Jesus, it seems, was reclining at table on a couch, leaning on his left elbow, his head and countenance turned towards the table, and his naked feet (the sandals being taken off before the meal) turned the contrary way, towards that which the servants bearing the dishes were waiting on at the triclinium.

— κατεφίλει.] The κατα is intensive. This action implied the deepest reverence and most profound humility; as the bathing his feet with her tears did earnest supplication. The anointing of the feet was also a mark of profound respect, retained even in modern times. Both these actions are alluded to by Aristoph. Vesp. 608. καὶ πρῶτα μὲν ἡ θυγάτηρ με 'Απονίζῃ, καὶ τὼ πόδ' ἀλείφῃ, καὶ προσκύσασα φιλήσῃ. The wiping his feet with her hair was also a mark of deep reverence; it being an ancient custom for the great, after washing their hands, to wipe them dry on the long hair of some attending page.

39. οὗτος, εἰ ἦν προφήτης, &c.] Render: 'If this man were a prophet, he would know.' By προφήτης is here meant a Divine legate, 'one sent from God,' and consequently endued with supernatural knowledge.

40. Σίμων, ἔχω σοί τι εἰπεῖν.] So Ælian V. H. iii. 23. εἶχόν τι εἰπεῖν. A courteous mode of requesting permission to address the host.

41. ὁ εἷς—ὁ δὲ ἕτερος.] Ὁ μὲν—ὁ δὲ is the

42 ὁ δὲ ἕτερος πεντήκοντα. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι,
ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπὲ, πλεῖον αὐτὸν
43 ἀγαπήσει; Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω ὅτι
ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἔκρινας.
44 Καὶ, στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις
ταύτην τὴν γυναῖκα; Εἰσῆλθόν σου εἰς τὴν οἰκίαν· ὕδωρ
ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ
μου τοὺς πόδας, καὶ ταῖς θριξὶ [τῆς κεφαλῆς] αὐτῆς ἐξέμαξε.
45 Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς ‡ εἰσῆλθον, οὐ
46 διέλιπε καταφιλοῦσά μου τοὺς πόδας. [m] Ἐλαίῳ τὴν κεφαλήν m Psal. 23. 5.
47 μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. Οὗ
χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ,
ὅ τι ἠγάπησε πολύ. ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.
48 [n] Εἶπε δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι. [o] Καὶ ἤρξαντο n Matt. 9. 2.
49 οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ o Matt. 9. 3. Mark 2. 7.

more elegant mode of expression; but the other is the more pointed and forcible.

44. Our Lord now contrasts the incivility of Simon, who had neglected the usual offices of attention, with the respectful assiduity of the woman. And here we have allusions to the several customs in use among the Jews to guests who were made very welcome. 1. Their sandals were unloosed, and their feet washed and carefully wiped, and, if the person were of high rank, anointed. 2. A kiss was the usual salutation on entrance, or as soon as the person was comfortably seated. 3. The head was usually anointed with aromatic oils or unguents. The words τῆς κεφαλῆς, not found in many MSS. and Versions, have been cancelled by Griesbach, Vater, Scholz, and others; but on insufficient grounds. The MSS. are comparatively few; Versions are, in a case like the present, no sure evidence; and better reasons may be given for the *omission* than for the *insertion* of the words. Moreover, there may be an antithesis between πόδας and κεφαλῆς, as at v. 46; as there is also between ὕδωρ and δάκρυσι at v. 44.

45. εἰσῆλθον.] The chief Editors and Commentators agree in preferring εἰσῆλθεν, which is the reading of some MSS. and Versions. The authority, however, for it is so slender, that, small as the difference is, an Editor is scarcely warranted in receiving it, especially as it cannot be proved that the common reading is positively wrong; for we have only to regard the language as partaking of the same hyperbolical cast, which is so characteristic of Oriental phraseology. Besides, it is probable that the woman came in very soon after our Lord was seated, and thus supplied those observances which Simon had neglected. Indeed, there is something *feeble* in the sense of εἰσῆλθεν. That εἰσῆλθον is as proper *in grammar* as εἰσῆλθεν, is plain from a kindred passage of Liban. which I have cited in Recens. Synop.: ὁ δὲ ἄνθρωπος ἐκεῖνος, ἀφ' οὗπερ ἧκον, οὐ διέλιπε βάλλων.

— οὐ διέλιπε καταφιλοῦσα.] On the Participle for Infinitive after verbs signifying *repeated action*, see Winer's Gr. Gr. § 39. 1.

47. αἱ πολλαί.] I would compare Philostrat. Vit. Ap. i. 13. μετεῤῥύθμισε τῶν ἁμαρτημάτων πολλῶν ὄντων.

— ὅ τι ἠγάπησε πολύ.] On the sense of the ὅτι here Commentators are not agreed. The ancient and early modern ones interpret it *for* or *because*. But all the most eminent of the recent Expositors regard this sense as repugnant to the scope of the parable; which, say they, represents the gratuitous forgiveness of sins as the *cause of the love*, not the *love* the *cause of the forgiveness*; (an effect, they remark, at v. 50 ascribed to faith.) and they render the ὅτι *therefore*. Since, however, this signification is deficient in authority, others suppose that the love of the woman is adduced as the *sign*, not the *cause* of her pardon, and that οὗ χάριν expresses an inference from the antecedent to the consequent: 'Wherefore [since she has shown so great a regard for me] I say unto you, [it is plain that] her many sins are forgiven, for, or because, she loved much.' Yet even this method is not a little objectionable; and the ancient interpretation, being the most simple, and involving the least difficulty, deserves the preference. And as to what has been alleged, that it represents *love* as the *meritorious cause* of the remission of sins, that is by no means the case. Although faith is afterwards said to have saved her, yet as it was faith working *by love*, the latter might be said, in a popular sense, to be the *cause* of her salvation. The meaning of ὅτι ἠγάπησε πολὺ (where ὅτι is for ὅ τι, i. e. καθότι, *eo quod*: see Note on Mark ix. 11.) may be expressed by 'inasmuch as she hath given full evidence of her love and attachment.' Now that of itself *implied faith* in the Messiahship of Jesus, and may be presumed to have sprung from true repentance.

48. ἀφέωνταί σου αἱ ἁμ.] 'thy sins are [hereby] forgiven thee.' Many regard this as a repetition of the consolatory assurance, which Christ had on some previous occasion given to the woman. But the truth is, that we have here a *formal* pronunciation of that forgiveness, which the foregoing words only *implied*.

49. ὃς καὶ ἁμαρτίας ἀφίησιν.] Render, 'who

p Matt. 9. 22. Mark 5. 34. & 10. 52. infra 8. 48. & 18. 42.

q Matt. 27. 55, 56. Mark 16. 9. John 19. 25.

ἁμαρτίας ἀφίησιν; ᵖ Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις 50
σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

VIII. ΚΑΙ ἐγένετο, ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε 1
κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν
βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, ᑫ καὶ γυναῖκές 2
τινες, αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ
ἀσθενειῶν, Μαρία, ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια
ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα, γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, 3
MT. MK. καὶ Σουσάννα, καὶ ἕτεραι πολλαὶ, αἵτινες διηκόνουν ‡ αὐτῷ
13. 4. ἀπὸ τῶν ὑπαρχόντων αὐταῖς.
2 1 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπο- 4
3 3 ρευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς· Ἐξῆλθεν ὁ 5
4 4 σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ, ἐν τῷ σπείρειν
αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ κατεπατήθη, καὶ τὰ
5 5 πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. Καὶ ἕτερον ἔπεσεν 6
6 6 ἐπὶ τὴν πέτραν· καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.
7 7 Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ συμφυεῖσαι αἱ 7
8 8 ἄκανθαι ἀπέπνιξαν αὐτό. Καὶ ἕτερον ἔπεσεν * εἰς τὴν γῆν 8
τὴν ἀγαθήν· καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα.
9 9 Ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.
10 10 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· τίς εἴη 9
11 11 ἡ παραβολὴ αὕτη. Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γνῶναι τὰ 10
13 μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν

even forgiveth sins.' The *καὶ* is used as in similar passages at viii. 25. and Matt. viii. 27. Mark iv. 41; and here, as there, *τίς* means *quis*, *qualis*, or *quantus*.

VIII. 1. *κατὰ πόλιν.*] Wetstein rightly distinguishes between this expression and *κατὰ τὴν πόλιν*; the latter being said of *one*, the former of more than one. In fact, the *κατὰ* has the *distributive* force, which takes place not only in numerals, but also in words which are not so. The sense is: 'through or by city and town.'

2. *Μαγδαληνὴ*] i. e. of Magdala, on the lake of Gennesareth. The best Commentators are agreed that there is no authority in Scripture for supposing *this* Mary to have been a harlot; nay, it should seem that she was a person of some consequence. *Ἐξεληλύθει*, 'had been expelled.' Neut. for passive, as often in the Gospels and Acts. Many recent Commentators take the *ἑπτὰ* for '*many*,' definite for indefinite, as in Matt. xii. 45. and xii. 26. But that idiom, as it ought nowhere to be introduced unnecessarily, so here it is unsuitable.

3. *ἐπιτρόπου.*] The Commentators are not agreed on the exact office designated by *ἐπίτροπος*; which, as it denotes generally one who has an office committed to his charge, is of very extensive signification, and may denote Guardian, or Lieutenant of a province, or Treasurer, or house or land Steward, agent and manager. So Xen. Œcon. xii. 2. *ἔχω ἐπιτρόπους ἐν τοῖς ἀγροῖς.*

— *διηκόνουν*] 'supplied with the necessaries of life;' as Matth. iv. 11. xxvii. 55. Mark i. 13. xv. 41. Theophr. Char. ii. 4. For *αὐτῷ* a great number of MSS. and many Versions have *αὐτοῖς*, which is edited by Matthæi and Scholz. But both external and internal evidence are rather in favour of the common reading, which is retained by Griesbach.

6. *ἕτερον*] scil. *τὸ σπέρμα*, to be supplied from *σπείρειν*. *Φυὲν*, from *ἐφύην*, *φυεὶς*, a late form for the earlier *ἔφυν*.

7. *ἐν μέσῳ.*] Not 'in the midst of,' but simply 'among' or amidst.

— *καὶ συμφυεῖσαι αἱ ἄκ.*, &c.] *Συμφυεῖν* is a form of later Greek, instead of the Act. Aor. 2. *συνέφυν*; yet it occurs in Philo. What is meant by the *choking* here spoken of will appear from Xenoph. Œcon. § 12. *Τί γὰρ, ἔφη, ἣν ὕλη πνίγῃ, συνεξορμῶσα τῷ σίτῳ καὶ διαρπάζουσα τοῦ σίτου τὴν τροφήν.*

8. *εἰς.*] This reading (for *ἐπὶ*) is found in many MSS. and Versions, and is adopted by almost every Editor from Wetstein to Scholz, as being the more *difficult* reading; whereas the other seems to be derived from the passages of Matth. and Mark. *Εἰς* occurs again in this sense infra xiv. 10.

9. *τίς εἴη ἡ παραβολὴ α.*] 'what may be the meaning of this parable.' So Cebes Tab. *διήγησαι ἡμῖν—τί ποτε ἔστιν ὁ μῦθος.*

10. See Note on Matt. xiii. 10, and compare Matt. xi. 25, 26. 2 Cor. iii. 5. 14. Is. vi. 9. Ezek. xii. 2. Rom. xi. 8.

MT. MK.
παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ 13. 4.
11 συνιῶσιν. Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ 18 12 13
12 λόγος τοῦ Θεοῦ· οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούοντες· 14
εἶτα ἔρχεται ὁ Διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας 19 15
13 αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. Οἱ δὲ ἐπὶ τῆς πέτρας, 20 16
οἳ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον· καὶ 21
οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι καὶ ἐν 17
14 καιρῷ πειρασμοῦ ἀφίστανται. Τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, 22 18
οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου 19
καὶ ἡδονῶν τοῦ βίου, πορευόμενοι, συμπνίγονται· καὶ οὐ
15 τελεσφοροῦσι. Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν 23 20
καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι,
16 καὶ καρποφοροῦσιν ἐν ὑπομονῇ. Οὐδεὶς δὲ λύχνον ἅψας, 21
καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ
λυχνίας ἐπιτίθησι, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.
17 Οὐ γάρ ἐστι κρυπτὸν, ὃ οὐ φανερὸν γενήσεται· οὐδὲ ἀπό- 22
18 κρυφον, ὃ οὐ γνωσθήσεται, καὶ εἰς φανερὸν ἔλθῃ. Βλέπετε 24
οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν 12 25
μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ. 12. 3.
19 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ 46 31
αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
20 Καὶ ἀπηγγέλη αὐτῷ, λεγόντων· Ἡ μήτηρ σου καὶ οἱ 47 32
21 ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες. Ὁ δὲ ἀπο- 48 33 50 35

13. *οἳ*] *ut qui*, inasmuch as they. See Robinson in *οἳ* ii. 1. a.

14. In the interpretation of this verse Expositors have been much perplexed, and that chiefly by the confusion which exists of the thing itself with that to which it is compared. Thus *πορευόμενοι* has reference to the *persons* designated; but *συμπνίγονται* to the *seed* with which they are compared. Indeed *πορ.* should not be construed with *συμπν.*, but considered separately from the rest of the words, and taken as put for a *clause*. For it is *not pleonastic*, but may be taken to denote progress of time, as the Heb. הלך in 2 Sam. iii. 1. and elsewhere; q. d. 'as they proceed in life.' In *ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου* a certain obscurity exists, arising from extreme brevity. By *μεριμν.* here understand the *μερίμναι τοῦ αἰῶνος* of Matthew and Mark; the anxious cares to avoid poverty, and to obtain and preserve wealth. The *former* may be illustrated from Theocr. Idyll. xxi. 1—5, the latter from Eurip. Med. 599. By *πλούτου* is meant what is called in the passages of Matthew and Mark 'the deceitfulness of riches,' with reference to the *ἡδονῶν* just after the *ἐπιθυμία* of the passage of Mark; such as is called in Eph. iv. 22. 'the deceitful lusts;' so termed, as promising what they never perform.

— *οὐ τελεσφοροῦσι*] for *ἄκαρποι γίνονται* of Matthew and Mark. The word is used properly of trees or plants bringing fruit to maturity, and that almost always with an Accus., though sometimes *without*; as Philo p. 26. *αὔξουσι καὶ τελεσφοροῦσι.*

15. *καλῇ καὶ ἀγαθῇ.*] This is by Beza and Grotius regarded as an expression *ex adytis Philosophiæ*. And they compare the expression of the Classical writers *καλὸς κἀγαθὸς* as said of one who is endowed with all the advantages of body, mind, fortune, &c. But the present is rather to be viewed as a phrase of *common life*, simply designating an honest (i. e. worthy) and good, or virtuous, heart. The *καλῇ*, however, may have reference to the *καλῇ γῇ* just before, which denotes, as in Xen. Œcon. xvi. 7, ground naturally fertile.

— *ἐν ὑπομονῇ.*] Meaning, 'by patient perseverance.'

18. *ὃ δοκεῖ ἔχειν.*] The *δοκεῖ* is not *redundant*, in the present, and perhaps in very few of the many passages adduced in proof thereof. Luke has here expressed something *more* than Matthew and Mark; namely, that what such a person yet retains is likely to be so soon lost, that he can hardly be said to *have* it. [*Comp.* infra xix.]

19. *οὐκ ἠδύναντο συντυχεῖν αὐτῷ*] 'could not get access to him because of the multitude' [pressing about him].

20. *ἀπηγγέλη—λεγόντων.*] Supply *τινῶν*, or *αὐτῶν*. *Ἰδεῖν*, for *συντυχεῖν*, namely, *λαλῆσαι*, as in the passage of Matthew (antecedent for consequent). So in Thucyd. iv. 125. Xen. Cyr. iv. 6, 2.

21. [*Comp.* John xv. 14. 2 Cor. v. 16.]

MT. MK.
8. 4. κριθεὶς εἶπε πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου
οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες
αὐτόν.
Καὶ ἐγένετο, ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς 22
18 35 πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτούς· Διέλ-
θωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν. Πλεόντων 23
24 37 δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν
25 38 λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον. Προσελθόντες 24
δὲ διήγειραν αὐτὸν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολ-
26 39 λύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύ-
40 δωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. Εἶπε 25
27 41 δὲ αὐτοῖς· Ποῦ ἐστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύ-
μασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι
καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν
5. αὐτῷ;
28 1 ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις 26
2 ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. Ἐξελθόντι δὲ αὐτῷ ἐπὶ 27
τὴν γῆν ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε
δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ
3 6 ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. Ἰδὼν δὲ τὸν 28
29 7 Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ
εἶπε· Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου;
8 δέομαί σου, μή με βασανίσῃς! Παρήγγειλε γὰρ τῷ πνεύ- 29
ματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς
γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμεῖτο ἁλύσεσι καὶ
πέδαις φυλασσόμενος· καὶ, διαῤῥήσσων τὰ δεσμὰ, ἠλαύνετο
9 ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. Ἐπηρώτησε δὲ αὐτὸν ὁ 30
Ἰησοῦς λέγων· Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε· Λεγεών·
10 ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. Καὶ παρεκάλει αὐτὸν 31
ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν 32

23. *ἀφύπνωσε*] 'obdormivit.' A rare sense of the word, which in the Classical writers signifies 'to raise oneself from sleep,' to *awake*. This, however, (probably a *provincial* or *popular* use of the word,) is found in the Sept., Judg. v. 27. and Ignat. Martyr. § 7.

— *κατέβη*.] Stormy gusts are, in the Classical writers, often said *κατιέναι*. So Thucyd. ii. 25. *ἀνέμου κατιόντος*. Pausan. xi. 34, 3. *κατιόντος ἔτι τοῦ πνεύματος καταβαίνειν*.

— *συνεπληροῦντο*.] A popular and frequent *catachresis*, by which what happens to the *ship* is ascribed to the *sailors*.

29. *πολλοῖς χρόνοις*] for *ἐκ χρόνων ἱκανῶν*, v. 27. So Plut. de Educ. xiv. 26. *ἐν δεσμωτηρίῳ πολλοὺς κατεσάπη χρόνους*, simply, 'for a long time.'

— *συνηρπάκει*.] The *συν* suggests the idea of the action being complete; as was especially the case in dæmoniacal possession. Hence the term is also employed by Philo, p. 219. *ὅλον τὸν νοῦν ὑπὸ θείας κατοχῆς συναρπασθεὶς οἴστρῳ*.

31. *τὴν ἄβυσσον*] scil. *χώραν*, i. e. Tartarus, that part of Hades in which the souls of the wicked were supposed to be confined. See 2 Pet. i. 14. Apoc. xx. 1. So also Eurip. Phœn. 1632. *Ταρτάρου ἀβύσσου χάσματα*, and Acts Thom. § 32. *ἡ ἄβυσσος τοῦ Ταρτάρου*. And so in 2 Pet. ii. 4. we have *ταρταρώσας*. See Professor Stuart's Essays on the words relating to Future Punishment, especially on שאול, *ᾅδης*, and *Τάρταρος*. 'Sheol (says he) was considered as a vast domain or region (of which the grave was only a part, or a kind of entrance way), extending deep down in the earth, even to its lowest abysses. It may also be remarked, that, as in the Old Test. Sheol is a place to which the righteous go, as well as the wicked; and as our Saviour, subsequently to his death, is represented as being in Hades, Ps. xvi. 10. Acts ii. 27, 31; so

MT. MK.
δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ 8. 5.
παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελ- 30 11 31 12
33 θεῖν. καὶ ἐπέτρεψεν αὐτοῖς. Ἐξελθόντα δὲ τὰ δαιμόνια 32 13
ἀπὸ τοῦ ἀνθρώπου ‡ εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν
ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.
34 Ἰδόντες δὲ οἱ βόσκοντες τὸ ‡ γεγενημένον, ἔφυγον, καὶ 33 14
[ἀπελθόντες] ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.
35 Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, 34 15
καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξε-
ληλύθει, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας
36 τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. Ἀπήγγειλαν δὲ αὐτοῖς καὶ 16
37 οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς. Καὶ ἠρώτησαν αὐτὸν 17
ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν
ἀπ' αὐτῶν· ὅτι φόβῳ μεγάλῳ συνείχοντο. αὐτὸς δὲ ἐμβὰς
38 εἰς τὸ πλοῖον ὑπέστρεψεν. Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ 18
ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. Ἀπέλυσε δὲ αὐτὸν
39 ὁ Ἰησοῦς, λέγων· Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ 19
ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν 20
κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. 9.
40 ἘΓΕΝΕΤΟ δὲ, ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο 1 21
αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων 18 22
τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ
42 Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ὅτι 23
θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη
ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον 24

it was not improbable that the general conception of Hades, as meaning *the region of the dead*, comprised both an *Elysium* and a *Tartarus* (to speak in Classical language), or a state of happiness and a state of misery.' See more in the ample Dissertation of Mr. Greswell 'on the existence and locality of Hades,' forming the 10th Chapter of the Appendix to his work on the Parables. I would further observe, that the etymology of the Heb. שאול need not have so perplexed Philologists. Notwithstanding the doubts of Gesenius, it is certainly derived (as Parkhurst and others supposed) from שאל; yet not from the signification, to *seek;* nor has it any sense in common with ᾅδης. I suspect that the primitive physical signification of שאל was to *dig deep*, to *scoop out*, to *hollow;* and as men dig deep only in *search* of something, so the verb came to mean, figuratively, to *search* or *seek* for. So Job iii. 21. 'and dig for (i. e. anxiously seek) death more than for hidden treasures.' Thus the word was originally merely the past participle of שאל, and denoted a pit thus *dug*. Indeed, the word *hell* (called in German Holle) and the *grave* were originally only past participles of verbs meaning to *dig out*, to *hollow*.

32. *ἐν τῷ ὄρει.*] This is meant to explain *ἐκεῖ*.

33. *εἰσῆλθεν.*] Very many MSS. have *εἰσῆλθον*, which is received by Matthæi and Scholz.

34. *τὸ γεγενημένον.*] Many MSS. have *τὸ γεγονὸς*, which is received by Griesbach and Scholz; while Matthæi retains the common reading. *Ἀπελθόντες* before *ἀπήγγ.* is rightly cancelled by all Editors, as being absent from almost all MSS., and, no doubt, introduced from Matt. viii. 33.

37. [*Comp.* Acts xvi. 39.]

38. *ἀπέλυσε*] 'dismissed him.' Mark, *οὐκ ἀφῆκε.*

39. *καθ' ὅλην τὴν πόλιν.*] Not meaning the whole *city* [of Gadara], but the *state;* for, from what goes before, it appears they had been told what had happened; and at v. 37. it is said *ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδ. ἀπελθεῖν.*

40. *ἀπεδέξατο*] 'joyfully received him.'

42. *ἀπέθνησκεν*] 'was (as it were) dead,' 'was near unto death.' Bornemann compares Plato Phæd. *ἀποθνήσκειν τε καὶ τεθνάναι.* *Συνέπνιγον.* A stronger term than *συνέθλιβον*, which is used by Mark.

MT. MK.
9. 5. αὐτόν. Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα 43
20 25 26 ἥτις * ἰατροῖς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν
ὑπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὄπισθεν ἥψατο τοῦ 44
27 κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις
29 τοῦ αἵματος αὐτῆς. Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἁψάμενός 45
30 μου; ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ'
31 αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι,
καὶ λέγεις· Τίς ὁ ἁψάμενός μου; ὁ δὲ Ἰησοῦς εἶπεν· 46
Ἥψατό μου τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ'
33 ἐμοῦ. Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, 47
καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγ-
γειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παρα-
22 34 χρῆμα. Ὁ δὲ εἶπεν αὐτῇ· Θάρσει, θύγατερ, ἡ πίστις σου 48
35 σέσωκέ σε· πορεύου εἰς εἰρήνην. Ἔτι αὐτοῦ λαλοῦντος, 49
ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ· Ὅτι
36 τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. Ὁ δὲ 50
Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβοῦ· μόνον
23 37 πίστευε, καὶ σωθήσεται. [Εἰσ]ελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ 51
ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ * Ἰωάννην καὶ
Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
24 38 ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε· Μὴ 52
39 κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. Καὶ κατεγέλων 53
25 40 αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, 54
41 καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε λέγων· Ἡ παῖς,
42 ἐγείρου. Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παρα- 55
χρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. Καὶ ἐξέστησαν 56

43. *οὖσα ἐν ῥύσει.*] This use of *εἶναι* with *ἐν*, denoting to *labour under* a disorder, occurs elsewhere in Scripture. We may compare *ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ* in Mark v. 2. In either case the *ἐν* is for *σύν*. For *εἰς ἰατροὺς* is written *ἰατροῖς* in almost all the best MSS., which is adopted by every Editor from Wetstein to Scholz. On the force of the Dative, see Matth. Gr. Gr. § 387.

45. *καὶ εἶπεν ὁ Ἰησοῦς· τίς, &c.*] He asked, not that he was *ignorant* who had touched him, but that he might not be himself the divulger of the miracle; and that the woman, hearing the question, and drawing near, might testify the benefit she had received, and that, in consequence of her declaration, she might presently hear from his lips that 'her faith had saved her;' and that, by this means, others might be excited to come and be healed of their disorders.

46. *ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐ.*] See Note on Mark v. 30.

49. *μὴ σκύλλε τὸν διδ.*] Meaning, 'do not trouble the master [to come].' So supra vii. 6. *μὴ σκύλλου.* Herodian, iv. 13, 8. *ἵνα δὲ μὴ πάντα τὸν στρατὸν σκύλλῃ.* On the primary force of the word, see Note on Matt. ix. 36.

51. *εἰσελθών.*] Many MSS. have *ἐλθών*, which is received by Wetstein, Griesbach, and Scholz. *Καὶ Ἰωάννην καὶ Ἰάκωβον* (for *Ἰάκωβ. καὶ Ἰωάνν.*) is found in all the best MSS. and Versions, and Theophylact; and is edited by Wets., Matthæi, Griesbach, Tittman, and Scholz; perhaps rightly; as the mistake might easily arise from the *καί—καί.*

52. *ἐκόπτοντο αὐτήν.*] *Κόπτεσθαι* properly signifies to *beat* or *strike oneself*; and then, because that was a frequent accompaniment of extreme grief, to *bewail*, *grieve for any one.* It answers to the Heb. ספד, which is followed by ל, *for*, or על, *over*, and has sometimes in the Sept. (as here) simply an Accusative, thus becoming a Deponent. On the various modes of lamentation for the dead, see Geier de luctu Heb.

54. *ἡ παῖς.*] Nomin. for Vocat., which occurs also at vi. 25. x. 21. xii. 32. xviii. 11. and Mark v. 41, and sometimes in the Classical writers, especially the Attic ones. The words *ἐκβαλὼν ἔξω πάντας καί*, not found in some very ancient MSS. and Versions, are rejected by Schulz and Bornemann, and cancelled by Lachman. They *may* possibly have been introduced from the parallel passage of Mark. But as the MSS. are so very few (only about eight), may we not rather suspect an *accidental omission?*

MT. MK.

οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ 10. 5.
γεγονός. 43
1 IX. ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα [μαθητὰς 1 6. 7
αὐτοῦ], ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ
2 δαιμόνια, καὶ νόσους θεραπεύειν· καὶ ἀπέστειλεν αὐτοὺς 7
κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθε-
3 νοῦντας. Καὶ εἶπε πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὴν 9 8
ὁδόν· μήτε ‡ ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀρ- 10
4 γύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν. Καὶ εἰς ἣν ἂν οἰκίαν 11 10
5 εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. Καὶ ὅσοι 14 11
ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης,
καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς
6 μαρτύριον ἐπ᾽ αὐτούς. Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς 12
κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ. 13
7 Ἤκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ᾽ αὐτοῦ 14. 1 14
πάντα· καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων· ὅτι Ἰωάννης 2
8 ἐγήγερται ἐκ νεκρῶν· ὑπό τινων δὲ, ὅτι Ἠλίας ἐφάνη· ἄλλων 15
9 δὲ, ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη. καὶ εἶπεν [ὁ] 16
Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ
οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.
10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα 30
ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ᾽ ἰδίαν 31
11 εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. Οἱ δὲ 32

IX. 1. *μαθητὰς αὐτοῦ.*] These words, not found in very many of the best MSS., several Versions, and some Fathers, are cancelled by almost every Editor from Wetstein to Scholz. Some MSS. too, and those Versions which have not *μαθ. αὐτοῦ*, have *ἀποστόλους αὐτοῦ*. Nothing, therefore, can be plainer than that *both* are from the margin. It may be said, indeed, that these words are confirmed by Matth. x. 1. But it is more probable that they have been introduced from thence; since better reasons may be imagined for their *insertion* than for their *omission*.

— *καὶ νόσους θεραπεύειν.*] This is, as Bornemann remarks, an elliptical form of expression for *καὶ ἐξουσίαν θερ. νόσους*, of which he adduces an example from Xen. Anab. i. 2. 27. *Συγκαλ.* See Matth. Gr. Gr. § 532. *a.*

2. *ἀπέστειλεν*, &c.] *Comp.* Matt. x. 7. In the foregoing verse it is said, that he gave them power to cast out demons and to heal disorders: in this, that he gave them a commission to go forth and *exercise* that power, in conjunction with the preaching of the Gospel-Dispensation.

3. *ῥάβδους.*] Many MSS. have *ῥάβδον*, which is preferred by almost all the recent Editors. See Note on Matt. x. 10. *Ἀνὰ, a-piece.* So Matt. xx. 9. *ἔλαβον ἀνὰ δηνάριον.* and John ii. 6. *ἀνὰ μετρητὰς δύο ἢ τρεῖς.* On this *distributive* sense, see Bornemann and Matthiæ, Gr. Gr. § 579. 3; who, however, seem wrong in supposing that in this idiom the numeral and noun belong to the preposition *ἀνά*. They are rather to be referred to the *verb*; and the preposition is to be taken as put *absolutely*, (thus becoming, as it were, an *adverb*) by an ellipsis of *ἕκαστον*, which is sometimes *expressed*, though generally left to be understood. Our word *a-piece* well expresses the force of the idiom; being for *at-piece* (as it was formerly written), where 'piece' coming from the Italian *pezzo*, answers to *ἕκαστον*.

— *ἔχειν.*] This is usually explained as Infin. for Imperat. *ἔχετε*; a not unfrequent idiom, to lessen the harshness of which, Philologists generally suppose an ellipse of an *Imperative of wish*, or of *δεῖ*. But it is better, with Herm. on Vig. p. 591, to suppose the idiom to be a relique of ancient simplicity of language, when a wish was expressed simply by a verb in the Infinitive. Of this there is a confirmation in the use of the Hebrew verb. The principle, however, cannot apply to the phraseology of *later* Greek writers, especially prose writers. It will usually be found that the Infinitive has a reference to some verb which has preceded, and to which the writer inadvertently accommodates the construction. Thus the idiom falls under the head of *Anantapodoton*; ex. gr. here *ἔχειν* is used *as if αἴρειν* (with reference to *εἶπε*, *bade*) had preceded, and not *αἴρετε*.

5. *καὶ τὸν κον.*] With the construction Bornemann compares Aristoph. Av. 1735. *διὰ σὲ τὰ πάντα κρατήσας καὶ* (even) *πάρεδρον Βασιλείαν ἔχει Διός.*

7. *διηπόρει*] 'he was in doubt what to think.'

10. *Βηθσαϊδά.*] Not the Bethsaida of Galilee, but that on the N. E. of the Lake (where Julias was afterwards colonized), mentioned by Joseph.

MT. MK.
14. 6. ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς
14 33 ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν
34
15 35 ἔχοντας θεραπείας ἰᾶτο. Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· 12
36 προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ· Ἀπόλυσον τὸν
ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς
καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ
16 37 ἐσμέν. Εἶπε δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. 13
17 38 Οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ
* ἰχθύες δύο· εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς
πάντα τὸν λαὸν τοῦτον βρώματα· ἦσαν γὰρ ὡσεὶ ἄνδρες 14
19 39 πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατα-
40 κλίνατε αὐτοὺς κλισίας, ἀνὰ πεντήκοντα· καὶ ἐποίησαν οὕτω, 15
41 καὶ ἀνέκλιναν ἅπαντας. Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ 16
τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν
αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι
20 42 τῷ ὄχλῳ. Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη 17
43 τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.
16. 8. ΚΑΙ ἐγένετο, ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατα- 18
13 27 μόνας, συνῆσαν αὐτῷ οἱ μαθηταὶ, καὶ ἐπηρώτησεν αὐτοὺς,
14 28 λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; Οἱ δὲ ἀποκρι- 19
θέντες εἶπον· Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ, Ἠλίαν·
ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. Εἶπε 20
15 29 δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ
20 30 [ὁ] Πέτρος εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ. Ὁ δὲ ἐπιτιμή- 21

Ant. xviii. 2, 1. It was not *then* a *city*, but was afterwards made such by Philip, when he restored it.

12. ἡμέρα ἤρξατο κλίνειν.] Κλίνειν and its compounds are often used with ἥλιος, to denote the declination of the sun to the horizon. Sometimes, as here, ἡμέρα is used instead of ἥλιος. In these cases some suppose an ellipsis of εἰς ἑσπέραν, which is *expressed* in Judg. xix. 11. & Arrian Exp. Al. iii. 4. ἐγκλίναντος δὲ τοῦ ἡλίου εἰς ἑσπέραν.

— τὰς κύκλῳ κώμας.] Supply ἐν and οὔσας, or κειμένας.

— ἵνα καταλύσωσι] i. e. 'that they may seek καταλύματα, or lodgings;' as xix. 7. and Gen. xxiv. 23. (Sept.) The figure is derived from travellers unloading their beasts, and ungirding themselves.

— εὕρωσιν ἐπισιτισμόν] 'may *procure* food for themselves.' So Thucyd. i. 31. ὠφελίαν τινὰ πειρᾶσθαι ἀπ' αὐτῶν εὑρίσκεσθαι. Ἐπισιτ. is properly a *military* term, and literally signifying a *provisioning*.

— ὅτι ὧδε, &c.] The full sense is: 'for we are here in a desert place, without any thing to eat;' which last is to be understood by implication. So Mark: τί γὰρ φάγωσιν οὐκ ἔχουσιν.

13. ἰχθύες δύο.] This, instead of δύο ἰχθύες, is found in a very great number of MSS., and is received by all the best Editors.

— εἰ μήτι.] Here some Expositors suppose an ellipsis of οὐ δυνατόν ἐστι, or οὐ δυνάμεθα. A method so harsh, that others seek to remove the difficulty by taking εἰ μήτι for *num quid*, and making the sentence *interrogative*. For the above signification, however, they adduce no sufficient authority. It is better, therefore, to adhere to the usual signification of εἰ μὴ, i. e. *unless;* and suppose that the τι has either what Hoogev. calls the *vis* στοχαστική, *fortasse*, or *forsooth*. And so 1 Cor. vii. 5. 2 Cor. xiii. 5.

14. κλισίας.] So Joseph. Ant. vi. 4, 1. κατακλίνει αὐτὸν ἐπὶ τὴν ἑστίασιν. The word is rare in the Classical writers. The most apposite example may be found in Athen. xi. init. κατακλίνας (scil. αὐτὸν) ἐν τῇ πόᾳ, θαλλίαν τε κατακλάσας, ἀντὶ τραπέζης, παρέθηκε τῶν τυθέντων.

16. εὐλόγησεν αὐτούς.] Lit. 'asked the Divine blessing upon them.' Agreeably to the Jewish custom, by which it was usual for the head of the family, at every meal, to pronounce a blessing on the food, previously to partaking of it, commencing with the words 'Blessed art thou, O God, who bringest bread out of the earth,' &c. Thus the term εὐλογεῖν came to be transferred to the food itself, and, with the Accus. of the thing, was equivalent to εὐχαριστεῖν, as here and in Matt. xxvi. 26. et al.

20. ὁ Π.] The ὁ, not found in many good MSS., is cancelled by Matthæi and Scholz.

MT. MK.

22 σας αὐτοῖς, παρήγγειλε μηδενὶ εἰπεῖν τοῦτο· εἰπών, ὅτι 16. 8.
δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμα- 21 31
σθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων,
καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
23 Ἔλεγε δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἐλ- 24 34
θεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ
24 [καθ' ἡμέραν,] καὶ ἀκολουθείτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν 25 35
ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ
25 τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. Τί γὰρ 26 36
ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ
26 ἀπολέσας ἢ ζημιωθείς; Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς 38
ἐμοὺς λόγους, τοῦτον ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται,
ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ Πατρὸς καὶ τῶν ἁγίων 9.
27 ἀγγέλων. Λέγω δὲ ὑμῖν ἀληθῶς· εἰσί τινες τῶν ὧδε 28 1
* ἑστώτων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν
βασιλείαν τοῦ Θεοῦ. 17.
28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡσεὶ ἡμέραι ὀκτὼ, 1 2
καὶ παραλαβὼν [τὸν] Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον,
29 ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. Καὶ ἐγένετο, ἐν τῷ προσ-
εύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ 2 3
30 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. Καὶ ἰδοὺ, ἄνδρες 3
31 δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας· οἳ, 4
ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πλη-

22. The alteration in punctuation which I have adopted in τοῦτο· εἰπών, ὅτι seems called for by propriety, and is confirmed by the parallel passages of Matthew and Mark. This *narrative* sense of εἰπεῖν is very frequent.

23. καθ' ἡμέραν.] The Editors and Critics are not agreed as to the genuineness of this expression. It is rejected by Wetstein, Matthæi, and Scholz, but retained by Griesbach, Knapp, Tittman, and Vater. External evidence is pretty equally balanced; the Alexandrian recension and almost all the Versions having it, and the Constantinopolitan, with the other Versions and several Fathers, being without it. Griesbach thinks it was *removed* by the *librarii*, as not being in the other Gospels. But he adduces no example of a similar curtailment from the same cause. Matthæi, on the contrary, thinks it was *introduced* from the Fathers and Interpreters; who had perhaps in view 1 Cor. xv. 31. And of this he adduces some strong proofs. I entirely agree with him; and would add that the same *asceticism* which induced several of the Fathers to *throw out* the εἰκῆ at Matt. v. 22. may have induced them to *introduce* καθ' ἡμέραν here. But I rather think that they only brought it forward to complete the *sense*, not the *text*; and that having been taken from them by the *Scholiasts*, it was occasionally marked in the *margin* of copies, and then was introduced into the text of the *transcripts*. [*Comp.* Matt. x. 38. infra xiv. 27.]

24. [*Comp.* Matt. x. 39. xvi. 25. John xii. 25.]

25. ζημιωθείς] sc. ἑαυτὸν, i. e. ἑαυτοῦ ψυχήν. Herodot. vii. 39. has τὴν ψυχὴν ζημιώσεαι.

26. [*Comp.* infra xii. 9. Matt. x. 33.] In arranging a harmony, Mark xvi. 27. should be brought in immediately *after* this verse.

27. ἑστώτων.] This, for the common reading ἑστηκότων, is found in very many MSS. and the Ed. Princ., and was received by Bengel, Matthæi, Griesbach, Tittman, and Scholz.

28. ἐγένετο—ὀκτώ.] There is here something seemingly anomalous in the construction: to remove which, some recur to the idiom whereby, in Hebrew and Hellenistical phraseology, verbs singular are united with nouns plural. But that principle is inapplicable here. And as to ἐγένοντο, which some would *read*, it is a mere conjecture. The truth is, that ἐγένετο is not the true verb to ἡμέραι, but, together with δὲ, constitutes (by an ellipse of τοῦτο) a *formula*, frequent in St. Luke, which merely serves to introduce some new narration. Thus ἐγένετο δὲ, &c. will be connected with καὶ παραλαβών; and consequently ὡσεὶ ἡμέραι ὀκτὼ will be a *parenthetical epanorthosis* of the preceding μετὰ τ. λ. τ. Τὸν, not found in very many MSS. and early Editions, is cancelled by Matthæi, Griesbach, and Scholz; perhaps without sufficient reason.

29. λευκὸς ἐξ.] 'very dazzling white.' The ἐξ. is intensive.

30. ὀφθέντες ἐν δ.] 'appearing with a resplendent light.' See supra ii. 9.

31. τὴν ἔξοδον.] This word often signifies a

MT. MK.
17. 9. ροῦν ἐν Ἱερουσαλήμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν 32
βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν
αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. Καὶ 33
4 5 ἐγένετο, ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ᾽ αὐτοῦ, εἶπεν ὁ Πέτρος
πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι·
καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ * μίαν Μωϋσεῖ, καὶ
5 6 μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει. Ταῦτα δὲ αὐτοῦ λέγοντος, 34
7 ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν
τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην· καὶ φωνὴ ἐγένετο ἐκ 35
τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός·
αὐτοῦ ἀκούετε! καὶ, ἐν τῷ γενέσθαι τὴν φωνὴν, εὑρέθη ὁ 36
Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν
ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.

Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν 37
ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολύς. Καὶ ἰδοὺ, 38
ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων· Διδάσκαλε, δέομαί
σου * ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής ἐστί μοι·
καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει· καὶ 39
σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ᾽ αὐτοῦ,
συντρίβον αὐτόν. Καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβά- 40
λωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς 41
εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη! ἕως πότε ἔσομαι
πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου

military expedition, both in the Scriptural and Classical writers. Hence some have imagined that it here figuratively represents the *contest* our Lord was afterwards to maintain against the rebellious Jews, on his advent at the destruction of Jerusalem. But this is neither warranted by the words, nor permitted by the context. The best Commentators since the time of Grotius have been agreed that ἔξοδος (by an ellipsis of τοῦ ζῆν, *expressed* in Joseph. Ant. iv. 8, 2.) is here used to denote *death*; by a euphemism common both in the Scriptural and Classical writers, and indeed found in every language, and which is justly considered among the allusions that have preserved that most ancient of traditions, the immortality of the soul. The misinterpretation above adverted to probably arose from the verb with which ἔξοδον is construed, πληροῦν; which would be very applicable to ἀγῶνα: whereas, in its usual sense, it *seems* not to suit ἔξοδον. Yet it does; since, by a sort of *sensus prægnans*, there is an allusion to the previous accomplishment of the work he came to perform (see John xvii. 4.); just as in the Latin phrase *obire mortem*, which is used with allusion to *obire munus*; as also *defungi vitâ*, with allusion to the previous discharge of the business of life. So Curtius writes 'defunctus *morte*.'

32. βεβαρημένοι ὕπνῳ.] So Anacr. Od. 50. βεβαρημένην ἐς ὕπνον. and Anthol. Gr. iv. 177. βεβ. ὕπνῳ.

— εἶδον τὴν δόξαν αὐτοῦ, &c.] [*Comp.* Dan. viii. 18. x. 9.]

33. μίαν Μωϋσεῖ.] This, instead of Μωϋσεῖ μίαν, is found in almost all the best MSS. and Versions, together with the Ed. Princ., and has been adopted by Matthæi, Griesbach, Vater, and Scholz.

34. ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφ.] 'when they entered into the cloud,' meaning, by a common permutation of terms, 'when the cloud enveloped them.' They were 'afraid,' because the cloud was a symbol of the Divine presence. See Note on Matt. xvii. 6.

35. [*Comp.* Matt. iii. 17. Mark i. 11. 2 Pet. i. 17.]

36. ἐν τῷ γενέσθαι τὴν φωνὴν] 'when the voice had ceased;' lit., *had been.*

— εὑρέθη ὁ Ἰησοῦς μόνος.] Perhaps εὑρ. is here to be taken as at Acts viii. 40. Φίλ. εὑρέθη εἰς Ἄζωτον, and so may be rendered, 'made his appearance, or was seen to be alone.' Thus answering to the account of Matthew and Mark, οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.

38. ἐπιβλέψαι.] This, for the common reading ἐπίβλεψον, is found in almost all the best MSS., and has been edited by Matthæi, Griesbach, Vater, Tittman, and Scholz.

39. συντρίβον αὐτὸν] liter. 'breaking down, crushing his strength.'

40. ἐκβάλωσιν.] This, for ἐκβαλλ., is edited, from MSS., by Matthæi, Griesbach, and Scholz.

41. πρὸς ὑμᾶς] *apud vos.* Equivalent to the μεθ' ὑμῶν of Matthew. The same signification is found in John i. 1. Ἀνέξομαι ὑμῶν, 'shall I bear with you?' This sense is frequent in the

42 ὧδε. Ἔτι δὲ προσερχομένου αὐτοῦ, ἔῤῥηξεν αὐτὸν τὸ
δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ
πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα· καὶ ἀπέδω-
43 κεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο δὲ πάντες ἐπὶ
τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ
πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ·
44 [a] Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ
Υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.
45 [b] Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον
ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι
αὐτὸν περὶ τοῦ ῥήματος τούτου.
46 [c] Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων
47 αὐτῶν. Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας
αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ,
48 [d] καὶ εἶπεν αὐτοῖς· Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ
τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται
τὸν ἀποστείλαντά με. Ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν
ὑπάρχων, οὗτος ἔσται μέγας.
49 [e] Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· Ἐπιστάτα, εἴδομέν τινα
ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα [τὰ] δαιμόνια· καὶ ἐκωλύ-
50 σαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. [f] Καὶ εἶπε πρὸς

a Matt. 16. 21. & 17. 22. Mark 9. 31. infra 18. 32. Acts 1. 23.
b Supra 2. 50. infra 18. 34. Mark 9. 32.
c Matt. 18. 1. Mark 9. 33, 34. infra 22. 24
d Matt. 18. 5. Mark 9. 37. infra 10. 16. John 13. 20. Matt. 23. 11. infra 14. 11. & 18. 14.
e Mark 9. 38. Num. 11. 27, 28.
f Matt. 12. 30. Mark 9. 40. infra 11. 23.

New Test., and sometimes occurs in the Classical writers, though with the *Accusative*.

— τὸν—ὧδε.] This (instead of ὧδε τὸν υἱόν σου) is found in almost all the best MSS. and the Edit. Princ., and is received by Matthæi, Griesbach, Vater, and Scholz.

42. συνεσπάραξε] 'threw him into strong spasms or convulsions;' the συν being intensive.

43. ἐπὶ τῇ μεγ. τοῦ Θεοῦ] 'at the mightiness of God' as manifested in Christ. Μεγαλειότης is a word which, in Scripture, is almost appropriated to designating *Divine* power. So it is used in Acts xix. 27. of Diana; and in 2 Pet. i. 16. of *Christ*, thus showing Peter's belief in the Divinity of our Lord. See Phot. Epist. 125.

44. Θέσθε—ὦτα ὑμῶν.] Equivalent to Θέσθε εἰς τὰς καρδίας, which occurs in Luke xxi. 14. Commentators are not agreed as to the reference in τοὺς λόγους τ. Most recent ones understand thereby the sayings of the people, who had seen his late miracles, and had accordingly glorified God, and acknowledged Jesus as the Christ. The expression, however, is not τὰ ῥήματα, but τοὺς λόγους. And no such words have occurred in the preceding context; and to suppose them *implied* in ἐξεπλήσσοντο and θαυμαζόντων, would be extremely harsh. Not to say that the admonition would seem scarcely necessary; for the disciples would be ready enough of themselves to lay to heart and remember any such sayings. Hence it is better, with others, to suppose τοὺς λόγους τούτους to mean the words just about to be said. Thus the γὰρ will here, as often, serve for explanation, and have the sense *nempe*, *namely that.* A rendering supported by the authority of the Arabic, Persic, and Æthiopic Versions.

45. ἵνα μὴ αἴσθ.] The best Commentators are agreed that ἵνα is for ὥστε, *adeo ut*, *insomuch that;* the sense being, 'And it was hidden (i. e. obscure) to them, so that they did not understand it.' They understood, as Kuinoel observes, the *words* of Christ, but were at a loss how to reconcile them with their preconceived opinion (founded on their own traditions), that the Messiah would *live for ever*, or with the great things they expected from him. These prejudices, in after ages, led to the *distinction*, made by the Rabbins, between *Messiah Ben Joseph*, who was to die, and *Messiah Ben David*, who was to triumph and live for ever. See Whitby.

46. εἰσῆλθε.] [*Comp.* Joseph. Ant. xiv. 14, 4. Ἀντώνιον οἶκτος εἰσέρχεται.]

— τὸ, τίς, &c.] This use of τὸ, in reference not to a *noun*, but to a *sentence*, or part of a sentence, is almost peculiar to St. Luke, though it occurs also in Matt. xix. 18, and Mark ix. 23. (Campbell.) In fact, the neuter Article 'stands before all propositions which are cited as proverbs or maxims, or which, on account of their importance, require to be made distinctly prominent.' See Winer, Gr. Gr. p. 54.

49. τά.] This is omitted in very many MSS., and is cancelled by Matthæi, Griesbach, and Scholz.

— οὐκ ἀκολουθεῖ μεθ' ἡμῶν.] The sense is, 'does not belong to our company [of disciples],' 'is not our fellow disciple.' Mark, οὐκ ἀκολ. ἡμῖν. The phrase is supposed to have been formed from the custom of the Jewish Doctors (like that of the Greek Philosophers), of being accompanied by their disciples wherever they went.

αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι ‡ καθ' ἡμῶν,
ὑπὲρ ‡ ἡμῶν ἐστιν.
g Mark 16. 19. Acts 1. 2. [g] ἘΓΕΝΕΤΟ δὲ, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς 51
ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε
τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. Καὶ ἀπέστειλεν ἀγγέλους 52
πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες εἰσῆλθον εἰς κώμην
h John 4. 4, 9. Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ. [h] Καὶ οὐκ ἐδέξαντο 53
αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσα-
i 2 Kings 1. 10, 12. λήμ. [i] Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης 54
εἶπον· Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ,
καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἠλίας ἐποίησε; στραφεὶς δὲ 55
ἐπετίμησεν αὐτοῖς, καὶ εἶπεν· Οὐκ οἴδατε οἵου πνεύματός
k John 3. 17. & 12. 47. ἐστε ὑμεῖς; [[k] ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς 56
ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.] καὶ ἐπορεύθησαν εἰς ἑτέραν
κώμην.

50. ὃς γὰρ—ἡμῶν.] See Note on Mark ix. 40.

51. συμπλ. τὰς ἡμέρας τῆς ἀναλ. α.] Συμπληροῦσθαι, when used of *time*, denotes such a completion of a period between two given periods as that the latter is *fully come*. Here it is, as often, taken *populariter*; an event being thus spoken of as *come*, when it is *very near at hand*. On the sense of ἀναλήψεως the Commentators are not agreed. Some take it to signify a *removal*, others a *lifting up*, i. e. on the cross: interpretations alike inadmissible. The true one is, no doubt, that of the Syriac and Arabic, Euthymius, Beza, De Dieu, Grotius, and others down to Rosenmuller, Kuinoel, Schleusner, and Wahl, who understand it of our Lord's being received back into heaven (Comp. John iii. 13.), with allusion to his having come *from* heaven. The *noun*, indeed, does not elsewhere occur either in the New Test. or the LXX., except in 2 Kings ii. 11. of the *translation* of Elijah; but the *verb* ἀναλαμβάνειν is often used to denote Christ's ascension, ex. gr. Acts i. 2. ii. 23. 1 Tim. iii. 16. And ἀνάληψις occurs in Test. xii. Patr. in Fabric. Cod. Pseud. i. p. 585, and in the name of a Treatise, called Ἀνάληψις Μωϋσέως. [See Mark xvi. 19.]

— τὸ πρόσωπον α. ἐστήριξε.] This is best explained as a Hebraism formed from שׂוּם פָּנָיו, which often in the Sept. denotes to firmly determine and resolve. So the Pers. Vers. renders 'positum firmum fecit;' and Valcknaer, 'firmiter animo destinavit,' 'he firmly resolved to go.'

53. οὐκ ἐδέξαντο] for ἐδέξ. εἰς οἰκίαν, as in Arrian, Epict. iii. 26. and Luke xvi. 4; meaning, *hospitio excipere*.

— ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον, &c.] This phrase is Hebraic (so in 2 Sam. xvii. 11. ופניך הלכים בקרב, which is rendered by the LXX. καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν), and the sense is, 'because they knew that he was travelling to Jerusalem.'

54. ἀναλῶσαι] 'to consume, destroy.' This signification is found both in the Scriptural and Classical writers, and is applied to destruction by famine, in Gen. xli. 30. Ezek. xix. 12. On the wide difference between the case adverted to by the Apostles and their *own*, see Grot. and Whitby.

55. οὐκ οἴδατε—ἐστε.] Most recent Commentators take this sentence *interrogatively*, rendering, 'know ye not with what spirit and disposition ye ought to be actuated [as my disciples]?' The ancient and the earlier modern ones understand it *declaratively*, 'Ye know not with what disposition ye are actuated [and whither it would hurry you];' ye do not consider the unsuitableness of what you propose. The latter interpretation seems preferable; the former doing some violence to the words by requiring ἐστε to be taken in the sense assigned to it by the above Expositors, 'ye ought to be.' And if we render them, with Bornemann, 'nonne perpenditis quali animo sitis?' even that is somewhat forced and frigid, and the sense far inferior in nature and simplicity to the declarative one. Such, indeed, were rather the circuitous manner of a Grecian philosopher, 'willing to wound, but afraid to strike,' than in the bold and decisive mode of rebuke which characterized our Lord. Finally, it is a no small objection to the interrogative mode, that not one of the ancient Commentators so understood the words.

This whole clause, and the introductory words καὶ εἶπεν, are absent from many MSS., Versions, and Fathers, and are suspected by some Editors to be not genuine; but without sufficient reason. There is more cause to suspect the genuineness of the *next* clause, ὁ γὰρ Υἱὸς—σῶσαι, which has been cancelled by Griesbach and Scholz. And indeed it may possibly have been a marginal remark formed on John iii. 17. and xii. 47. But with respect to the other two clauses, there is no reason to suspect the genuineness of either. The MSS. in which the *latter* is not found are, with very few exceptions, the same as those which have not the former. Insomuch that I cannot but suspect that in these MSS. the words of both clauses were *omitted* by the carelessness of the Scribes, whose blunder was probably occasioned by the two καὶ's, each of which may have commenced a line in the very ancient originals from which the Uncial MSS. were copied.

57 Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις MT. 8.
58 πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. Καὶ 19
εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ 20
τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ Υἱὸς τοῦ
59 ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. Εἶπε δὲ πρὸς 21
ἕτερον· Ἀκολούθει μοι. ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι
60 ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. Εἶπε δὲ αὐτῷ 22
ὁ Ἰησοῦς· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς·
61 σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. [l] Εἶπε l 1 Kings 19. 20.
δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρε-
62 ψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. Εἶπε δὲ πρὸς
αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ᾽
ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν
βασιλείαν τοῦ Θεοῦ.
1 X. ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους
ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου
αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχε- m Matt. 9. 37, 38.
2 σθαι. [m] Ἔλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, John 4. 35. 2 Thess. 3. 1.
οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, n Matt. 10. 16.
3 ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. [n] Ὑπάγετε· o Matt. 10. 9, 10.
4 ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. [o] Μὴ supra 9. 3. & 22. 35. Mark 6. 8.
βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ 2 Kings 4. 29.
5 μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. [p] Εἰς ἣν δ᾽ ἂν οἰκίαν p Matt. 10. 12. Mark 6. 10.

57—60. See Notes on Matt. viii. 19—22.

61. *ἀποτάξασθαι τοῖς*, &c.] Heins. and Doddridge apply the words to the man's *possessions*, supposing an ellipse of *κτήμασι*; and they take the sense to be, 'to arrange and settle my affairs.' But this is very harsh. The common interpretation, by which *τοῖς εἰς τὸν οἶκον* is taken for *τοῖς οἰκείοις*, yields a sense so simple and natural, that we cannot doubt its truth. And of the sense *to bid farewell* in *ἀποτ.* abundant examples have been adduced by Kypke.

62. *οὐδεὶς ἐπιβαλὼν—Θεοῦ.*] We have here an admonition couched under an agricultural figure, derived from the *ploughman*, who must keep his eyes intent on his work, and not permit them to be turned aside to any other object; otherwise his labour will be fruitless. See Hesiod. Op. D. ii. 61. and Theocr. Id. 10. init. *Turning back* implies either inattention, or preference to some other employment than that he is engaged in; either of which were inconsistent with the right discharge of duty. Compare the Pythagorean maxim, in Simplic. on Epict. 332, cited by Grotius, *εἰς τὸ ἱερὸν ἀπερχόμενος, μὴ ἐπιστρέφου.* To the present purpose also are the words of Heb. x. 38. *ἐὰν ὑποστείληται [ὁ δίκαιος], οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ·* and Phil. iii. 14. Sept. 16. 1855.

X. 1. *ἀνέδειξεν—καὶ ἑτέρους*] 'appointed seventy others also,' i. e. besides the Apostles. Some few MSS., Versions, and Fathers read *ἑβδ. δύο.* But their authority is weak; and I suspect that the B was derived from the K following. Those two letters are, in MSS. written in the uncial character, frequently confounded. Some, however, are of opinion that 70 is a *round* number for 72; the number, they say, of the Elders selected by Moses as his colleagues in the government of the people, and of the Jewish Sanhedrim. But in the first case *seventy* was the number; and in that of the other, there is reason to think that not 72, but 70, was the real number.

2. See Matth. ix. 37. and Notes. For *οὖν* some ancient MSS. read *δὲ*, which is thought to be confirmed by most of the Versions, and it is placed in the inner margin by Griesbach, and received into the text by Lachmann; but rashly; for it is a mere *alteration* of the Alexandrian school. The Critics stumbled, it seems, at this rather unusual sense of *οὖν*, by which it has a *resumptive*, or *continuative* force, and may be rendered *porro*; as in 1 Cor. viii. 4.

—*ἐκβάλῃ.*] This, for the common reading *ἐκβάλλῃ*, is found in very many MSS. and early Editions, and is received by almost all Editors from Matthæi to Scholz.

3. See Note on Matt. x. 16.

4. *μηδένα κατὰ τὴν ὁδὸν ἀσπ.*] Not meaning that they should violate the common forms of courtesy (as appears from Matt. x. 12. Luke x. 5.), but that they should suffer nothing of vain form, or merely complimentary address, still less mere trifling conversation, to divert them from their sacred office.

εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ. Καὶ ἐὰν 6
[μὲν] ᾖ ἐκεῖ [ὁ] υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ
q Lev. 19. 13. Deut. 24. 14. & 25. 4. Matt. 10. 10, 11. 1 Cor. 9. 4. et seqq. 1 Tim. 5. 18. εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. [q] Ἐν αὐτῇ 7
δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν·
ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι. μὴ μεταβαί-
νετε ἐξ οἰκίας εἰς οἰκίαν. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, 8
r Supra 9. 2. Matt. 3. 2. & 4. 17. καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, [r] καὶ 9
θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς·
s Matt. 10. 14. Mark 6. 11. supra 9. 5. Acts 13. 51. & 18. 6. Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. [s] Εἰς ἣν δ' ἂν 10
πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς
τὰς πλατείας αὐτῆς, εἴπατε· "Καὶ τὸν κονιορτὸν τὸν κολ- 11
ληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν.
MT. Πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία
11. τοῦ Θεοῦ." Λέγω [δὲ] ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ 12
21 ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαί σοι, 13
Χοραζίν! οὐαί σοι, Βηθσαϊδά! ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
22 σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. Πλὴν Τύρῳ καὶ 14
23 Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ σὺ, 15
Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου κατα-
βιβασθήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν 16
ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστεί-

5. εἰρήνη τῷ οἴκῳ τ.] A custom transmitted from the Apostles to the Bishops of the Church. See Recens. Synop.

6. μέν.] This (not found in most of the ancient MSS., and in several Versions, Fathers, and early Editions) is cancelled by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz. It was probably inserted to complete the apodosis. The Article ὁ is omitted in almost all the best MSS., some Fathers, and nearly all the early Editions. I suspect that it crept, by an error of the press, into the 5th Edition of Erasmus, and consequently was introduced into the 3d of Stephens, where it is found. Accordingly it could not, as some imagine, be a mere conjecture of Beza. It is true he considered the Article as indispensable: in which, however, he was so far mistaken, that the Article can by no means be *tolerated;* the regimen (as Bp. Middl. observes) not permitting it, this being one of those numerous cases in which υἱὸς (by Hebraism) is put before a Genitive, to indicate the relation of *possession* or *resemblance, participation,* &c., as in Luke xvi. 8. υἱοὶ τοῦ αἰῶνος τούτου. Matt. xxiii. 15. υἱοὶ τῆς γεέννης. 1 Thess. v. 5. υἱοὶ τοῦ φωτὸς, &c. The sense is, 'one deserving of your blessing.'

7. ἄξιος γάρ—ἐστι.] The full sense is, '[And this ye may freely do,] for the labourer is worthy of his hire;' as much as to say, 'ye will earn your temporal support by your labour for the spiritual good of your hosts.' Μὴ μεταβαίνετε—οἰκίαν, literally, 'do not change your lodgings, by going from house to house.'

9. ἤγγικεν ἐφ' ὑμᾶς.] Lit., 'has approached,' 'is at hand.'

11. τὸν κον. ἀπομασσόμεθα ὑμῖν.] Render, 'we return it back to you;' a form of giving up all intercourse: q. d. 'even the very dust from your city, which cleaveth unto us, we wipe off [and return it back] to you.' Ἐφ' ὑμᾶς is by almost all Commentators supposed to mean, 'against you,' 'to your harm.' But that sense cannot be admitted. All that is meant seems to be this,—that the same solemn message is to be delivered *unto them,* whether they will hear, or whether they will forbear. Render, 'But (or however) know ye this (i. e. receive this our testimony), that the kingdom,' &c. Griesbach indeed cancels ἐφ' ὑμᾶς, from some MSS.; but wrongly.

12. λέγω δὲ ὑμῖν.] The δὲ, not found in very many MSS., most of them ancient, and several Versions and early Editions, is cancelled by Matthæi, Griesbach, Tittman, and Scholz. But the present formula is almost always accompanied with some conjunction. And *perspicuity* here would require one. [See Matth. x. 19.]

13. ἐν σάκκῳ—καθήμεναι.] This posture in mourning (namely, sitting on the ground) was in use not only among the Eastern, but the Western nations of antiquity. Comp. Eurip. Iph. A. 1175. Xen. Anab. v. 1. vii. 3. and see D'Orville on Charit. p. 488. The putting on sackcloth was not confined to the East. So Plutarch, iii. 168. says of the superstitious man, ἔξω κάθηται σακκίον ἔχων. [See Ezek. iii. 6.]

16. See Matth. x. 40. and Note.

17 λαντά με. Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς,
λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ
18 ὀνόματί σου. [t] Εἶπε δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς [t] Rev. 12. 8, 9.
19 ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. [u] Ἰδοὺ, δίδωμι ὑμῖν [u] Mark 16. 18.
τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ Acts 28. 5.
ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ [x] Exod. 32. 32.
20 ἀδικήσῃ. [x] Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα Isa. 4. 3. Dan. 12. 1. Phil. 4. 3
ὑμῖν ὑποτάσσεται· χαίρετε δὲ [μᾶλλον] ὅτι τὰ ὀνόματα Rev. 13. 8.
MT.
21 ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλ- 11.
λιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν· Ἐξομολογοῦμαί 25
σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.
ναὶ, ὁ Πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 26
22 [y] Πάντα παρεδόθη μοι ὑπὸ τοῦ Πατρός μου· καὶ οὐδεὶς 27
γινώσκει τίς ἐστιν ὁ Υἱὸς, εἰ μὴ ὁ Πατὴρ, καὶ τίς ἐστιν ὁ [y] Psal. 8. 7. Heb. 2. 8. Matt. 11. 27.

& 28. 18. John 3. 35. & 17. 2. 1 Cor. 15. 27. Eph. 1. 21, 22. Phil. 2. 9. John 1. 18. & 6. 46. & 14. 8, 9.

17. *ἐν τῷ ὀνόματί σου*] i. e. when commanded in thy name to come out of the person possessed.

18. *ἐθεώρουν τὸν Σ.*, &c.] The best Commentators are agreed that this is a bold and figurative mode of expression, anticipating the future triumph, already commencing, of the Gospel over the powers of darkness. So Bp. Warburton, Serm. xxvii. says, 'it is a lively picture of the sudden precipitation of the *Prince of the air*, where he had so long held his empire; and hung, like a pestilential meteor, over the sons of men;' and that, as being *exalted to heaven* imports widely spread dominion, so *falling from heaven* denotes a sudden fall from eminence and power to ruin and destruction. There is here an allusion to Is. xiv. 12; the *lightning* being emblematical of *swiftness;* q. d. 'the power of Satan is broken.' Comp. John xii. 31. Rev. xii. 7. sq. xx. 2. seq. Eph. vi. 12. A similar form of expression occurs in the Classical writers. Thus Cicero Epist. Att. ii. says of Pompey, 'ex astris decidisse.'

19. *πατεῖν ἐπάνω ὄφ. καὶ σκορπ.*] This expression *may* be taken *literally*, as in Mark xvi. 17. *ὄφεις ἀροῦσι.* Yet, from the connection with the preceding verse, it should rather seem to be *another* figure expressive of their safety,—namely, from men as deadly in their hostility as serpents and scorpions. The connection of the two verses is this: 'I saw [by anticipation] devils depart at your bidding, and by the power I gave you. In virtue of the same power you shall now be preserved both from the assaults of Satan and all his emissaries, and shall prevail over the most bitter hostility.' By *τοῦ ἐχθροῦ* is to be understood *Satan;* that being the literal meaning of the appellation.

— *καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικ.*] There is here an *intensive* accumulation of negatives. See Matt. xxiv. 21. and Note. So in Lucian Pisc. § 19. *οὐδὲν οὐ μὴ γένηται ἄδικον, Δικαιοσύνης συμπαρούσης.*

20. To repress that excessive elation, which new privileges and powers of a temporal kind would too surely generate in minds not yet weaned from the world, our Lord now addresses to them a most serious admonition; which, to be well understood, must be taken with due modification, and applied agreeably to the metaphor employed to convey it. They are *not so much* to rejoice that the demons are subject to them, *as* that, &c.

— *ὅτι τὰ ὀνόματα*, &c.] The best Commentators are agreed that there is here an allusion to the methods of *human* polity; future life being represented under the image of a temporal *πολίτευμα*, in which the names of *citizens* were inscribed in a *book*, from which were occasionally expunged the names of those persons who were deemed unworthy, and who thereby lost the *jus civitatis.* An image not unfrequent in the Old Test., and which is sometimes found in the New Test.; nor is it rare in the Classical writers.

Μᾶλλον (not found in very many MSS., Versions, Fathers, and early Editions) is cancelled, I think rightly, by almost all Editors.

21. *ἠγαλλιάσατο τῷ πν.*, &c.] Here we have the same rapturous expressions of praise and thanksgiving, as on the return of the twelve Apostles from executing the same commission. See Note on Matt. xi. 25—27. xiii. 11; and comp. Is. xxix. 14. Ecclus. iii. 19. 1 Cor. i. 19, 26. Ὥρα, 'time,' answering to the *καιρῷ* of Matthew.

— *ὅτι ἀπέκρυψας*, &c.] The phrase here employed, of 'hiding these things from the wise and prudent,' is similar to language often found in Scripture; which ascribes to Divine agency the permitted results of human voice or folly. To a customary phrase, then, proceeding from our Saviour's lips must be assigned its usual meaning; as indeed appears from the tenour of the preceding expostulation. If the Father had hidden these things from the wise and prudent, it was only in a sense consistent with the display, before their eyes, of miracles plain and numerous,—with the employment of a machinery contrived and admirably fitted for the purpose of effecting their conviction and conversion. (Ogilvie's Bampt. Lect.)

22. *γινώσκει.*] Meaning that full and complete knowledge expressed by *ἐπιγινώσκει* in the parallel passage of Matthew. The knowledge in question is primarily as respects the nature of the Father and of the Son. See Smith's Scrip. Test. ii. 61. seqq.

Πατὴρ, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀπο-
[z] Matt. 13. 16. 1 Pet. 1. 10. καλύψαι. [z] Καὶ, στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν, εἶπε· 23
Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε! λέγω γὰρ 24
ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ
ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ
ἤκουσαν.

[a] Matt. 22. 35. Mark 12. 28. [a] Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ 25
λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς 26
[b] Deut. 6. 5. & 10. 12. & 30. 6 Lev. 19. 18. Rom. 13. 9. Gal. 5. 14. James 2. 8. ἀναγινώσκεις; [b] Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις Κύ- 27
ριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ
ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου
καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου
[c] Lev. 18. 5. Ezek. 20. 11, 13. ὡς σεαυτόν. [c] Εἶπε δὲ αὐτῷ· Ὀρθῶς ἀπεκρίθης· τοῦτο 28
ποίει, καὶ ζήσῃ. Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς 29
τὸν Ἰησοῦν· Καὶ τίς ἐστί μου πλησίον; Ὑπολαβὼν δὲ ὁ 30
Ἰησοῦς εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς
Ἱεριχὼ, καὶ λῃσταῖς περιέπεσεν· οἳ καὶ ἐκδύσαντες αὐτὸν

25. ἐκπειράζων.] From the elaborate investigation of the sense of the word by Mr. Greswell, it appears to mean, 'putting his skill to full proof,' i. e. consulting him on questions most difficult.

— κληρονομήσω.] On the full sense of the term, see Mr. Greswell, in Par. iii. p. 3. seqq.

26. ἐν τῷ νόμῳ τί γέγ., &c.] Our Lord refers him to the Law, that he may show him how inadequately he had observed it, and thus bring him unto the Saviour Christ.

27. ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς, &c.] Recent Commentators usually regard this iteration of καρδίας, ψυχῆς and ἰσχύος as pleonastic. But it is rather intended to strengthen the sense; nor is this mode of expression without example in the Classical writers. Thus Plautus, Capt. ii. 3. 'Id petam, idque persequar, *corde et animo atque viribus*.'

29. θέλων δικ.] i. e. wishing to excuse himself from the imputation of not having attended to the Law he taught; for the Pharisee desired to show that he had not proposed a slight or easily solvable question, but one of importance, and difficult determination. And since πλησίον is a term of extensive application, he takes occasion, from that ambiguity, to put the question καὶ τίς ἐστί μου πλησίον; An answer, however, is returned quite contrary to the expectation of the lawyer; and Christ, by teaching that (after the example of the Samaritan, who showed such kindness to the Jew) the offices of humanity and kindness were to be extended even to *strangers*, *foreigners*, and *enemies*, leaves the Pharisee nothing to answer. (Kuin.)

— τίς ἐστί μου πλησίον;] The use of ὁ πλησίον here has before been illustrated in the Notes on Matthew and Mark. And the expression may, in this view, be defined to mean any one of our *fellow-creatures* with whom we are in any way connected, whether in respect of country, religion, or political institutions. It was a noble sentiment of a heathen, 'HOMO SUM: nihil humani a me alienum puto:' a sentiment, however, which can alone be properly felt and duly acted on by a Christian.

30. ὑπολαβών.] Sub. τὸν λόγον, which ellipse is *supplied* in Herodot. iii. 146. Render, 'taking him up,' i. e. 'answering;' a signification common not only to the Scriptural and Hellenistical, but also to the Classical writers. So the Latin *excipere* and *suscipere*. It is well observed by Kuinoel, that in the best Classical writers ὑπολαβὼν is joined to ἔφη, when any one interrupts the speaker, and so answers him as to take exception at, reprehend, or at least circumscribe or correct, any position laid down by the other; in which case the word is not, as some say, redundant. Thus it here seems to convey, by implication, an intimation that he had *not*, as he thought, thoroughly kept the moral law.

— ἄνθρωπός τις, &c.] Our Lord was pleased to reply by an example in point.

— κατέβαινεν.] The term is used with reference to the *situation* of Jericho as regarded Jerusalem.

— λῃσταῖς περιέπεσε] 'fell among robbers.' The *scene*, as it were, of this story is well laid on the road between Jerusalem and Jericho; which ran through a kind of wilderness diversified with rocks and defiles, and, at that time,—and even to the days of Jerome,—was beset with robbers and murderers; insomuch that it was called *the bloody road*. Another reason (besides its situation being favourable to banditti) was that of its being the most *frequented* road in Judæa, as being the principal one to Galilee and to Peræa. And a Priest and Levite are aptly represented as travelling that way, since the classes, or stations, of the priests were fixed at Jericho as well as Jerusalem.

The phrase πληγὰς ἐπιθεῖναι is found also in Acts xvi. 23. and occasionally in the Fa-

καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχά-
31 νοντα. Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ
32 ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν. Ὁμοίως δὲ καὶ Λευΐ-
της, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε.
33 [d] Σαμαρείτης δέ τις, ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν [d] John 4. 9.
34 ἐσπλαγχνίσθη. καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ,
ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον
κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.
35 Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ
πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν
προσδαπανήσῃς, ἐγὼ, ἐν τῷ ἐπανέρχεσθαί με, ἀποδώσω σοι.
36 Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ
37 ἐμπεσόντος εἰς τοὺς λῃστάς; Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ
ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ
σὺ ποίει ὁμοίως.

thers, but never in the Classical writers; so that it is supposed to be a Latinism formed from the phrase *imponere plagas.* We may compare 2 Macc. iii. 26. πολλὰς ἐπιῤῥιπτοῦντες αὐτῷ πληγάς.

31. κατὰ συγκυρίαν.] The Classical writers not unfrequently use κατὰ συντυχίαν, but never κατὰ συγκυρίαν. Insomuch that we might suppose it to be entirely Hellenistic, did it not occur several times in Hippocrates. Hence it appears that the phrase κατὰ συγκυρίαν was early in use, but afterwards supplanted by κατὰ συντυχίαν. Yet it maintained a place in the *popular* diction, even to the time of Eustathius.

— ἀντιπαρῆλθεν.] The exact sense of this term is not clear. It cannot well be that commonly assigned to it, 'passed by on the other, or farther, side,' i. e. by getting out of the road. Most recent Commentators consider the ἀντι as *pleonastic.* But that is evading the difficulty. I should be inclined to think, with Grotius, that it might mean, 'passed by, going the contrary way,' i. e. from Jerusalem to Jericho, were not *that* forbidden by κατέβαινεν. Besides, such a circumstance would be little to the purpose. It should seem that ἀντι here means *over against*, which, indeed, was probably its *original* sense; it being for [ἐν] ἀντι, from the old word ἄνς, whence the common term ἔναντι. Thus the sense is: 'He passed by *over against him*, on the contrary side of the road:' a conduct the more inexcusable, since, by the Mosaic Law, it was ordered that not even a fallen *beast of burden* was to be passed by, even if it were an enemy's. See Exod. xxiii. 4, 5.

32. ἐλθὼν καὶ ἰδών.] The ἐλθὼν is not redundant, but serves to show that the Levite did more than the priest.

34. κατέδησε.] Καταδέω is a *surgical* term, occurring also in Xen. Cyr. v. and Ecclus. xxvii. 21, and signifying to *apply bandages* to hold down the lips of a wound.

— ἐπιχέων ἔλαιον καὶ οἶνον.] 'Επιχ. is not well rendered *pouring in.* Rather (as ἐπιχέω, προσχέω, and παραχέω), pouring *on*, *affundens*, *applying*, i. e. externally. The use of oil and wine, both separately and as a mixture called οἰνέλαιον is plain from passages cited by Wetstein from the ancient Medical writers. The mixture was considered a sovereign remedy for wounds on the head or legs; wool, lint, or pounded olive being first laid upon the wound. The oil (which in Palestine is very generous) was doubtless taken with him, by the Samaritan, for the purpose of *anointing;* and the antiquity of the custom of carrying oil on a journey is (as Schoettg. observes) shown by the case of Jacob in the Old Test.

— κτῆνος.] Corresponding to our general term *beast*, whether horse, mule, or ass. An *ass* is probably here intended, as being that most used. Indeed this general term is sometimes in the Classical writers used for the *special* one. See Xen. Cyr. viii. 2, 8. Πανδοχεῖον denotes a *public hostelry*, such as are still known in the East by the name *khan.* The word is said to occur only in the later writers; but I find something very similar to it in Æschyl. Choeph. 649. Σκοτεινόν· ὥρα δ' ἐμπόρους μεθιέναι ἀγκύραν ἐν δόμοισι πανδόχοις ξένων.

35. ἐκβαλὼν] 'having cast or put down.' The *two denaria* were equivalent to two days' wages of a labourer (see Matt. xx. 9.), and therefore sufficient for temporary relief. This, Mr. Greswell shows, was a sum adequate to maintain a person six or seven days.

— ἐπιμελήθητι αὐτοῦ, &c.] 'Επιμελεῖσθαι was a term appropriated to the *nursing* of the sick, as θεραπεύειν was to medical attendance.

— προσδαπανήσῃς.] A word only found in the later writers. The earlier and purer ones use προστελέω.

36, 37. Here our Lord gives the true answer to the above question; enabling the interrogator to answer it himself.

37. ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ] 'he who exercised kindness towards him.' A Hebraism. See Notes on Luke i. 58, 72. The moral lesson inculcated in the parable is, as Mr. Greswell says, that 'every man who is so situated as to require the good offices of his fellow-men, without regard to place, nation, consanguinity, or any of the ties which connect one man, or more, with a part of

e John 11. 1. & 12. 2, 3. [e] ʼΕΓΕΝΕΤΟ δὲ, ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς 38
εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπε-
f Acts 22. 3. δέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. [f] Καὶ τῇδε ἦν ἀδελφὴ 39
καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας
τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα περι- 40
εσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ
μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ
οὖν αὐτῇ ἵνα μοι συναντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ 41
ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά·
ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, 42
ἥτις οὐκ ἀφαιρεθήσεται ἀπ᾽ αὐτῆς.

XI. ΚΑΙ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ 1
προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ
MT. πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ
6. Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. Εἶπε δὲ αὐτοῖς· 2
9 Ὅταν προσεύχησθε λέγετε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
10 ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω

mankind, more closely than with the rest, must be regarded and treated as their neighbour.'

38. κώμην τινά.] Namely, Bethany, as appears from John xii. 1. The phrase ὑποδέχεσθαι εἰς οἶκον, 'to take or receive to oneself,' implies hospitable entertainment, and is found in Hom. Od. π. 70. τὸν ξεῖνον ἐγὼν ὑποδέξομαι οἴκῳ, and Herodot. i. 44. οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον.

39. καὶ] also, i. e. as well as the disciples.

— παρακαθίσασα] 'having seated herself.' That the phrase itself, and the custom of *sitting*, as a posture of instruction, was not unknown to the *Greeks* and *Romans*, as well as the Jews, is clear from the citations adduced by Wetstein.

40. περιεσπᾶτο.] Περισπᾶν signifies properly 'to *draw from*, *around*, or *off*, to *draw aside*, *draw out of course*,' as 2 Sam. vi. 6. Thus, by an elegant metaphor, persons are said περισπᾶσθαι, whose minds are drawn aside in various directions by anxious cares. So Diod. Sic. p. 82. ἀπῆλθε περισπασθεὶς ὑπὸ βιωτικῆς χρείας. Ecclus. xli. 2. περισπᾶσθαι περὶ πάντων.

— διακονεῖν.] The word here denotes the preparation of the meal, and other services required by hospitality. Συναντιλαβέσθαι signifies 'to lend a hand with one,' to help in any work.

41. τυρβάζῃ περὶ πολλὰ] 'thou distractest thyself with a multiplicity of cares.' Compare Aristoph. Pax 1006. and Athen. 336. Τυρβάζειν comes from τύρβη, which is equivalent to our old English substantive a *stir*, Ang. Sax. *stour*.

42. ἑνός.] Several ancient and some modern Interpreters suppose an ellipsis of βρώματος here, and of βρωμάτων at πολλὰ, thus conveying a moral *gnome*, that *one dish* is sufficient for any reasonable person. But, besides that the ellipsis is most irregular, surely such a commendation of temperance and frugality were worthy rather of a second-rate Heathen Philosopher, than the lips of Him who 'spake as never man spake.' Others are of opinion that we have here a kind of *adage*, spiritually applied, *knowledge* being often compared to *food*. But that sense is very jejune. There can be no doubt that by ἑνὸς (in which there is in reality *no ellipsis*) is meant (as is commonly understood) the *care of the soul, as contrasted with that of the body*. So it is said, Ps. xxvii. 4. '*one thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord,' &c.

— μερίδα.] Grotius, Elsner, Kypke, Kuinoel, and almost all recent Commentators, are of opinion that μερὶς here signifies *business*, or *occupation;* as in Xen. Cyr. iii. 3. 5. Anab. vii. 6. 25. So the Latin *pars* in Cic. Quint. Frat. So Julian, p. 253. (cited by Elsner) οὐ μικρᾶς μερίδος ὁ Φιλόσοφος προέστηκεν, i. e. non exiguo muneri præfectus est Philosophus. It should rather seem that the term μερίδα is adopted with allusion to any one's taking his part or portion of what is laid before him to choose from. [*Comp.* Ps. xvii. 14. xvi. 5.]

XI. 1. δίδαξον ἡμᾶς προσ.] We are not to suppose but that our Lord had given them instructions on prayer, both as to the manner and matter. But it was the custom of the Rabbis to give their disciples some brief *form* of prayer.

2. seqq. On the interpretation here, see Notes on Matt. vi. 9. seqq. I cannot but advert to the marvellous *omissions* which are found in some few MSS., Versions, and Fathers, and which are almost invariably adopted by Griesbach and some other Editors. The words ἡμῶν ὁ ἐν τοῖς οὐρ. are not found in about eight MSS., with the Vulg. and Persic Versions. But that authority is too slender to claim any attention. The reason for the omission may readily be conceived; though it were vain to imagine reasons for *all* the innumerable alterations which were introduced by the *Alexandrian biblical Aristarchs.*

3 τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον MT. 6.
4 ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες 11
ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφεί- 12
λοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, [ἀλλὰ 13
5 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.] [g] Καὶ εἶπε πρὸς αὐτούς· Τίς [g] Infra 8. 1, &c.
ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου,
6 καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους· ἐπειδὴ φίλος
μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω
7 αὐτῷ· κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· Μή μοι κόπους
πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ'
ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
8 Λέγω ὑμῖν· εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ
φίλον· διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων

The words γενηθήτω — γῆς are omitted in nearly the same MSS. and Versions as the preceding ἡμῶν—οὐρανοῖς; and, of course, there is no greater attention due in this than in the former case. But the omission *here* cannot well be considered as otherwise than *unintentional*. And not only the very small number of MSS. (about six) warrants us to suppose this; but there is a *palæographical* principle which increases the probability thereof; namely, that as *this* clause begins with four words,—two of them the same, and the other two of the same *termination* with the former clause ἁγιασθήτω τὸ ὄνομά σου, — so it is likely that these each formed *a line* in the very ancient Archetype or Archetypes; and thus (as in a thousand other cases) the scribes' eyes might be deceived, and hence they would inadvertently omit the second of those clauses.

Again, the words ἀλλὰ ῥῦσαι—πονηροῦ are omitted in about the same number of MSS. and Versions as the before-mentioned clauses; with the addition of three or four others, and *Origen;* and are cancelled even by Scholz. *Here* the omission cannot be accounted for on the same principle as at γενηθήτω—γῆς: yet the testimony is too weak, and the quarter whence it comes so suspicious, as to destroy all confidence. Surely it is far more probable, that the words were omitted by the above-mentioned Critics for some speculative doctrinal reasons, than that in *all* the MSS. except about ten, the clause should have been introduced from St. Matthew. This last reason will also apply to the *other* omissions; especially as the *doxology*, which is found in almost all the MSS. of *Matthew*, is here found in *not one*. Is it likely that those who introduced *three* interpolations should *all* of them omit to introduce the *fourth?*

4. καὶ γὰρ αὐτοὶ, &c.] These words may seem to confirm the interpretation of those who render the ὡς in Matthew vi. 10. by *for*, or *forasmuch as.* But it is not *necessary* to resort to that sense; and there is no real discrepancy; since in Luke that duty is *taken for granted* as indispensable, which in Matthew is made the *condition*, or *measure* of the forgiveness that we implore. And there is surely no discrepancy between 'Give us *this* day,' and 'Give us *day by day*.'

5—8. Our Lord now proceeds to show the necessity of diligent perseverance in prayer for any blessings, temporal or spiritual, if we would hope to attain them. This he illustrates even from what is found to hold good in the case of *men*. And, of course, the application is to be carried no further than the plain *purpose* of the illustration.

— τίς.] The best Commentators here take τίς for εἴ τις, as in 1 Cor. vii. 18. and James v. 13; q. d. 'Should any one of you,' &c. But I rather agree with Fritz. on Matth., p. 726. and Bornemann in loc., that the true import of τίς in such cases is *quisnam ?* where the interrogation, according to Fritz., expresses *animi commotionem*. The truth, however, may be simply stated as follows: that our Lord here *supposes* a sudden and great emergency to have arisen, and inquires to what expedient we should have recourse.

6. ἐξ ὁδοῦ.] Valcknaer and Campbell construe this with παρεγένετο, and render, 'is come out of his road.' This sense, however, is forced, and the construction harsh; and it is better, with others, to connect παρεγένετο with πρός με (a very frequent construction, especially in Luke), and suppose ἐξ ὁδοῦ to depend on ὢν understood. Render, 'who is just come to me off a journey.' On κόπους πάρ. see Note at Matt. xxvi. 10.

7. εἰς τὴν κοίτην.] Newcome and Middleton would take κοίτην to mean *bed-chamber*. A signification, however, for which there is no authority. The interpretation was probably adopted to avoid the difficulty of supposing that all were in the *same* bed, since κοίτην has the Article. But such does not necessarily follow; for the Article may here have the force of the pronoun possessive, and εἰς τὴν κοίτην may best be rendered by our *a-bed*, for *at-bed*. Μετ' ἐμοῦ does not necessarily imply in the same *bed;* rather, according to the simplicity of ancient manners, in the same *room*. Or it *may* mean, as the Pesch. Syriac, Pearce, and Campbell render, 'as well as myself.'

8. εἰ καὶ οὐ δώσει.] Render, 'if even (or though) he should not rise and give him.' A sense supported by all the ancient Versions except the Vulgate.

— διά γε τὴν ἀναίδειαν.] The γε here ought not to have been passed over in the Versions; since it means *at least*, pointing at the *lesser* reason for the action. 'Αναιδείαν denotes that importunity which has no regard to time, place, or person, and

MT.
7. 7 χρῄζει. Κἀγὼ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· 9
8 ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. Πᾶς 10
γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ
9 κρούοντι ἀνοιγήσεται. Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει 11
ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; * ἢ καὶ ἰχθὺν, μὴ
10 ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; ἢ καὶ ἐὰν αἰτήσῃ ὠὸν, μὴ 12
11 ἐπιδώσει αὐτῷ σκορπίον; Εἰ οὖν ὑμεῖς, πονηροὶ ὑπάρχοντες, 13
οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλ-
λον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν
12. αὐτόν;
22 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγέ- 14
23 νετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ
24 ἐθαύμασαν οἱ ὄχλοι. Τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελ- 15
ζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Ἕτεροι 16
38 δὲ, πειράζοντες, σημεῖον παρ᾿ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.
25 Αὐτὸς δὲ, εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· Πᾶσα 17
βασιλεία ἐφ᾿ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ
26 οἶκον, πίπτει. Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ᾿ ἑαυτὸν διεμερίσθη, 18
πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελ-
27 ζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. Εἰ δὲ ἐγὼ ἐν Βεελζε- 19
βοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
28 λουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. Εἰ δὲ ἐν 20
δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ᾿ ὑμᾶς
29 ἡ βασιλεία τοῦ Θεοῦ. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος 21

will not be repressed by shame. So ἀναιδὴς in Hom. Il. δ. 521. [*Comp.* infra xviii. 1, &c.]

9. Our Lord here shows us how to *apply* the subject, first in a way of *direct affirmation* (αἰτεῖτε, καὶ δοθήσεται ὑμῖν), and then in a way of *inference*; q. d. εἰ οὖν ὑμεῖς, &c., where the comparison is not *à simili*, but *à majori*; q. d. 'If the *importunate teazer* obtains so much from men, what will not he that offers up fervent and assiduous prayers obtain from his Father in heaven.' [*Comp.* Mark xi. 24. John xiv. 13. xv. 7. xvi. 23. James i. 5. 1 John iii. 22.]

11. ὑμῶν.] Many MSS., Versions, and Fathers prefix ἐξ, which is approved by Matthæi, and adopted by Griesbach and Scholz. But it seems to come from the margin. See infra xiv. 5.

— ἐπιδώσει α.] '*reach forth* to him;' a *graphic* manner of speaking. Ἢ, instead of εἰ, is found in a great number of the best MSS., in most of the Versions, several Fathers, and the Edit. Princ.; and is adopted by Wetstein, Matth., Griesbach, Tittman, Vater, and Scholz. The words are perpetually confounded in the MSS., but ἢ seems to be required by the context.

12. ὠὸν—σκορπίον.] To understand the scope of this saying, see Note on Matth. vii. 10. The words used in both passages come to the same thing; since the body of the *white* scorpion bears some resemblance in size and appearance to an egg.

13. ἐξ οὐρανοῦ] for οὐρανοῖς, as often. By πνεῦμα ἅγιον are meant the ordinary aids of the Holy Spirit. So Euthym. χάριν πνευματικήν.

14. κωφόν.] This is said to be put, by metonymy, for what *causes* deafness, as Mark ix. 25. But it may mean *dumb*, as often elsewhere. On the present portion, v. 14—23, see Note on Matt. xii. 22—30, and comp. Matt. ix. 32.

16. [*Comp.* Matt. xvi. 1.]

— ἐζήτουν.] Bornemann would read ἐξῄτουν, which would indeed be more Classical; but the common reading is more agreeable to the character of Scriptural Greek.

17. The connexion seems to be this: 'But he, knowing the crafty intent with which they had asked for this sign, and the gross fallacy then passing in their own minds by the base imputation of demoniacal influence, said,' &c.

— καὶ οἶκος—πίπτει.] Campbell's version, 'one family is falling after another,' yields an unsatisfactory sense, and is irreconcileable with the parallel passages of Matthew and Mark. The sentence contains a *parallelism*; and (as Valckn. saw) διαμερ. in the former member is to be repeated, with an adaptation of gender, in the latter. This mode of taking the passage is confirmed by the parallel ones in Matthew and Mark, and is adopted by almost all the ancient and the best modern Commentators, who illustrate the *sentiment* both from the Classical and Rabbinical writers. [*Comp.* John ii. 25. Mark iii. 24.]

21. ὁ ἰσχυρός.] The Article here falls under

MT.
φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα 12.
22 αὐτοῦ. ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν,
τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα
23 αὐτοῦ διαδίδωσιν. Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ 30
24 ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. Ὅταν τὸ ἀκάθαρτον 43
πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων
τόπων ζητοῦν ἀνάπαυσιν· καὶ μὴ εὑρίσκον, λέγει· Ὑποστρέψω
25 εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὸν εὑρίσκει σεσα- 44
26 ρωμένον καὶ κεκοσμημένον. Τότε πορεύεται καὶ παραλαμβάνει
ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατ-
οικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεί-
ρονα τῶν πρώτων.
27 Ἐγένετο δὲ, ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις
γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ
28 βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας! Αὐτὸς δὲ εἶπε·
Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ
29 φυλάσσοντες αὐτόν. Τῶν δὲ ὄχλων ἐπαθροιζομένων, ἤρξατο 39
λέγειν· Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ
σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προ-
30 φήτου. Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευΐταις, 40
οὕτως ἔσται καὶ ὁ Υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.
31 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν 42
τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ,
32 πλεῖον Σολομῶνος ὧδε. • Ἄνδρες Νινευῒ ἀναστήσονται ἐν 41
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν·
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ
ὧδε. 5.
33 Οὐδεὶς δὲ λύχνον ἅψας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ 15
τὸν μόδιον· ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι

Middleton's canon of *insertions in Hypothesis*. The force of it is 'he who [is].' Thus also ὁ ἰσχυρότερος is 'he who [is] stronger.' The reasoning at ver. 22 is, that when another attacks, conquers, and spoils any one's property, it is plain that the other is more powerful than he.

— ἐν εἰρήνῃ.] By εἰρήνη is here meant security from violence or rapine. At Acts ix. 31. and xxiv. 1. it is used of *personal* tranquillity and security.

22. τὰ σκῦλα.] Many eminent modern Commentators take σκ. to signify '*effects*,' corresponding to the σκεύη of Matthew. This they confirm from the Heb. שלל, which, though it properly signifies *spoil*, often denotes *goods*, as in Esth. iii. 13. That sense, however, is not established on any unexceptionable authority; nor, indeed, is it necessary to resort to it, since the common version *spoils*, denoting the *goods made a spoil of*, includes the other sense. [*Comp.* Is. liii. 12. Col. ii. 15.]

25. κεκοσμημένον.] Meaning, as Hemsterh. on Lennep Etym. in κόσμος suggests, 'provided with all necessary and well-ordered furniture.'

26. [*Comp.* John v. 14. 2 Pet. ii. 20. Heb. vi. 4. x. 26.]

27. μακαρία, &c.] With this exclamation the Commentators compare several from the Classical and the Rabbinical writers; the most apposite of which is one from Musæus 138.

Ὄλβιος ὅς σε φύτευσε, καὶ ὄλβιος ἣ τέκε μήτηρ,
Γαστήρ τ' ἥ σ' ἐλόχευσε μακαρτάτη!

Κοιλία and μαστοὶ are put for μάτηρ.

28. μενοῦνγε.] Μενοῦνγε is a stronger expression than μενοῦν, and is used at the beginning of a sentence; which the other is not. The γε is used as in καίτοι γε, μήτιγε, &c. Render, 'imo vero,' yea, indeed, as in Rom. ix. 20. x. 18. Phil. iii. 8.

31. πλεῖον Σολ.] See Note on Matt. xii. 6.

33. Here we *may* take εἰς κρυπτὴν as put for εἰς κρυπτὸν (which is, indeed, found in a few

MT. 6. τὸ φέγγος βλέπωσιν. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ 34
22 ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον
23 τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ
σῶμά σου σκοτεινόν. Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ 35
σκότος ἐστίν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον 36
τὶ μέρος σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος
τῇ ἀστραπῇ φωτίζῃ σε.
Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως 37
ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος 38
23. ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
25 Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ 39

MSS. and Editions, even to that of Mill, but is evidently from the margin). It is better, however, to suppose, with Schleusner, that κρυπτὴν (or rather, as it ought to be accented, and I have ventured to edit, κρύπτην) is a *substantive*, especially as examples of this use, though rare, are occasionally found; one being adduced from Athen. p. 205. A., and another from Heraclides de Civit., p. 73. Indeed, in the sense *vault*, the word occurs not unfrequently in the writers of late Grecism, and gave birth to the Latin *crypta* and our *croft*. That, however, is, I apprehend, not the sense here, but rather such as is found in the passage of Heraclides; namely, *a dark hole or corner*, in which articles are stowed out of the way. [*Comp.* Mark iv. 21. supra viii. 16.]

35. σκότος ἐστίν.] Render, '*is* darkness;' the Indicative being here used to intimate that the thing feared already exists, or is on the point thereof.

36. Our Lord here pursues the similitude in v. 33, where an open manner of teaching is compared to a lamp placed on a stand.

In order to remove what they call an *irregularity* and *tautology*, several Commentators devise various *conjectures*, all of them unauthorized, and indeed unnecessary. There is, properly speaking, no tautology at all (the clause μὴ ἔχον τι μέρος being meant to strengthen the preceding position), nor any greater irregularity, than is often elsewhere found in Scripture, and sometimes in the Classical writers. This section, vv. 33—36, forms one of the many independent and separate sayings of our Lord, which St. Luke has put together, in a miscellaneous form, without attention to time or place, from ch. xi. to xviii. 14. And therefore it is uncertain whether there be any connection between this section and the preceding one, vv. 27—32. What is here said by Christ does, indeed, appear in *another connection* at Matt. v. 15. Mark iv. 21. But our Lord might choose to introduce it *twice*, under different circumstances; meaning to caution his hearers against that *prejudice* which blinded the eyes of their understanding to the evidence of his Messiahship, and demanded a *sign*. Accordingly, he exhorts them to profit by the light of reason and conscience, illumined by the truths of the Gospel. He means to say (v. 33.) that as he who lights a lamp does it that it may give light to all around, so the faculty of reason and the gift of conscience should not be allowed to lie hid and be useless. And that (v. 34.) as the natural eye, when the vision is sound, directs a man's steps aright; so the *mental* eye of reason and conscience is a valuable guide, when *not perverted*. Therefore they are warned (v. 35.) to take heed that this internal and spiritual light be not obscured [for otherwise, as it is said in St. Matthew, great indeed will be that darkness]. Then at v. 36 is a *further illustration* of the great importance of preserving and cultivating this light; and that is introduced, in a *familiar* and *popular* manner, with the not unusual intermixture of the *comparison* with the *thing compared*. Οὖν has here the *continuative* sense *inquam*, *quippe*, *cæterum*, *porro* (as was perceived by the Pesch. Syr. Translator), on which use see Schleus. Lex. in v. § 3. The clause ἔσται φωτεινὸν ὅλον is meant to *illustrate* what was just before said, by a reference to the figure employed at v. 33. of *the lamp*; and ὅλον for καθ' ὅλον is placed after φωτ., the better to connect with the comparison ὡς ὅταν, &c. The word ἀστραπὴ almost always elsewhere denotes the *lightning*, but here, as sometimes in the Sept., it signifies, in its primitive and general sense, a *bright flame* or *lustre*.

37. ἐν δὲ τῷ λαλῆσαι.] Render, 'When he had thus spoken.' See Note on iii. 21.

— ὅπως ἀριστήσῃ π. α.] Not, 'that he would *dine*,' but, '*breakfast* with him.' For ἄριστον then denoted a noon-day meal, like the Latin *prandium*; our late breakfast or luncheon.

— ἀνέπεσεν.] The word has reference to that *reclining* posture adopted at meals. Ἐλθὼν signifies 'immediately after entering;' which is required by what follows, where the sense is meant to be *strongly marked* by πρῶτον and πρό. Of ἐβαπτίσθη, Pass. for Midd., the sense is the same as at Mark vii. 4, where see Note.

38. [*Comp.* Mark vii. 3.]

39. νῦν.] In the interpretation of this particle, the Commentators generally run into the extremes, either of regarding it as *expletive*, or of *pressing* on the sense. It is best, with Schleusner and Wahl, to consider it as an affirmative particle, signifying '*sane*, *profecto*,' as in Acts xxii. 16. So we sometimes use Now! or *ay*, *now!* At ὑμῶν Kuinoel and others suppose a *transposition*, and construe it with ἁρπαγῆς. This method, however, is quite at variance with the context, and the passages adduced in its support are not to the purpose. We have only to suppose (with Bornemann) a *brevity of construction* for τὸ δὲ ἔσωθεν ὑμῶν οὐ καθαρίζετε· γέμει γὰρ ἁρπαγῆς, &c. Ἁρπαγῆς καὶ πον. may be rendered

ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ MT. 23.
40 ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. Ἄφρονες! οὐχ 26
41 ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; Πλὴν τὰ
ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν
42 ἐστιν. Ἀλλ᾽ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε 23
τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρ-
έρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ. Ταῦτα
43 ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. Οὐαὶ ὑμῖν τοῖς Φαρι- 6
σαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς,
44 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. Οὐαὶ ὑμῖν, Γραμμα- 7
τεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ 27
ἄδηλα· καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.
45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε,
46 ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς
νομικοῖς οὐαί! ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβά- 4
στακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς
47 φορτίοις. Οὐαὶ ὑμῖν! ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προ- 29
48 φητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. Ἄρα μαρτυ- 31
ρεῖτε, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι
αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ
49 μνημεῖα. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ

'rapacity and roguery.' See Note on Mark vii. 21. Here Elsner aptly compares Porphyr. de Abstin. p. 88. ἀποσχόμενοι τῶν ἀκαθάρτων βρωσέων, μεστοὶ ὄντες ἀκαθαρσίας. [*Comp.* Tit. i. 15.]

40. οὐχ ὁ ποιήσας τὸ ἔξωθεν, &c.] The interpretation of Elsner and Kuinoel (who here assign as the sense, 'Not he who purifies the outside of cups, &c., does also by that means purify the *inside*, i. e the meats'), however ably supported, is too far-fetched to be received. The common interpretation, by which τὸ ἔξωθεν (scil. μέρος) is taken to denote *the body*, and τὸ ἔσωθεν the *mind and soul*, bears, in its simplicity, the stamp of truth.

41. τὰ ἐνόντα.] The ancient and most modern Commentators consider this as an elliptical phrase, and supply κατὰ and χρήματα, in the sense 'according to your ability,' or 'your substance;' as Tob. iv. 7. ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεημοσύνην. Of each signification examples have been adduced; and the ellipsis is not unfrequent in τὰ δυνατά. Others, however, (as Raphel., Heum., Kypke, and Wetstein) object that such a sense would require ἐκ τῶν ἐνόντων. And they take τὰ ἐνόντα to signify 'what is within the cup,' or dish, i. e. its contents; q. d. 'Be not anxious about the outward part [or its brightness]; but [rather] attend to its contents, and do but give alms therefrom, and then food and every thing else shall be pure to you.' Thus ἐλεημοσύνην will be in apposition with, and exegetical of, τὰ ἐνόντα. The above interpretation is strongly confirmed by the parallel passage of Matt. xxiii. 26, which shows that τὰ ἐνόντα refers to *what is within* the cup. [*Comp.* Is. lviii. 7. Dan. iv. 27. infra xii. 33.]

42. τὴν κρίσιν καὶ—Θεοῦ.] Meaning justice and equity, by Hebraism. [*Comp.* 1 Sam. xv. 22. Hos. vi. 6. Mich. vi. 8. Matt. ix. 13.]

43. τὴν πρωτοκαθεδρίαν.] The more Classical term would have been προεδρίαν. So Aristoph. Acharn. 42. εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὠστίζεται.

44. οὐκ οἴδασιν] for οἱ ἄνθρωποι, οἱ περιπατοῦντες ἐπάνω αὐτῶν, οὐκ οἴδασι [περιπατοῦντες], 'know not that they are walking over them.' [*Comp.* Ps. v. 9.]

46. καὶ ὑμῖν τοῖς ν.] Some recent Commentators take the καὶ in the sense *præsertim*. And indeed the νομικοὶ were, in dignity, superior to the Scribes and Pharisees, as being their teachers. But it seems harsh to suppose so rare a sense of καὶ,—a sense, moreover, which Bornemann asserts is found only with adjectives or adverbs in the superlative. There is, indeed, no reason to abandon the common interpretation, which assigns to καὶ a sense at once usual and equally agreeable to the context; for since the Scribes and Pharisees, and the νομικοὶ, or Jurists, were closely connected, as instructors and instructed, he who spoke to the prejudice of the one, spoke also to that of the other. [*Comp.* Is. x. 1.]

48. ὅτι αὐτοὶ μὲν—μνημεῖα.] This is well rendered by Bornemann, 'because, while your forefathers killed the prophets, you have built their tombs.' The Greek writers, he observes, often put a *primary* sentiment in the *second* place, and a *secondary* one in the first place of the sentence. See Note on Matt. xxiii. 29, 30, sq.

49. ἡ σοφία τοῦ Θεοῦ.] Several ancient Commentators, and some modern ones, take this to mean the Λόγος, or Son of God, i. e. Christ him-

MT.
23. εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτε-
34 νοῦσι καὶ ἐκδιώξουσιν· ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν 50
35 προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς
γενεᾶς ταύτης, ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος 51
Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ
36 οἴκου. Ναὶ, λέγω ὑμῖν· ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.
13 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· 52
αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.
Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ Γραμματεῖς 53
καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ
πλειόνων, ἐνεδρεύοντες αὐτόν· [καὶ] ζητοῦντες θηρεῦσαί τι ἐκ 54
τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

XII. ἘΝ οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου 1
16. ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς
6 10. αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρι-
26 σαίων, ἥτις ἐστὶν ὑπόκρισις. Οὐδὲν δὲ συγκεκαλυμμένον 2
ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθή-
σεται. Ἀνθ᾽ ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθή- 3

self, who is called in 1 Cor. i. 24. the Wisdom of God; q. d. 'the Divine wisdom as manifested in me.' And indeed this interpretation is confirmed by the ἐγὼ of Matthew in the parallel passage. It should rather seem, however, as the generality of modern Commentators understand it, that ἡ σοφία τοῦ Θεοῦ is abstract for concrete, for ὁ Θεὸς ὁ σοφός; as in the Horatian *Virtus Scipiadæ* and *mitis sapientia Læli*, for the persons themselves. [*Comp.* 2 Chron. xxxvi. 15, 16. 2 Esdr. i. 32. Heb. xi. 35. Acts viii. 10. Matt. x. 16. supra x. 3. John xvi. 2. Acts vii. 51.]

51. [See Gen. iv. 8. 2 Chron. xxiv. 21.]

52. ἤρατε τὴν κλεῖδα τ. γ.] The Christian doctrine is here compared to an *edifice*, which, when the key is taken away, becomes inaccessible. The sense is the same as at Matt. xxiii. 13. Here read, from nearly all the best MSS., εἰσήλθατε, which will exactly correspond to ἐκωλύσατε, Aor. for Pres., as in James ii. 6. ἠτιμάσατε.

53, 54. The severity of our Lord's reproofs had so provoked the Pharisee and his other guests, that they attempted to entrap him in his words, so as to extract matter of accusation to the magistrates.

53. δεινῶς ἐνέχειν] i. e. ἐγκοτεῖν, on which sense see Note on Mark vi. 19. Ἀποστοματίζειν is properly a Rhetorical term, equivalent to λέγειν ἀπὸ στόματος, 'to bring forward any thing from memory,' or *ex tempore*. Sometimes, however, as here, it is used in an active or transitive sense, to *make* any one speak *ex tempore;* of which examples are given from Plato.

54. καί.] This (not found in almost all the ancient MSS., several of the Versions, and almost all the early Editions), is cancelled by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz.

XII. 1. ἐν οἷς.] Supply χρόνοις, 'meanwhile;' or rather πράγμασι, 'during which proceedings.' Μυριάδων, like the Heb. רבבות, stands for *an exceedingly great number.*

— πρῶτον.] This may be taken either with the *preceding* ἤρξατο λέγειν, or the following προσέχετε. The Editors, almost without exception, point according to the *former* mode; while most modern Translators and Expositors prefer the *latter*. Thus πρ. will signify *imprimis*, especially as in Matt. v. 23, and other passages to which they refer. In many of these, however, that is *not* the meaning of the word. There is almost always some particle corresponding to πρῶτον in the apodosis, either expressed or implied. When it does signify *especially*, it never, I believe, *commences* a sentence, or even a clause preceded by a colon. Still less does πρῶτον commence a sentence ushered in by a verb in the *Imperative*. In such a case, it is brought in afterwards, as Matt. vi. 16. ζητεῖτε πρῶτον, &c. On this account the former construction is preferable, especially as it is supported by the MSS., the Pesch., Syriac, Arabic, and Æthiopic Versions. Moreover, as our Lord began to speak to the disciples *first*, so he afterwards, at v. 54—55, addressed the *people* at large, principally if not exclusively. [*Comp.* Mark viii. 15.]

— τῆς ζύμης τῶν Φαρ.] The metaphor here has reference to the silent, but sure, effect of the vice of hypocrisy, which distinguished *Pharisaism* generally, and which, when once instilled, gradually pervaded the whole disposition and character. On the full force of the term ζύμη in the Scriptural and Classical writers, see Greswell on Par. vol. iii. 89, seqq.

2. [*Comp.* supra viii. 17. Mark iv. 22. Job xii. 22.]

σεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυ- MT. 10.
4 χθήσεται ἐπὶ τῶν δωμάτων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου· 27
Μὴ φοβηθῆτε ἀπὸ τῶν ‡ ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ 28
5 ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. Ὑποδείξω δὲ
ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι
ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν,
6 τοῦτον φοβήθητε. Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων 29
δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ
7 Θεοῦ· ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμην- 30
8 ται. Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. Λέγω 31
δὲ ὑμῖν· Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώ- 32
πων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν
9 τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν 33
ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. 12.
10 Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται 32
αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφε- 31
11 θήσεται. Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς, 10. 19
καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπο-
12 λογήσησθε, ἢ τί εἴπητε· τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς 20
ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.
13 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ
14 ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν
αὐτῷ· Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ'

4. ἀποκτεινόντων.] Several MSS. and early Editions have ἀποκτενόντων, which is edited by Wetstein, Matthæi, Griesbach, Vater, and Scholz. But there is no sufficient reason for the alteration. Were any change made, I should prefer, with Bornemann, ἀποκτεννόντων, or ἀποκτενούντων, or ἀποκτιννύντων. As, however, the various lections here seem to be only *so many* ways of removing the harshness of having two participles suspended on one verb, it is better to retain the common reading.

7. [*Comp.* 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. infra xxi. 18. Acts xxvii. 34.]

10. See Note on Matt. xii. 32. and compare Mark iii. 28. Heb. x. 26. 1 John v. 16.

11, 12. See Notes on Matt. x. 17—20.

11. τὰς ἀρχὰς καὶ τὰς ἐξουσίας.] Of these words *conjoined*, examples are cited by Wetstein, to which may be added Onosand., p. 104. The latter denotes *magistrates*, the former *rulers* and *governors*. In this sense ἀρχὴ is almost always found in the *plural*. I have, however, in Recens. Synop., adduced examples of the *singular* from Thucyd. iv. 53. Theogn. 1941. Liban. Orat., p. 369. [*Comp.* Matt. x. 19. Mark xiii. 11. infra xxi. 14.]

13. εἶπε δέ τις, &c.] This circumstance is introduced somewhat abruptly. We should rather have expected it to have been prefaced by some such words as those of Aristot. Polit. v. Δύο ἀδελφῶν περὶ τῆς τῶν πατρῴων νομῆς (for διανομῆς) διενεχθέντων, &c. Such exactness of style, however, is not the character of the sacred writers, nor indeed of the ancient writers in general.

— τοῦ ὄχλου.] Meaning the people at large, as opposed to the disciples.

— μερίσασθαι μετ' ἐμοῦ.] This use of μετὰ imports *participation*. The sense is, 'so to divide, as to admit me to my share.' For, as we learn from Seneca, Decl. x. 3. the law was, for the elder brother to divide the inheritance into two portions, and the younger to take his choice of them.

14. τίς με—ἐφ' ὑμᾶς.] In allusion to Exod. ii. 14. Comp. Acts vii. 27. The difference between δικαστὴς and μεριστὴς I had myself thought to be this; that the former signifies an arbitrator, or referee in general; the latter such a one as has power to adjust conflicting claims, by apportioning to all parties their proper share. Thus ἢ μερ. may be said to be exegetical of δικ., as in a kindred passage of Appian. T. i. 64. 96. μήτε ἡγεῖσθαι Ῥωμαίοις δικαστὴν ἢ διαιτήν. And Menander, Εἴ τις δικαστὴς ἢ διαιτὴς θεῶν. VALCKNAER, however, I find, has pronounced an opinion, which, though it somewhat differs from the above, and indeed from that of all other Commentators, may probably be thought entitled to the preference. He maintains, that by δικ. is meant a judge *publicly appointed!* and by μεριστὴς, a *privately* appointed judge, i. e. an

ὑμᾶς; Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ 15
τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ ‡ αὐτοῦ
ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν πρὸς 16
αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·
καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω; ὅτι οὐκ ἔχω 17
ποῦ συνάξω τοὺς καρπούς μου; Καὶ εἶπε· Τοῦτο ποιήσω· 18
καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ
συνάξω ἐκεῖ πάντα τὰ *γενήματά μου καὶ τὰ ἀγαθά μου·
καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα 19
εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. Εἶπε δὲ 20
αὐτῷ ὁ Θεός· Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου
ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; Οὕτως ὁ 21
θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

arbitrator, one authorized to determine conflicting claims, and apportion what is right to all, and usually called a *διαιτής*: such as Luke calls *μεριστὰς*, and Plato de Legg., p. 915, first terms *αἱρετοὺς δικαστὰς*, and then *διαιτητάς*.

15. *αὐτοὺς*] i. e. 'the bystanders, his hearers in general.'

— *ὁρᾶτε καὶ φυλάσσεσθε*] 'mind and carefully guard against.' So Heliodorus, cited by Wetstein, *ὅρα δὲ οὖν, φυλάττου*. The construction *φυλ. ἀπὸ* often occurs in the Septuagint, and sometimes in the Classical writers; as Xen. Cyr. ii. 3, 5. *Πλεονεξία* here means an excessive desire of increasing one's substance. And it is the scope of the subsequent parable to show how little such a spirit avails, whether to produce happiness or procure longevity. On which subject the Commentators compare many moral maxims of the Heathen Philosophers.

— *οὐκ ἐν τῷ περισσεύειν*, &c.] On the sense, and still more on the construction, of this passage some difference of opinion exists. Kuinoel maintains that *ἐν τῷ περισσεύειν τινὶ* signifies, 'when there is abundance to any one,' i. e. when he has abundance. *Οὐκ*, he says, is to be referred to *ἐστι*, which is to be joined with *ἐκ τῶν ὑπάρχ. αὐτοῦ*. *Ζωὴ* is by Rosenmuller, Schleusner, Kuinoel, Wahl, and Bornemann, taken for the *comfort* or *enjoyment* of life, as in Acts ii. 28. Rom. viii. 6. and 1 Pet. iii. 10. Thus the sense will be: 'In whatever affluence a man may be, his happiness depends not on, is not the result of, his possessions.' A sentiment, to which numerous parallel ones have been adduced from the Classical writers. (See Recens. Synop.) These, however, will only show what *might*, not what *must*, be the meaning. And the above sense, however applicable elsewhere, does not well suit with the following parable, introduced to illustrate the moral lesson here; and which is meant to show that no opulence or abundance will be any guarantee for the security of *life*. The very sense, it should seem, intended here; though the other may also be meant to be *included*.

16. *χώρα*] for *ἀγρὸς*, by an Hellenistic idiom. *Εὐφόρησε*, 'bore well,' 'yielded abundant produce.' The word is rare, but it occurs in Joseph. Bell. i. 2, 43. ii. 21, 2.

18. *γενήματα*.] This, for the common reading *γεννήμ.*, is found in many of the best MSS. and the Ed. Princ. and other ancient Editions; and is edited by Matthæi, Griesbach, Tittman, Vater, and Scholz; rightly, I apprehend; since this reading is better suited to the later Greek usage. Render: 'all the produce [of my lands]:' a sense occurring also infra xxii. 18, and in the later Greek writers and the Sept. *Τὰ ἀγαθὰ* may mean goods generally, as just after, or such *produce* as might not fall under the name of *γενήματα*, as wool, &c. *Κείμενα*, for *ἀποκείμενα*.

19. *τῇ ψυχῇ μου.*] Meaning 'to myself.' An idiom found elsewhere in the New Test., as Matt. x. 33, and sometimes in the Classical writers, as Liban. Or. 463. *Θαῤῥύνω ἐμαυτὸν, πρὸς τὴν ἐμαυτοῦ ψυχὴν εἰπών· Ἀθηναῖός εἰμι.*

— *ἀναπαύου.*] This may be rendered 'recreate thyself;' as Eurip. Alc. 804. *Εὐφραίνου* denotes, in a general way, the *sensual delight* resulting from the *animal gratifications* just mentioned. So Tob. vii. 9. *φάγε, πίε, καὶ ἡδέως γίνου.* [*Comp.* Eccles. xi. 9. Ecclus. xi. 19. 1 Cor. xv. 32. James v. 5.]

20. *εἶπε.*] Not in direct words addressed to the man, but by a silent decree. See Prov. i. 26. [*Comp.* Job xx. 22, 23. Ps. lii. 7. Jer. xvii. 11.]

— *ἀπαιτοῦσι.*] It has been disputed what is the Nominative here. Most Commentators suppose an allusion to those *angels* who, as the Jews thought, accompanied the angel of death to require the *debt of life*; a sense inherent in *ἀπαιτεῖν*. It should seem, however, that, by an idiom common to both Hebrew and Greek, the noun is suppressed, and to be supplied from the context. Or rather, *ἀπαιτοῦσι* may, with Gataker and others, be regarded as Personal for Impersonal, 'it shall be required;' of which idiom many examples might be adduced.

— *ἃ δὲ ἡτοίμ., τίνι ἔσται*;] Not as though it were of any consequence to the person himself *whose* the possessions should be, which he has lost his soul to gain; it being merely an emphatical way of saying that they will not be *his*.

21. Now comes the brief, but striking, *moral*.

— *οὕτως.*] Meaning, 'such is the case with,' 'such the folly of.' *Ἑαυτῷ*, scil. *μόνον*, 'for himself [only].' On the sense of *εἰς Θεὸν πλουτῶν* a slight difference of opinion exists. Some

MT.
22 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν 6.
λέγω· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ 25
23 σώματι, τί ἐνδύσησθε. Ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς,
24 καὶ τὸ σῶμα τοῦ ἐνδύματος. Κατανοήσατε τοὺς κόρακας, 26
ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον
οὐδὲ ἀποθήκη· καὶ ὁ Θεὸς τρέφει αὐτούς. πόσῳ μᾶλλον
25 ὑμεῖς διαφέρετε τῶν πετεινῶν; Τίς δὲ ἐξ ὑμῶν, μεριμνῶν, 27
26 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; Εἰ
οὖν ‡ οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμ- 28
27 νᾶτε; Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει. οὐ κοπιᾷ,
οὐδὲ νήθει. λέγω δὲ ὑμῖν· οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ 29
28 αὐτοῦ περιεβάλετο ὡς ἓν τούτων. Εἰ δὲ τὸν χόρτον ἐν τῷ 30
ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ
Θεὸς οὕτως ἀμφιέννυσι· πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε· καὶ μὴ 31
30 μετεωρίζεσθε· ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπι- 32
31 ζητεῖ. ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρῄζετε τούτων. Πλὴν
ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ· καὶ ταῦτα πάντα προσ- 33
32 τεθήσεται ὑμῖν. Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι
33 εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν Πω-
λήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιή-
σατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλει- 20

interpret, 'he who is rich for the honour and glory of God,' which is the benefit of man. In which view Kypke compares Lucian, Epist. Saturn. 24. *ἐς τὸ κοινὸν πλουτεῖν.* The true interpretation, however, is rather, I apprehend, the more simple one of the ancient and many eminent modern Expositors, who take *πλουτεῖν εἰς τὸν Θεὸν* for *θησαυρίζειν παρὰ Θεῷ*, in the sense 'to lay up riches with God;' what is elsewhere called 'laying up treasures in heaven,' namely, by works of charity, benevolence, and righteousness in general; of which 'a full reward will be given of the Lord.'

23. *πλεῖον*] 'a greater gift;' consequently authorizing and enjoining you to depend upon God for the supply of the *lesser.*

24. *τοὺς κόρακας.*] On which the Divine Providence is especially shewn; for though the old ones very soon expel their young from the nests, and often abandon both nest and young, yet, by a wise Providence, they instinctively heap up in their nests whatever breeds worms, whereby their abandoned young are preserved. (Grotius and Bochart.) See Ps. cxlvii. 9. and Job xxxviii. 41.

— *ταμεῖον.*] This is not well rendered by Campbell, *cellar.* The word scarcely differs in sense from *ἀποθήκη*. The distinction, if any, seems to be this,—that *ταμεῖον*, as it originally denoted the *store-room* of the *ταμίας* or *dispensator*, so it afterwards came to mean a store-room generally, especially for grain, like our *barn;* while *ἀποθ.* denoted merely one of those *subterranean repositories* for grain, which are common in the East.

29. *μὴ μετεωρίζεσθε.*] Meaning, 'Be not anxiously fluctuating between hope and fear,' as to the supply of your daily wants. *Μετεωρίζεσθαι* signifies properly *to be lifted on high:* being used especially of *vessels tossed aloft at sea*, and then depressed to its very depths; an apt image of *anxiety.* See Hor. Epist. i. 18, 109, 110.

30. *ταῦτα.*] Namely, all such things as are included in the idea of what has been just before spoken of,—the means of subsistence. *Τὰ ἔθνη τοῦ κόσμου.* A *plena locutio* for the more frequent expression *ἔθνη*, the Heb. גוים denoting 'the [other] nations of the world [besides the Jewish].' *Δὲ*, 'whereas.'

32. This verse contains a consolatory assurance, interposed amidst admonition, and drawn forth by intense feeling.

— *τὸ μικρὸν ποίμνιον.*] The Article is either for the pronoun possessive, or is intended to supply the place of the Vocative, *Hellenisticè.* This double diminutive has great emphasis; and Commentators adduce examples. The true rationale of the thing is ably pointed out by Mr. Greswell.

33. [*Comp.* Matt. xix. 21. Acts ii. 45. infra xvi. 9.]

— *βαλάντια.*] Said, by metonymy, for the *money contained in the purse.* The word signifies the same as *θησαυρὸς* in the other member of the sentence, except that by *θησαυρὸς* is meant a *greater*, and by *βαλ.* a lesser portion of wealth. (Rosenmuller.) *Ἀνέκλειπτον*, *exhaustless.* A

MT.
6. πτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς
21 διαφθείρει· ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ 34
καρδία ὑμῶν ἔσται. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, 35
καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσ- 36
δεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων·
ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.
Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρη- 37
γοροῦντας. Ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ
αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. Καὶ ἐὰν ἔλθῃ ἐν 38
24. τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ
43 εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. Τοῦτο δὲ 39
γινώσκετε, ὅτι, εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης
ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν
44 οἶκον αὐτοῦ. Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ 40
δοκεῖτε, ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν 41
45 ταύτην λέγεις, ἢ καὶ πρὸς πάντας; Εἶπε δὲ ὁ Κύριος· Τίς 42
ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ
κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ
46 σιτομέτριον; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος 43
47 αὐτοῦ εὑρήσει ποιοῦντα οὕτως. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ 44
48 πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ 45
ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου
49 ἔρχεσθαι· καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδί-
50 σκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· ἥξει ὁ κύριος τοῦ 46
δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ
γινώσκει· καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ
τῶν ἀπίστων θήσει. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ 47
θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας μηδὲ ποιήσας

rare word, but which occurs in the Sept., and occasionally in Diod. Sic., and other later writers.

35—46. Here Christ addresses them in respect of diligent attention to their proper work, as he had before done as to moderation, indifference about things temporal, and trust in God for the supply of their daily wants.

35. *αἱ ὀσφύες περιεζ.*] We have here an allusion to the precaution necessary to the *long-robed* inhabitants of the East; who, before engaging in any active employment, have to bind their garments tight around them. A custom, indeed, extending to the ancients generally, as appears from many passages of the Classical writers. See Hom. Od. ξ. 72. Hor. Sat. ii. 8, 70. [*Comp.* Eph. vi. 14. 1 Pet. i. 3.]

36. *ἀναλύσει*] 'shall return.' A sense derived from a nautical metaphor, and used both in the Sept. and the Classical writers. *Γάμος* in the plural is here, as often, used to denote a feast generally.

37. *περιζ. καὶ ἀνακλ.*] Many Commentators compare this with what took place at the Roman Saturnalia and the Cretan Hermæa. But such a boon was extended to *all* servants, good and bad. The image in question only imports, that as the master will treat such servants with unusual condescension and kindness, so will your heavenly Master, of his free bounty, recompense your diligence and fidelity with rewards as great.

39, 40. Here we have an indirect comparison of the coming of the Son of Man to the coming of a night-robber. [*Comp.* 1 Thess. v. 2. 2 Pet. iii. 10. Rev. xvi. 15.]

42. *τίς ἄρα*, &c.] To the question proposed by Peter our Lord does not answer *directly*, but by *implication*. For, from the following parable, it is manifest that what is said, though applicable to *all*, is meant especially for the *Apostles*; who are compared to *house-stewards*, such as, in large families, used to dispense the allotted portion of food to the servants. *Τῆς ϑεραπείας*, for *τῶν ϑεραπευόντων*, abstract for concrete. [*Comp.* Matt. xxv. 21.]

48 πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς· ὁ δὲ μὴ γνοὺς, MT. 10.
ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ
ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο
49 πολὺ, περισσότερον αἰτήσουσιν αὐτόν. Πῦρ ἦλθον βαλεῖν
50 εἰς τὴν γῆν· καὶ τί θέλω, εἰ ἤδη ἀνήφθη; Βάπτισμα
δὲ ἔχω βαπτισθῆναι· καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ.
51 Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, 34
52 λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. Ἔσονται γὰρ ἀπὸ τοῦ νῦν
πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ
53 τρισί. Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ, 35
μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν
νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.
54 Ἔλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε τὴν νεφέλην
ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὄμβρος ἔρχε-
55 ται· καὶ γίνεται οὕτω. Καὶ ὅταν νότον πνέοντα, λέγετε· 16.
56 Ὅτι καύσων ἔσται· καὶ γίνεται. Ὑποκριταί! τὸ πρόσωπον 3

47. *καὶ μὴ ἑτοιμάσας—αὐτοῦ.*] Per synchysin, for *μὴ ἑτοιμ.* [*ἑαυτὸν*] *πρὸς* [*τὸ ποιεῖν*] *μηδὲ ποιῆσαι*, &c. [*Comp.* Numb. xv. 30. John ix. 41. xv. 22. James iv. 17.]

48. *δαρήσεται ὀλίγας.*] Here, and just before, there is supposed to be an ellipsis of *κατά*. But as the complete phrase has never been produced, while the elliptical one is common, this may be reckoned among *false* ellipses.

As it were manifestly unjust to inflict stripes at all upon any one for not performing his Lord's will when he had no *knowledge* of it, some would therefore restrict these words to the knowing his Lord's will *by special revelation*, and the not knowing it by that means. But it should rather seem that they are to be understood *comparatively*, namely, of one who knew it more perfectly, as compared with one who knew it less perfectly; men's comparative opportunities being taken into consideration. [*Comp.* Levit. v. 17. 1 Tim. i. 13.]

— *παντί.*] This is not, as Winer imagines, a Dative absolute, but is put for *παντὸς*, being *accommodated*, *by attraction*, to *ᾧ*.

49. *πῦρ ἦλθον βαλεῖν*, &c.] From the necessity of Christian vigilance, our Lord is led to advert to those times of persecution, when it would be especially needed; and the *fire* of which would be kindled soon after his death and passion; which are represented under the figure of *baptism*. (Grotius.) *Fire* is here meant to represent *discord* and *violence*, of which it is an apt emblem. [*Comp.* v. 51. Ps. lxvi. 12, and see Note on Matt. x. 34.]

— *τί θέλω, εἰ ἤδη ἀνήφθη;*] This clause partakes of the obscurity which is generally attendant on language spoken under high-wrought feeling. Grotius, Whitby, and others assign to the *εἰ* the sense, *O that*, rendering: 'And what do I wish? O that it were already kindled!' But though *εἰ* be sometimes used for *εἴθε*, as in Luke xix. 42. and xxii. 42, it is in a very different construction from the present. Others, as Rosenmuller and Kuinoel, take the *τί* for *πῶς*, and the *εἰ* for *ut*, like the Heb. אם, rendering: 'And how much I wish that it were already accomplished!' Yet both of those senses, in such a context as the present, are precarious. It is *better*, with Le Clerc and Campbell, to follow the Vulgate, 'Quid volo, nisi ut accendatur?' But to thus take *εἰ* for *εἰ μὴ*, is unauthorized. Hence it seems best to retain the usual signification of *εἰ*, and, with the Syriac Translator, take *θέλω* for *θέλοιμι*, 'And what should I have to wish, if it were but already kindled?'

50. *βάπτισμα δὲ ἔχω βαπτ.*] q. d. 'I have to undergo a baptism of suffering;' i. e. as it is elsewhere said, 'to suffer many things.' In baptism the whole body was immersed under water; and in reference to this our Lord calls his sufferings a *baptism*, because he was about to be wholly immersed in sorrows, to become 'a man of sorrows and acquainted with grief.' See Note on Matt. xx. 22, and comp. Mark x. 38.

— *καὶ πῶς συνέχομαι ἕως οὗ τελ.*] 'And how anxious am I till it be accomplished!' *Συνέχεσθαι* signifies properly to be hemmed in or straitened for room, and is used either with a dative of instrument (whether in a *natural*, or, more usually, in a *figurative* sense, as of disease, anxiety, or desire); or, as here, *absolutely*. Thus it may be rendered, 'how much am I distressed!'

51. *ἀλλ' ἤ.*] This is by the best Commentators rendered, 'imò potius.' But of such a sense no proof has been adduced. There will indeed be no necessity to deviate from the usual signification of *ἤ*, if the *ἀλλ'* be taken, not for *ἀλλὰ*, but *ἄλλο*, and an ellipsis be supposed; or rather, a repetition from the context after *ὑμῖν* of *οὐ[δὲν] παρεγενόμην δοῦναι ἐν τῇ γῇ*. [*Comp.* Mic. vii. 6.]

53. [*Comp.* Matt. x. 35. Micah vii. 6.]

54. *τὴν νεφέλην*] 'the cloud;' alluding to a well-known phenomenon, regarded as a certain prognostic of rainy weather. We learn both from Scripture (see 1 Kings xviii. 44.) and from the accounts of travellers in the East, that a small cloud, like a man's hand, is often the forerunner of violent storms of wind and rain.

MT.
5. τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν
τοῦτον πῶς οὐ δοκιμάζετε; Τί δὲ καὶ ἀφ᾽ ἑαυτῶν οὐ κρίνετε 57
25 τὸ δίκαιον; ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ 58
ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ᾽ αὐτοῦ·
μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδῷ
26 τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ εἰς φυλακήν. Λέγω 59
σοι· οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν
ἀποδῷς.

XIII. Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγ- 1
γέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος

57. *τί δὲ καὶ—δίκαιον*;] On the connection here some difference of opinion exists. The older Commentators almost universally refer them to what *precedes*; most recent ones, to what *follows*. Both may be said to be, in a certain sense, right. The *grammatical connection* is, by means of the ὡς γὰρ, with the *following*; but there is a connection of *thought* with the *preceding*; these words, in fact, forming the *vinculum* between two sentiments; q. d. 'Why do ye not of yourselves judge what is fit and proper to be done at this crisis; and as ye can discern the signs of the weather, and take your measures accordingly, how is it (τί ἐστι) that ye do not discern and recognise the signs of the Messiah's coming, and adopt a suitable conduct.' Even without the express declarations of the Prophets, ye might, from what "ye hear and see," (comp. Matt. xi. 3—5.) recognise the signs of the times and the person of the Messiah [in me].' Ver. 58 is not, as many think, a detached moral maxim taken from Matt. v. 25, but, as the connective formula ὡς γὰρ suggests, a great moral truth applied, for warning, to the present purpose, and formed on a *parabolical* comparison, whereby the Jews are warned to make their peace with God, by repentance and faith in the Messiah, before the time of vengeance, now impending, should arrive, and they be involved in irretrievable ruin. See Matt. xxi. 44. The application, however, is at Ch. xiii. 16. left to be made by the hearers themselves; probably in either case to avoid needlessly exasperating the people. At the same time our Lord took occasion, from the bystanders telling him of the atrocity which had been recently committed, and, no doubt, insinuating that the sufferers were eminently sinners, to supply the moral *application* here omitted.

58. *δὸς ἐργασίαν*.] Said to be a Latinism for *da operam*. Yet the phrase is found in a pure Greek writer, Hermog. de Invent. iii. 5. 7, where it is used of *elaborate composition*. Ἀπαλλάττεσθαι ἀπό τινος signifies properly either to be rid of any thing, or to be dismissed, or let go by any person. It is also used, as here, in a *forensic* sense, either of a *criminal*, who is set at liberty when his persecutor does not follow up his accusation; or of a *debtor*, who receives an acquittance from his creditor, by paying the money due, or making a composition. Κατασύρειν signifies properly to haul or drag *down*, but sometimes to draw *away*, as used of hurrying persons to judgment or execution.

— *πράκτορι*.] Πράττειν and εἰσπράττειν signify to exact the payment of a debt or mulct, or of its equivalent in corporal punishment, or of imprisonment till it should be paid. Accordingly πράκτωρ denotes the *exactor pœnæ* (as in Æschyl. Eum. 315. πράκτορες αἵματος, and so πρακτόρες φόνου Soph. El. 953.), and, in a general sense, the executioner of a magistrate's sentence.

XIII. 1. *παρῆσαν δέ*.] Render, 'then there came up:' as Matt. xxvi. 50. The word is so used in many Classical writers; though, in the earlier and purer ones, it is followed by εἰς and a proper name. In the *later* the word is, as here, used *absolutely*. So Diod. Sic. xvii. 8. παρῆσάν τινες ἀπαγγέλλοντες, &c. Ἐν αὐτῷ τῷ καιρῷ should be rendered, 'in that very or selfsame season,' namely, when the events recorded in the preceding Chapter took place, and before our Lord had retired from addressing the immense multitude collected. See xii. 1.

— *περὶ τῶν Γαλ. ὧν*, &c.] To what circumstance in the history of that period this matter is to be referred, Commentators are not agreed. Those usually adduced (as the *sedition of the Samaritans* on Mount Gerizim, or *the rebellion set on foot by the followers of Judas of Galilee*) are liable to insuperable objections. The transaction is doubtless one of those (like the murder of the babes at Bethlehem) passed over by Josephus. Though nothing is more probable, than that something of this sort should have happened; for the Galilæans were the most seditious people in Judæa, and Pilate not the most merciful of governors. Josephus has not, indeed, mentioned any Galilæans slain in the Temple by *Pilate*; but we learn from various parts of his history (see Ant. xv. 4, 7. xvii. 9, 3. vi. 17, 19.), that tumults often arose at the festivals, and sometimes battles took place even in the Temple, and scenes like the present occurred. So Joseph. Ant. xvii. 9, 5. μάλιστα δὲ τὴν σφαγὴν τῶν περὶ τὸ ἱερὸν ἐδείνου—ὡς ἑορτῆς τε ἀνεστηκυΐας, καὶ ἱερείων ἐν τρόπῳ σφαχθοῖεν with reference to the putting to death of 300 Galilæans *in the Temple*, in the act of sacrificing. It is therefore probable that a similar insurrection of Galilæans, also at a *festival*, happened in the government of *Pilate*, a little before the time when our Lord spoke, and was repressed in the same violent manner, though unrecorded by Josephus.

— *ὧν τὸ αἷμα—θυσιῶν*.] In τῶν θυσιῶν there is an ellipsis of αἵματος, to be supplied from αἷμα; an idiom found both in the Greek

2 ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ
παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόν-
3 θασιν; Οὐχὶ, λέγω ὑμῖν· ἀλλ', ἐὰν μὴ μετανοῆτε, πάντες
4 ὡσαύτως ἀπολεῖσθε. Ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς
ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε
ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς
5 κατοικοῦντας ἐν Ἱερουσαλήμ; Οὐχὶ, λέγω ὑμῖν· ἀλλ', ἐὰν
6 μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε. [a] Ἔλεγε δὲ ταύτην a Isa. 5. 2. Matt. 21. 19.
τὴν παραβολήν· Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ
πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ
7 εὗρεν. Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ, τρία ἔτη
ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω·

and Latin writers. The complete expression occurs in Philo, ii. 315. (cited by Wetstein), where, giving a reason why God commanded that a homicide who had fled for refuge to an altar should be delivered up to justice, it is said that otherwise αἵματι ἀνδροφόνων αἷμα θυσιῶν ἀνακραθήσεται. So also Theophyl. Simoc. p. 127. Οἱ μὲν οὖν ἐκκεντήσαντες τὸν Β. ἀνεῖλον· ἀναμεμιγμένου τοίνυν τοῦ δείπνου καὶ (even) αἵμασιν. This is, then, a boldly figurative way of saying, that they were slain while attending the sacrifice. And how atrocious it was thought to slay any one at an altar, is well known. Accordingly the occurrence in question was, it seems, considered the effect of a Divine judgment on the sufferers, as especially sinners. And our Lord's answer is meant to correct the erroneous notion of supposing *that*, or *such like* general calamity, so far different from the common dispensations of Providence, as to be marks of Divine vengeance on the *individuals* who are the chief sufferers; and moreover to, in some measure, predict a similar fate to those who would not repent.

This passage, indeed, as Bp. Warburton observes (Sermon xviii. on the Fast-day after the Earthquake at Lisbon) has been usually regarded as a reproof of the opinion which ascribes the general calamities effected by natural or civil causes to God's displeasure against sin; but incorrectly; that opinion being founded in the very essence of religion, and being agreeable both to reason and religion; as manifesting God's glory, and effectually promoting man's peace and happiness. What it condemns is the superstitious *abuse* of it, which uncharitably concludes that the *sufferers* in a general calamity are greater sinners than other men. The conclusion, indeed, on which their presumption as to the case of the sufferers was founded (as Mr. Greswell observes) on the belief, that temporal calamities were dispensations and effects of Divine Providence, and were so many judgments upon sin. With the truth of this our Lord's answer has nothing to do (nor was it necessary; for the *Jews*, of all people on the earth, having been accustomed to receive not only rewards, but punishments, through the instrumentality of physical causes, as the effectors of moral good, could not doubt it, and had by sad experience, in their own case, verified it); it being simply an *argumentum ad hominem*, the object of which was to reprove the hearers, and to bring home conviction to their consciences, even on their own assumptions; q. d. 'These Galilæans might be sinners deserving of their fate; but yet it was not for the hearers to draw the consequent inference of their *especial* guilt, or pass any judgment upon them, if, being equally sinners in the sight of God, they, too, were equally obnoxious to his judgments by temporal visitations for sin.' In short, the point at issue concerned the *moral lesson* to be derived from the late event,—whether such a meaning was to be given it as would make it general, or partial in its signification. Our Lord proves the *former*. The persons addressing him considered it as a *judgment*; he bids them regard it as a *warning*; and from it was enabled to supply the *moral application* just before only intimated.

2. παρὰ] 'beyond,' as Luke iii. 13. et al.

4. ἐν τῷ Σιλ.] The sense is 'at,' i. e. *by* Siloam. This tower was probably one of the towers of the city walls, and was, we may suppose, the one at the S. E. angle thereof. Thus the fountain is correctly described by our great Epic Poet as being 'fast by the Oracle of God.' Ὀφειλέται, 'sinners.' A Chaldee idiom, by which debts and sins, and debtors and sinners, are interchanged. So in the Book of Enoch (Fabr. p. 80.) we have ὀφειλέτης μεγάλης ἁμαρτίας.

5. οὐχὶ] 'by no means.' A stronger negation than οὐκ.

6. This Parable was intended to enlarge on the idea in the preceding discourse, and enforce the foregoing warning, by announcing the impending destruction which would attend the long-continued abuse of God's mercy; though at the same time we may consider it, with Mr. Greswell, as a kind of *prediction*, and the first of a series of predictions relating to a common subject, the punishment of the unbelieving Jews, and the destruction of Jerusalem.

7. τρία ἔτη.] Namely, from the earliest time of bearing. Καταργεῖ, for ἀργὸν ποιεῖ, 'makes it unproductive, exhausts the soil;' as in Ezra iv. 21. Thus ἀργὸς often occurs in the Classical writers of unproductive land. The καὶ here is so far from being redundant, that it is almost em-

ἔκκοψον αὐτὴν, ἱνατί καὶ τὴν γῆν καταργεῖ ; Ὁ δὲ ἀποκριθεὶς 8
λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου
σκάψω περὶ αὐτὴν, καὶ βάλω * κόπρια· κἂν μὲν ποιήσῃ 9
καρπόν·—εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.
Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάβ- 10
βασι· καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα 11
καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι
εἰς τὸ παντελές. Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, 12
καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. Καὶ 13
ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ
b Exod. 20. 9. Deut. 5. 13. Ezek. 20. 12. ἐδόξαζε τὸν Θεόν. [b] Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγα- 14
νακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ
ὄχλῳ· Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις
οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.
c Exod. 23. 5. Deut. 22. 4. Matt. 12. 1, 11. Mark 3. 2. supra 6. 7. infra 14. 5. John 7. 23. [c] Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ὑποκριτὰ, ἕκαστος 15
ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ
τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει ; ταύτην δὲ, θυγατέρα 16
Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη,
οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαβ-
d Is. 45. 24. βάτου ; [d] Καὶ ταῦτα λέγοντος αὐτοῦ, κατῃσχύνοντο πάντες 17
οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς
ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

phatic, importing that the tree not only bore no fruit itself, but even hindered the growth of it in others.

8. ἄφες αὐτὴν] 'let it stand.' As ἀφιέναι is here opposed to ἐκκόπτειν, so is it to φθείρειν by Philo, p. 581. And similarly we have ἐᾷν opposed to ἐκκόπτειν in Plato, p. 174. Σκάπτειν περὶ does not, I believe, occur in the Classical writers; but περισκάπτειν, with an Accus. of thing, occurs in Æschyl. in his Fragments (where we have περισκ. τοὺς ἀμπελῶνας), and in Philo and the Geoponica, v. 35.

—κόπρια.] This, instead of the Vulg. κοπρίαν, is found in a great number of MSS. and early Editions, and is adopted by Matthæi, Griesbach, Vater, Tittman, and Scholz.

9. κἂν μὲν ποιήσῃ καρπόν.] The *Aposiopesis* here has great force and beauty, which would be not a little impaired by *supplying* the words wanting; the suppression of them intimating a presentiment that the thing in question will not take place; as at Exod. xxxii. 32.

11. πνεῦμα ἔχουσα ἀσθ.] The recent Commentators mostly regard πν. ἀσθ. as a periphrasis for ἀσθένειαν, and denoting simply a *disease*. But the passages of the Classical writers which they adduce are of a different nature. The words of our Lord at ver. 16, ἣν ἔδησεν ὁ Σατανᾶς show that πνεῦμα is very significant; and, considering the very frequent use of πνεῦμα in the sense δαιμόνιον, it cannot be doubted but that the sense is (as the ancient and most modern Commentators suppose), 'having a dæmon which inflicts infirmity and disease.' So Acts xvi. 16, πνεῦμα Πύθωνος, where see Note. It was, indeed, an opinion of the Jews (and indeed of the Gentiles), that diseases, especially the severely acute and tediously chronic ones, were inflicted by dæmons. But the peculiarity of the present expression, and the words of our Lord himself, oblige us to suppose a real dæmoniacal influence.

— καὶ ἦν συγκ.] 'she was bowed together.' This is not simply an *active in a passive* sense; for the word may be taken in a *neuter* sense for σύγκυφος εἶναι; from which the transition to a passive one is easy. Wetstein here compares Themist. Or. 7. p. 90, ἀεὶ συγκεκυφὼς, ἀεὶ συννεφὴς, ἐφελκόμενος τὰς ὀφρύς. So also 2 Kings iv. 35, συγκύψας.

The Commentators remark that this disorder was the one called κύφωσις, which is seated in the whole of the spine, and extends to the loins; so that the patient is necessarily *bowed together*, from utter weakness of the parts: and that therefore the disease might very well be called an ἀσθένεια. This, however, will by no means prove that the disorder was not produced and continued by dæmoniacal influence.

12. ἀπολέλυσαι.] Both the Hebrew and Greek writers used to compare disorders to *chains* and *ropes*, by which men are, as it were, held bound.

15. οὐ λύει, &c.] Christ refutes their cavil by a reference to their *own practice:* for that it was considered allowable to attend to the necessary care of animals on the Sabbath, is clear from many passages of the Rabbinical writers, cited by Schoetg. Nay, even *Pagan* superstition permitted various employments of husbandry even on the solemn festivals; see Virg. Georg. i. 268, sq.

MT.
18 ῎Ελεγε δέ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; 13.
19 καὶ τίνι ὁμοιώσω αὐτήν; Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν 31
λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ηὔξησε καὶ 32
ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατε-
20 σκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. [Καὶ] πάλιν εἶπε· Τίνι 33
21 ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; Ὁμοία ἐστὶ ζύμῃ, ἣν
λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ
ἐζυμώθη ὅλον.
22 ΚΑΙ διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων,
23 καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. Εἶπε δέ τις αὐτῷ· 7.
24 Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς· Ἀγω- 13
νίζεσθε εἰσελθεῖν διὰ τῆς στενῆς ‡ πύλης· ὅτι πολλοί, λέγω 14
25 ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν· ἀφ' οὗ ἂν
ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε
ἔξω ἑστάναι καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, Κύριε, 22
ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς 23
26 πόθεν ἐστέ. Τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου
27 καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. Καὶ

18. [*Comp.* Mark iv. 30.]

19. [*Comp.* Is. iv. 2.]

20. *καί.*] This, not found in several MSS., is cancelled by Matthæi and Scholz.

22. [*Comp.* Matt. ix. 35. Mark vi. 6.]

23. *εἰ ὀλίγοι οἱ σωζ.*] It has been a matter of dispute both as to what is the exact *import* of this inquiry, and the *spirit* which dictated it. Some understand *σωζ.* of *temporal* deliverance, namely, being preserved from the approaching destruction of the Jewish state. But that were to suppose a kind of *ænigma*, little suitable to a simple inquiry. More probable is the opinion of many eminent Interpreters, from Hammond to Kuinoel, that *σωζ.* is to be understood of preservation from the general unbelief of Christ and his religion; of which sense they adduce examples from the New Testament and Ignatius' epistles to Polycarp. Those however are only farther proofs of the *sense* of *σώζεσθαι* being 'put into the way of salvation.' It is far more natural to understand the word (with most Expositors, ancient and modern) of *salvation*—properly so called: q. d. Are there few who will attain salvation? A sense which seems required by the terms of our Lord's reply. Whether the question were a *captious* one or not (though the latter is the more probable opinion), certain it is (as appears from Lightf. and Schoetg.) that the point was a disputed one in the Jewish schools; some maintaining *universal salvation*, others limiting it to a few *elect*, see 2 Esd. viii. 1. 3. Now, to a question of such minor importance as this (for it rather concerns us, as Grotius observes, to know *what sort* of persons will be saved, than *how few*) our Lord (agreeably to his custom of never replying to questions of mere curiosity) was pleased to return no answer; but makes his words an answer to the question which *ought rather* to have been asked,—namely, '*how* salvation is to be attained.' Thus at John xiv. 22, when Judas asks him how, or why, it is that he should reveal himself to *them*, and not to the world, our Lord returns an answer, not to the question which was asked, but to the one which *should* have been asked, answering *ἐάν τις ἀγαπᾷ με*, &c.

24. *ἀγωνίζεσθε εἰσελθεῖν δ.*, &c.] Ἀγωνίζεσθε is a very significant term, founded on an agonistic allusion; the sense being, 'strain every nerve to force your way in.' This use of *εἰ* for *πότερον* in *direct* address, as here, is rare, while in *indirect* address it is not unfrequent. The best mode of viewing the idiom is to consider it as a blending of the *oratio directa* with the *indirecta.*

— *πύλης.*] A few ancient MSS. and Origen have *θύρας*, which is edited by Griesbach and Lachman; but wrongly: for it is far more probable that *πύλης* was altered by the Alexandrian Critics to the more exact term *θύρας*, than that *πύλης* should have been introduced from the parallel passage of Matthew.

25. *ἀφ' οὗ.*] Sub. *χρόνου*, 'from the time,' 'when once.' It seems most agreeable to the context to connect this verse (as did the Syr., and Pers. Translators, and also Beza and Pisc.) with the *preceding* rather than the *following;* according to which we may best suppose the *apodosis* to be at *τότε*, ver. 26. Ἐγερθῇ is not (as some imagine) redundant, but is a part of the imagery of the story, and signifies, 'has risen from his seat;' namely to go and see that the doors are barred up. Ἀποκλ. is used as at Gen. xix. 10, *τὴν θύραν τοῦ οἴκου ἀπέκλεισαν.* and Thucyd. v. 80, *ἀπέκλησε τὰς πύλας.* [See Ps. xxxii. 6. Is. lv. 6. Matt. xxv. 10.]

26. *ἐνώπιόν σου*] 'in thy presence and company.' This mode of address is a form of *rousing any one's recollection* of a person; as denoting familiar intercourse aforetime.

27. *οὐκ οἶδα ὑ. π. ἐ.*] This seems to be a popular mode of expressing, that we desire to have

MT. 8. ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ'
12 ἐμοῦ, πάντες οἱ ἐργάται τῆς ἀδικίας. Ἐκεῖ ἔσται ὁ κλαυθ- 28
μὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ
Ἰσαὰκ καὶ Ἰακὼβ, καὶ πάντας τοὺς προφήτας ἐν τῇ βα-
11 σιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. Καὶ ἥξουσιν 29
19. ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βοῤῥᾶ καὶ νότου· καὶ
30 ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ ἰδοὺ, εἰσὶν 30
ἔσχατοι, οἳ ἔσονται πρῶτοι· καί εἰσι πρῶτοι, οἳ ἔσονται
ἔσχατοι.

Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες 31
αὐτῷ· Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε
ἀποκτεῖναι. Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἴπατε τῇ ἀλώ- 32
πεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ
σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. Πλὴν δεῖ με 33
23. σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι·—ὅτι οὐκ
37 ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. Ἱερουσα- 34
λὴμ! Ἱερουσαλὴμ! ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθο-
βολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα
ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσ-
38 σιὰν ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθελήσατε. Ἰδοὺ, ἀφίεται 35

nothing to do with the person, as Matt. vii. 23. xxv. 12. So Lucian Pisc. 50, i. 617, makes Aristotle, when brought back to life, say of one who pretends to be a true follower of him, and is not such, ἀγνοῶ ὅστις ἐστίν.

— ἐργάται τῆς ἀδικίας.] The wicked, says Bp. Sanderson, Serm. ad Aulam, p. 216, are so termed in Scripture because they do *hoc agere*, make it their work, business, or trade. Schleus. compares Xen. Mem. ii. 1. 27, καλῶν καὶ σεμνῶν ἐργάτης. To which I would add 2 Macc. iii. 6, οἱ ἐργάται τῆς ἀδικίας. Menand. Hist. i. 145. A. χαλεπῶν ἔργων καὶ ἀνοσίων ἐργάται.

29. [*Comp.* Is. ii. 2, 3. Mal. i. 11.]

32. τῇ ἀλώπεκι ταύτῃ.] Not said by way of reproach (as in Aristoph. Thes. 1133, μιαρὸς ἀλώπηξ! οἷον ἐπιτηκίζει μοι), though Herod, from his consummate dissimulation, well merited the epithet; but to show his intimate knowledge of Herod's disposition and secret policy, which was to induce Jesus to quit his territories (Wetstein). For the same reason, probably, that the Gadarenes, Matt. viii. 34, desire Jesus to depart from their coasts.

— ἐκβάλλω δαιμόνια, &c.] The course of reasoning is this: 'I am employed innocently, and even highly meritoriously, nor shall I long weary him with my presence, but soon take my departure; why, then, should he seek my life?' Σήμερον καὶ αὔριον is a sort of proverbial form, for any short period of time, as in Hos. vi. 2, and a kindred passage of Arrian Epict. iv. 10, cited by Wetstein. On the import of τελειοῦμαι the Commentators are not agreed. Some recent ones take it to mean, 'I shall be sacrificed;' but of this sense they adduce no valid proof. It is better, with the ancient and most modern Interpreters, to explain it, 'I shall be brought to the end of my course,' namely, by death. So Phil. iii. 12, οὐχ ὅτι ἤδη τετελείωμαι. Almost all Commentators consider the word as an *Attic contract form* for τελειώσομαι, and that as put for τελειωθήσομαι. But Bornem., with reason, objects that the penult of this verb is *long;* and notices similar errors in the forms of other verbs in the Classics. Here certainly the Present seems required by the correspondent verbs foregoing, ἐκβάλλω and ἐπιτελῶ; though the *sense* is, 'I am being brought to my end;' which involves a notion of what is scarcely *future*, as being very shortly to take place.

33. πλὴν—πορεύεσθαι.] q. d. 'However, I must for this short time go on in my usual course or ministry;' for πορεύεσθαι (like the Heb. הָלַךְ), denotes habitual action, or regular business. There is, in fact, not an *ellipsis*, but an *aposiopesis*, to be supplied from what went before; q. d. '[I shall, I say, finish this course in spite of Herod, and shall not perish in Galilee,] *for* it cannot be,' &c.; which words contain one of the most cutting reproaches imaginable. Of course, οὐκ ἐνδέχεται must be understood with the usual limitation in such sort of *acutè dicta; i. e. 'it can scarcely be;'* for John the Baptist, and some few others, had been put to death out of Jerusalem.

34. Ἱερουσ., Ἱερουσ., &c.] On the full force of this pathetic apostrophe, see Notes on Matt. xxiii. 37, 38.

— νοσσιὰν] for νοσσία in the parallel passage of Matthew; denoting the nest with the young; as in Deut. xxxii. 11. Render, *brood.* [*Comp.* 2 Esd. ii. 30.]

35. ἀφίεται ἔρημος.] I have not followed Griesbach and Scholz in cancelling ἔρημος (though

ὑμῖν ὁ οἶκος ὑμῶν [ἔρημος]. ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μή με MT. 23.
ἴδητε, ἕως ἂν ἥξῃ ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν 39
ὀνόματι Κυρίου!
1 XIV. ΚΑΙ ἐγένετο, ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος
τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ
2 αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδοὺ, ἄνθρωπός τις
3 ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. [a] Καὶ ἀποκριθεὶς ὁ Ἰησοῦς a Matt. 12. 10.
εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἔξεστι
4 τῷ σαββάτῳ θεραπεύειν; οἱ δὲ ἡσύχασαν. Καὶ ἐπιλαβό-
5 μενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε. [b] καὶ ἀποκριθεὶς πρὸς b Exod. 23. 5.
αὐτοὺς εἶπε· Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, Deut. 22. 4. supra 13. 15.
καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;
6 Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.
7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων
πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς·
8 [c] Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς c Prov. 25. 6, 7.
τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος
9 ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· Δὸς
τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον
10 τόπον κατέχειν. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσαι εἰς

it may be thought introduced from the passage of Matthew), because it is indispensably necessary to the sense; and ὑμῖν would thus be worse than useless. [*Comp.* Levit. xxvi. 31. 2 Esd. i. 33.]

— ἂν ἥξῃ] for ἥξει; on which see Robinson's Lex. in ὅτε C. Jan. 16. 1849.

XIV. 1. φαγεῖν ἄρτον.] A phrase formed from the Hebrew אכל לחם (used in Gen. xliii. 25 in this sense. So the Sept. renders by ἀριστᾶν); which, though it properly signifies no more than 'to take food,' yet often denotes 'to feast, to make good cheer;' as when the meal is one to which guests are *invited;* when it may be *supposed* that the provision is better than that of an ordinary domestic meal. Indeed, it appears from what Lightfoot, Wetstein, and others, have copiously adduced from the Rabbinical writers, that it was usual with the Jews to provide better cheer on the Sabbath than on other days, and used to make feasts especially on that day.

By τινος τῶν ἀρχ. τῶν Φαρ. is meant (as Grotius, Hammond, Whitby, Pearce, and Campbell, have shown) 'one of the rulers [of a synagogue], who was a Pharisee,' τῶν Φαρ. being for ἐκ τῶν Φαρ., or in *apposition.* Comp. John iii. 1. For that such rulers were not *all* Pharisees, appears from John vii. 48.

2. ἔμπροσθεν αὐτοῦ] 'in his view;' having probably so placed himself, though he did not dare to ask for aid, it being the Sabbath day.

3. ἀποκριθεὶς] 'addressing himself to.'

5. τίνος ὑμῶν—καὶ οὐκ, &c.] Bornemann rightly renders, '*Cujusnam vestrum asinus aut bos in puteum incidet, et quis non statim eum extrahet?*'

— ὄνος.] Many good MSS. and Versions, and some Fathers and early Editions, have υἱὸς, which is adopted by Wetstein, Matthæi, and Scholz; but without sufficient reason; for the canon, of preferring the more difficult reading, does not apply in cases where that would involve any considerable harshness, and violate the usage of the language, or where the words are very similar, as is the case here. In these sort of sayings *an ass or an ox* are put for *any domestic animal*, as being in the most common use.

— ἀνασπάσει.] Render, 'will draw him up,' by means of ropes.

7. παραβολήν.] Meaning, 'an important moral precept' (see Note on Matt. xiii. 3), or rather a series of moral comparisons, including also a parable.

— ἐπέχων.] Supply here (as at Acts iii. 5) τὸν νοῦν, or τὴν διάνοιαν, which is found *expressed* in Plato, p. 926; unless, indeed, it be better to suppose no ellipsis at all, as in 1 Tim. iv. 16, ἔπεχε σεαυτῷ. Thus ἐπέχων will simply denote *observing*, &c.

8. τὴν πρωτοκλισίαν] 'the principal seat,' namely, in the middle place on the couch, which formed the top of the triclinium, or the one on the right of it.

9. δὸς τόπον] 'give thy place,' or seat. This phrase (formed on the Latin *locum dare)* and the following one προσανάβηθι ἀνώτερον were customary phrases of table etiquette with the ancients in general.

— ἄρξῃ.] Not *begin*, but *proceed.* An idiom found also in the Classical writers, especially Homer; ex. gr. Il. α. 571, ἦρχ' ἀγορεύειν.

10. ἀνάπεσαι.] The MSS. here fluctuate between ἀνάπεσον (the common reading), ἀνάπεσε, edited by Matthæi, and ἀνάπεσαι, edited

τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι·
Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον
τῶν συνανακειμένων σοι. [d] Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- 11
θήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [e] Ἔλεγε δὲ 12
καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον,
μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ
τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ
αὐτοί σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. Ἀλλ', 13
ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς,
τυφλούς· καὶ μακάριος ἔσῃ·—ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί 14
σοι·—ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ· 15
Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. [f] Ὁ 16
δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ
ἐκάλεσε πολλούς. [g] Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ 17
ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι ἤδη
ἕτοιμά ἐστι πάντα. [h] Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι 18
πάντες. Ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα, καὶ ἔχω

d Job 22. 29. Prov. 29. 23. Matt. 23. 12. supra 1. 51. infra 18. 14. James 4. 6, 10. 1 Pet. 5. 5.
e Neh. 8. 12. Tob. 4. 7. Prov. 3. 9, 28.
f Isa. 25. 6. Matt. 22. 2. Rev. 19. 9.
g Prov. 9. 2, 5.
h John 5. 40. Matt. 22. 3.

by Griesbach and Vater. Of these I have chosen the last, because internal evidence is much in its favour over ἀνάπεσε. As to ἀνάπεσον, it seems to be a mere error of the scribes.

— προσανάβηθι.] The προς is for πρόσω (*further in*, *onwards*) for προσέτι.

11. πᾶς ὁ ὑψῶν—ὑψωθήσεται.] Probably an adage, since similar sentiments occur in the Rabbinical writers.

12. μὴ φώνει τοὺς φίλους, &c.] This sense of φωνεῖν, *to invite*, is very rare, and is founded on that more frequent one, by which the word denotes to *hail* or *summon* any one to us. The best Commentators are of opinion that the negative particle is here to be taken with *limitation*, and rendered *non tam*, *quam potius*. An idiom, indeed, occurring in various passages of the Old and New Test.; but very rarely where, as here, the two particles are employed in two different sentences. Accordingly it is better to reject the limitation. The intent of what is here said is plainly to inculcate, that charity is a duty far more obligatory than hospitality. See Archbishop Newcome.

14. ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι, &c.] The sense here will be much cleared by referring the γὰρ to μακάριος ἔσῃ, and considering ὅτι οὐκ ἔχουσιν—σοι as a parenthetical clause, which, in rendering, may be introduced further on, thus: 'And happy shalt thou be; for though they cannot make a return to thee, a return will be made thee,' &c.

— ἀναστάσει τῶν δικ.] So ἀνάστ. τῆς ζωῆς in John v. 29. The Pharisees believed in a resurrection of the *just*, but imagined that there would be *two* resurrections; one to take place at the coming of the Messiah (who would thus establish an earthly kingdom, to which the Pharisee here evidently alludes by 'the kingdom of God'); the other the *final* resurrection, to be followed by a state of retribution.

18. ἀπὸ μιᾶς.] Some supply ὥρας; others φωνῆς, which is *expressed* in Joseph. ii. 509, and Diod. Sic. 515. D. But the true ellipsis seems to be γνώμης, 'from one and the same principle.' Παραιτεῖσθαι here signifies to *excuse themselves*. So Plutarch cited in Steph. Thes. in v. 1673. D., ἐδόκει δὲ νυκτὸς ἀπὸ Κ. εἰς δεῖπνον καλεῖσθαι· παραιτούμενος δὲ ἄγεσθαι τῆς χειρὸς ὑπ' αὐτοῦ, μὴ βουλόμενος. Ἔχε με παρῃτημένον is a Latinism, formed on the phrase *excusatum me habeas rogo*, which occurs in Martial, ii. 80.

— ἀγρὸν ἠγόρασα.] Since it can hardly be supposed that a man would buy land without having seen it; or that, having once bought it, the going to see it should be a matter of such urgency; most recent Commentators take the sense of ἠγόρασα to be, '*I intend to buy*.' But that is surely a most unwarrantable straining of the sense. There is, indeed, no reason to deviate from the accustomed force of the tense, if we render, 'I have just bought; and take ἀνάγκην ἔχω, with the limitation peculiar to all such popular modes of expression (so ἀνάγκαιον at v. 23), merely to imply on the part of the speaker, not absolute necessity, but strong inclination,—well expressed by our common version, 'I must needs.' And though the *viewing* of land once bought might seem of little consequence, yet it should be considered that property of any kind never possesses such attractions, as when first it comes into any one's possession, by purchase or otherwise; when men's curiosity naturally pries into any advantage, real or fancied. The very same reasoning will apply to the next words ζεύγη βοῶν ἠγόρασα πέντε. For the purchase, though, in a certain sense, made, was not really completed till the *proving*; the oxen being, we may suppose, bought on warrant, and subject to future trial and approbation. That such was not unusual both among Jews and Gentiles is plain from the passages adduced by Schoetg. and Wetstein from the Rabbinical writers and the writers on Civil Law.

ἀναγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρ-
19 ῃτημένον. Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἠγόρασα πέντε,
καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτη-
20 μένον. Καὶ ἕτερος εἶπε· Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ
21 δύναμαι ἐλθεῖν. [k] Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος k Matt. 11. 5.
ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκο-
δεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἔξελθε ταχέως εἰς τὰς
πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀνα-
22 πήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν
ὁ δοῦλος· Κύριε, γέγονεν ὡς ἐπέταξας· καὶ ἔτι τόπος ἐστί.
23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἔξελθε εἰς τὰς ὁδοὺς
καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός
24 μου. λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν MT.
κεκλημένων γεύσεταί μου τοῦ δείπνου. 10.
25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε
26 πρὸς αὐτούς· Εἴτις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα 37
ἑαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα καὶ τὰ τέκνα, καὶ
τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς, ἔτι δὲ καὶ τὴν ἑαυτοῦ
27 ψυχὴν, οὐ δύναταί μου μαθητὴς εἶναι. Καὶ ὅστις οὐ 38
βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ
28 δύναταί μου εἶναι μαθητής. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον

20. *γυναῖκα ἔγημα, καὶ*, &c.] This was the most specious of the excuses; for, by the laws and customs of most nations, any omission in the *duties*, and still more the *etiquettes* of life, was thought excusable in newly-married persons. Hence even soldiers, in that case, had usually a furlough of a year. And here, I would observe, Commentators have not been well employed in animadverting, as they have done, on the *weakness* of the excuses offered. So far from that, the first two reasons are very plausible; and the last very strong. And why? They seem to have been *purposely* made as strong as such reasons ordinarily are, in order to show that *no* reasons of any kind will be admitted as valid by the heavenly Inviter; who enjoins us *first* (i. e. above all) to seek His kingdom and righteousness, and allows of no plea for neglecting that duty; requiring us to 'take up and bear our cross,' and forsake all that stands in the way of our acceptance of his gracious invitation,—whether the claims of parental, filial, or conjugal duties, or any similar bond of affection (see ver. 26); otherwise we cannot be his disciples, and 'shall not taste of his supper.'

The *principle*, indeed, which ran through these various excuses was a contempt of the feast, by a decided preference to other avocations. And *carnality*, in one or other of its Proteus forms, stamped them all with the mark of falsehood.

21. *ῥύμας*] 'lanes.' A signification only found in the later writers. *Τοὺς πτωχοὺς—τυφλοὺς*, i. e. the most wretched and miserable objects.

23. *φραγμούς*.] This is usually taken to mean *places fenced off*: a sense, however, little suitable here. From the term being associated with *ὁδοὺς*, it is plain that some kind of *road* is meant; and as *φραγμὸς* signifies what is called a *dead fence* (i. e. one made with fagots), so the sense here must be, 'a fenced path,' or foot road, such as would be necessary across vineyards, orchards, &c. Hence we may render, 'the high-ways and bye-paths.'

— *ἀνάγκασον*.] All the best Commentators are agreed, that this can only denote the *moral compulsion* of *earnest persuasion*, as in a multitude of passages which they have adduced as examples.

24. [*Comp.* Matt. xxii. 8. xxi. 43.]

25. This and the following verses are by the Commentators supposed to record what occurred on some other occasion. There is, however, I apprehend, a connection between the two; and the address in question was, we may suppose, made soon after the foregoing; probably occurring as Christ was commencing his journey towards Jerusalem, and the multitude crowding around him at his departure. Our Lord then took occasion to give the *moral* of the Parable recently put forth; containing its *application* to persons of all kinds, and of every age, to whom the offer of salvation should be made.

— *συνεπορεύοντο δὲ*.] This should be rendered not, 'and there went,' but 'now there were going with him [to speed him on his way].' So the Vulg. well renders, 'Ibant autem,' and the Pesch. Syr., 'et quum irent.'

26. *μισεῖ*] i. e. comparatively, namely, *minus amat*, as appears from Matt. vi. 24. x. 37. [*Comp.* Deut. xiii. 6. xxxiii. 9. Rev. xii. 11.]

27. [*Comp.* supra ix. 23. Matt. xvi. 24. Mark viii. 34.]

28. By these parabolical comparisons, Christ counsels them (and all of *us* of future ages), be-

MT.
5. οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην,
εἰ ἔχει [τὰ] ‡ πρὸς ἀπαρτισμόν; ἵνα μήποτε, θέντος αὐτοῦ 29
θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες
ἄρξωνται ἐμπαίζειν αὐτῷ· λέγοντες· Ὅτι οὗτος ὁ ἄνθρω- 30
πος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. Ἢ τίς 31
βασιλεὺς, πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον,
οὐχὶ καθίσας πρῶτον βουλεύεται, εἰ δυνατός ἐστιν ἐν δέκα
χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ'
αὐτόν; εἰ δὲ μήγε, ἔτι πόῤῥω αὐτοῦ ὄντος, πρεσβείαν ἀπο- 32
στείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. Οὕτως οὖν πᾶς ἐξ ὑμῶν, 33
ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί
13 μου εἶναι μαθητής. Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μω- 34
ρανθῇ, ἐν τίνι ἀρτυθήσεται; Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν 35
εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν
ἀκουέτω.

a Matt. 9. 10. supra 5. 29.

XV. [a] ἮΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι 1

fore we enter on the Christian life, to seriously weigh the *difficulty* of the *duties* required of us, the *sacrifices* to be made, and the *temptations* to be resisted; so that we may not afterwards be moved by them to abandon our Christian course.

— πύργον.] Doddridge supposes this to be such a tower as was built in the vineyards of the East for the temporary accommodation of those who guarded the produce. But the *costliness* implied in calculating its expense indicates a *mansion;* such, it seems, as was called πύργος, by a similar figure to the Latin *turris*, as denoting a turreted house; and, by implication, a considerable edifice. We may here understand a *country house* in a vineyard; in which sense *turris* occurs in Livy, xxxiii. 48, where Duker gives other examples. And from Arundel's Travels in Asia Minor, vol. ii. 335, we learn that πύργος even yet designates a country house.

— καθίσας.] This is used *graphicè*, and is merely *ad ornatum;* meaning, 'sitting down to consider.' So Virg. Æn. x. 159, Magnus sedet Æn., secumque volutat Eventus belli. Ψηφίζειν signifies, 1. to count by dropping pebbles; a primitive mode of calculation, still preserved among barbarous nations; 2. as here, to *calculate, reckon.* So Anthol. Gr. III. p. 49,

ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεὶς
ἰητροῖς μισθὸν, καὶ τί νοσῶν δαπανᾷ.

— τὰ πρὸς ἀπ.] Several MSS. have τὰ εἰς, and some εἰς without the τὰ, which is cancelled by Griesbach and Scholz; rightly, if the construction be what Bornemann affirms, εἰ ἔχει τὴν δαπάνην εἰς ἀπ. [*Comp.* Prov. xxiv. 27.]

31. συμβαλεῖν.] The construction συμβάλλειν εἰς πόλεμον, or μάχην τινὶ, is frequent in the Classical writers.

32. ἐρωτᾷ τὰ πρὸς εἰρ.] By τὰ πρὸς εἰρήνην is meant what *tends* to peace; i. e. proposals for peace, conditions of peace. So Wetstein appositely cites τὰ πρὸς τὰς διαλύσεις from Polyb. p. 524. Comp. Ps. cxxi. 6, ἐρ. τὰ εἰς εἰρήνην.

33. ἀποτάσσεται] 'renounces, forsakes.' The word signifies, 1. to *range into parts;* 2. (in the middle voice) to *take part* with *one*, which implies a *renouncing the other;* 3. to *abandon* the use of any thing, as here and in Josephus, Ant. xi. 6. 8. Ἐσθὴρ δὲ ἱκέτευε τὸν Θεὸν—τροφῇ καὶ ποτῷ καὶ τοῖς ἡδέσιν ἀποταξαμένη τρισὶν ἡμέραις.

34. The connection here is obscure, and disputed. It is, with most probability, laid down as follows: 'Ye see, then, the necessity of counting the cost and hazard of becoming my disciples. For if ye engage inconsiderately, ye may either apostatize altogether, or become, like unsavoury salt, utterly worthless, mere *professors*, hearers of the word, and not doers.' [*Comp.* Mark ix. 50.]

Jan. 19. 1849.

XV. In order the better to understand what follows, we may suppose that some little time had elapsed between what is recorded in the last Chapter, and that which is narrated in the present; during which the Publicans, and other open sinners of the place and neighbourhood, had heard of Jesus' miracles, and the great power of his teaching; and accordingly, partly from curiosity and partly from better motives, had flocked together to hear him. Whereupon Jesus showed attention to the better disposed of them, and with some of them even sat at meat. This provoked the indignation of the Pharisees, who broke out into murmurings. To prevent the bad effect of whose conduct, in discouraging the penitent from resorting to him, our Lord thought proper to vindicate his own conduct, not, indeed, *directly*, as at Matt. ix. 10. 13 (where he intimates that he held communication with them as a *physician* with his patients, not as a *companion*), but *indirectly* and by inference, to be drawn from the kindness of GOD in encouraging and readily receiving penitent sinners (see ver. 20, and compare ver. 7). q. d. If God received sinners, ought not we?

Our Lord, then, proceeds to *illustrate* the gracious dealings of God with contrite sinners, in three Parables; which, by placing the matter in different points of view, might make it more clearly understood. Of these the two first are nearly allied, and their scope is to represent the preciousness of the souls of his people to Christ, and consequently

2 καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. Καὶ διεγόγγυζον οἱ Φαρι-
σαῖοι καὶ οἱ Γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς
3 προσδέχεται, καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς τὴν
4 παραβολὴν ταύτην, λέγων· [b] Τίς ἄνθρωπος ἐξ ὑμῶν, ἔχων b Matt. 18. 12.
ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει
τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ
5 ἀπολωλὸς, ἕως εὕρῃ αὐτό; [c] Καὶ εὑρὼν, ἐπιτίθησιν ἐπὶ τοὺς c Ezek. 34. 16.
6 ὤμους ἑαυτοῦ χαίρων· [d] καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς d Ps. 119. 176.
φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ μοι, 1 Pet. 2. 25.
7 ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. [e] Λέγω ὑμῖν, ὅτι e Supra 5. 32.
οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετα-
νοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν
8 ἔχουσι μετανοίας. Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν
ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν
9 οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; καὶ εὑροῦσα
συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχά-
10 ρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. [f] Οὕτω, λέγω f Ezek. 18. 23.
ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ & 32. 33, 11.
ἁμαρτωλῷ μετανοοῦντι.
11, 12 Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς· καὶ εἶπεν ὁ νεώ-
τερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος

the deep interest taken in their conversion by God and his holy angels. The third is meant to set forth the nature of true repentance, and show the gracious reception which the truly penitent sinner will experience from his merciful Father.

2. προσδέχεται καὶ συνεσθίει] 'is receiving and eating with.' Προσδέχεσθαι implies admission to any one's company, and συνεσθίειν, to his intimacy. See 1 Cor. v. 11. Gal. ii. 12. Ps. ci. 5.

4. ἐπί.] This Preposition joined with verbs of motion, indicates *purpose of action.* Kypke compares Diog. Laert. i. 10. 2, πεμφθεὶς—ἐπὶ πρόβατον.

5. ἐπιτίθησιν—ὤμους.] It *may* have been, as some say, a *custom* with the Jewish shepherds to carry their sheep on their shoulders. But this passage will not *prove* it; for a lost sheep far from home must by shepherds of all countries be carried, since a single sheep cannot be driven.

7. ἢ] for μᾶλλον ἤ, as in the best writers, though in the *Scriptural* ones this use originated in Hebraism. Ἐπὶ, 'on account of.' By μετάνοια is here meant, not that sorrow for sin which is continually required even of the best persons, but that *turning from sin* and reformation of life, which is indispensably necessary to true conversion. That there should be *greater* joy in this instance is well accounted for by Dr. Jortin, Serm. iv. 'Regular obedience,' says he, 'is more pleasing to the angels; but here greater *joy* is experienced; something more like human affection and perturbation, though not so much sedate happiness.' See note on John viii. 56, ἠγαλλιάσατο. The declaration in question may be supposed to convey (as Mr. Greswell shows) an oblique but pointed censure of the censurers themselves; since δικαίοις cannot mean simply the righteous nor οἵτινες οὐ χρείαν ἔχουσι μετανοίας those who need no repentance; but the expressions are to be taken with a certain *turn* of meaning, called forth by the occasion, and connected with irony. Thus by δικαίους are to be understood 'those who think themselves such,' are such in their own conceit; in short, the *self-righteous.* As examples of which mode of expression it may suffice to refer to Mark ii. 17. Luke v. 32, οὐκ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν. Luke x. 21, σοφῶν καὶ συνετῶν.

8. τίς γυνή.] With this Parable commentators compare a very similar one in the Rabbinical writings; and Wetstein cites from Theophr. Char. 10, τῆς γυναικὸς ἀποβαλούσης τρίχαλκον, οἷος μεταφέρειν τὰ σκεύη, καὶ τὰς κλίνας, καὶ τὰς κιβωτοὺς, καὶ διφᾶν τὰ καλύμματα.

— ἅπτει λύχνον.] This would be necessary; since (as we find from the remains of Herculaneum and Pompeii) the houses of the lower classes, in ancient times, either had no windows, or only what we rather liken to the loop-holes of our barns.

12. τὸ ἐπιβάλλον μέρος.] Supply μοι from the preceding, 'the portion which falleth to me;' namely, after fair and equitable partition. The Jewish law did not, any more than the Roman, permit to a father the arbitrary disposal of his *whole* property. It was entailed on the children, after his death, in equal portions; except that the first-born had a double share. Such distribution, however, was *sometimes* made by a parent to his children during his lifetime, with a reservation of what was necessary to the support of himself and his wife, if alive.

τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. Καὶ μετ' οὐ πολλὰς 13
ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς, ἀπεδήμησεν εἰς
χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν
ἀσώτως. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς 14
ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστε-
ρεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας 15
ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν
χοίρους. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν 16
κερατίων, ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς 17
ἑαυτὸν δὲ ἐλθὼν εἶπε· Πόσοι μίσθιοι τοῦ πατρός μου περισ-
σεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι! Ἀναστὰς πορεύ- 18
σομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἥμαρτον
εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· [καὶ] οὐκέτι εἰμὶ ἄξιος 19

12. τὸν βίον] i. e. by metonymy, means of living, substance.

13. συναγαγὼν ἅπαντα.] Meaning, 'having converted the whole into money.' There is, however, no *ellipsis* of εἰς ἀργύριον; but only that circumstance is *implied* in συναγ., which seems to have been a form of expression used in common life. The word, however, is sometimes *expressed*, as in Plutarch, p. 772, κληρονομίαν—εἰς ἀργύριον συναγαγών.

— διεσκόρπισε] 'dissipated.' A metaphor taken from *winnowing*. So Dan. xi. 24, Sept. ὕπαρξιν αὐτοῖς διασκορπιεῖ.

— ἀσώτως] i. e. τρόπῳ ἀσώτου. Meaning, *one who cannot be saved, a prodigal, a dissolute person*, one of whom Alexis in Athenæus says, 'the goddess of salvation herself could not save.'

15. ἐκολλήθη] i. e. 'engaged himself to.' The verb has properly a *passive* sense, but is always used in a middle or reciprocal one. Βόσκειν χοίρους. An employment by all the ancient nations (even where there existed no religious prejudices, as in the case of the Jews) considered as among the vilest. How degrading, then, to a *Jew!*

16. καὶ ἐπεθύμει γεμίσαι—αὐτῷ.] Campbell strenuously maintains that ἐπεθύμει cannot denote *desire ungratified*, since 'the young man,' says he, 'had surely the power, and would scarcely scruple to satisfy his hunger on the husks.' This latter remark, however, though true in itself, will only hold good against supplying, what some have done, κερατίων at ἐδίδου αὐτῷ, 'no one man gave him *of the husks*.' A most improbable as well as unauthorized view; for surely none could justly give him of *those* but the master himself. As to what Campbell urges, that ἐπεθ. 'cannot signify desire *ungratified*,' it certainly *does* signify it. The prodigal desired to satisfy his hunger with the food of *men*, if he could; but of *that* he could buy very little, and no man *gave* him aught. And as to the swine's food, on this he could not, it may be supposed, satisfy his hunger with so small a quantity as his stomach would bear. To take ἐπιθυμεῖν, as Campbell does, for ἀγαπᾷν, 'to be fain,' i. e. content, is to assign a sense established on no certain proof, either in the Scriptural or Classical writers. Indeed, there is a difference worthy of remark between I *was* fain, and I *would* fain. The former signifies 'I was glad,' (*fain* coming from the Ang. Sax. *feagen, glad,*) in which is implied a sort of πειθανάγκη, or compulsion for fear of worse; the latter (in which *fain* is an *adverb*) signifies, 'I would gladly do, or have done, a thing,' if permitted. And though the former of these senses would be *suitable*, both here and at Luke xvi. 21, yet, considering how deficient it is in authority, and how liable, as we have seen, to another objection, it cannot with propriety be adopted.

In short, the present may best be regarded as a *popular* mode of speaking, expressive of extreme distress; as much as to say, that he would have been glad to have lived as the swine did, whose food, however coarse, was plentifully supplied. Whereas the food his wages would procure was very scanty, and no man gave him [aught], namely to eat (suppl. τί φαγεῖν), i. e. no such food as is fit for man.

By κερατ. is meant the fruit of the *ceratonia siliquosa*, or *carob-tree*, common in the Southern and Eastern countries, and still used for feeding swine, nay, occasionally eaten by the poorer class of people, as were the *siliquæ* among the Romans.

17. εἰς ἑαυτὸν ἐλθών.] A formula denoting properly, recovery from *fainting* or from *insanity;* but also used of recovery from any delusion or error of mind. So Diod. Sic. xiii. 95, τοῖς λογισμοῖς εἰς ἑαυτοὺς ἐρχόμενοι. Arrian Epict. iii. 1, ὅταν εἰς σεαυτὸν ἔλθῃς. Lucret. iv. 994, donec discussis *redeant* erroribus *ad se*.

— μίσθιοι.] This is properly an adjective with the ellipsis of ἄνθρωποι; and it is so used in Josephus, Bell. iii. 6. 2, ὁ μίσθιος ὄχλος. It is, however, in use, a substantive, for μισθωτός.

18. εἰς τὸν οὐρανὸν] for εἰς τὸν Θεόν. This is placed *first*, since men's sins are chiefly against God, even when also against their fellow-men. Insomuch that David, Ps. li. 4, while conscious of having deeply injured *man*, yet says, 'Against THEE *only* have I sinned;' or, as it ought to have been rendered, *especially* or particularly. For it is the best evidence of the genuineness of a man's repentance, when it is accompanied with the strong feeling of the heinousness of his offences as regards *God*. Ἐνώπιόν σου, 'in respect of thee;' namely, by wasting his substance, and thus occasioning him great unhappiness and some disgrace.

19. καί.] This, not found in very many of the

κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.
20 [g] Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ g Acts 2. 39. Eph. 2. 12, 17.
μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχ-
νίσθη· καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ
21 κατεφίλησεν αὐτόν. Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἥμαρτον
εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος
22 κληθῆναι υἱός σου. [h] Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους h Gen. 27. 15. & 41. 42. Zech. 3. 3—5. Is. 61. 10.
αὐτοῦ· Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε
αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα
23 εἰς τοὺς πόδας· καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν
24 θύσατε, καὶ φαγόντες εὐφρανθῶμεν· ὅτι οὗτος ὁ υἱός μου
νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. καὶ
25 ἤρξαντο εὐφραίνεσθαι. [i] Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύ- i Ps. 30. 11. & 126. 1, 2.
τερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε
26 συμφωνίας καὶ χορῶν· καὶ προσκαλεσάμενος ἕνα τῶν παίδων,
27 ἐπυνθάνετο τί εἴη ταῦτα; Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός
σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν,
28 ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. Ὠργίσθη δὲ, καὶ οὐκ

best MSS. and Versions, is with reason cancelled by almost all Editors. The *Asyndeton* is *intensive*.

20. καὶ ἀναστὰς ἦλθε, &c.] Thus immediately putting his good resolution into practice.

— εἶδεν.] This implies, together with *seeing*, also *recognition*. Ἐπέπεσεν ἐπὶ τὸν τράχ. The haste of the affectionate parent to rush into the embraces of his son is in fine contrast with the tardiness and hesitation, which would naturally be felt by the son, as conscious of deep blame, and without hope of full forgiveness.

21. πάτερ, &c.] The penitent prodigal, we see, set about the *confession* he had meditated, notwithstanding he had the embrace of forgiveness; yet he does not *finish* his speech, being, we may suppose, interrupted in uttering the last words ποίησόν—σου by the address of his father.

22. ἐξενέγκατε—εἰς τοὺς πόδας.] It is worthy of remark, that all the articles called for are such as were never allowed to *servants*, nay, are such as implied not only *freedom*, but *dignity;* as the *best robe*, and a *ring;* on the use of which latter, as a mark of distinction, see Greswell.

— πρώτην.] This use of the word is rarely found, except in the Scriptural writers. So Ezra xxvii. 22, μετὰ τῶν πρώτων ἡδυσμάτων. The most apposite example from other writers is one in Athen. l. v. p. 197, Ταύταις δ' ἀμφίταποι ἁλουργεῖς ὑπέστρωντο τῆς πρώτης ἐρέας. By the *ring* is meant, doubtless, a *gold* ring, always in the East a mark of opulence. *Shoes* are added, since *servants* went unshod. So we read in Plautus, Casin. 'Si effexis hoc, soleas tibi dabo, et annulum in digito Aureum.'

23. τὸν μόσχον τὸν σιτ.] Such as, we may suppose, most opulent rustic families would be usually provided with, for any extraordinary call on their hospitality, as *poultry* is with us, see Gen. xviii. 7. Moreover, *veal* was by the ancients reckoned a delicacy. So Hor. Ep. I. iii. 36. Pascitur in reditum *votiva juvenca*. Θύσατε, 'butcher,' see Note on Matt. xxii. 4. So we read in Hom. Od. ξ. 414, Ἄξεθ' ὑῶν τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω.

— φαγόντες εὐφρανθῶμεν.] Render, 'let us eat and *make* merry,' (not '*be* merry,') as the expression is rightly translated at ver. 29 and 32. The same idiom occurs also in our common Version at Judg. ix. 27. Jer. xxx. 19. Rev. xi. 10, χαροῦσι—καὶ εὐφρανθήσονται. And so the word should be rendered at Eccles. viii. 15.

24. νεκρὸς ἦν, καὶ ἀνέζησε.] Render (here and ver. 32), 'was dead, and has come to life again.' In each passage the expressions νεκρ. ἦν and ἀνέζ. may be taken, in a popular sense, for 'was regarded as one dead, lost to his family.' But to this (too feeble of itself) the air of the context requires us to at least superadd the *moral* sense of the terms, as used of *spiritual* death, by unrepented and unforsaken sin, and a spiritual coming to life again by repentance and reformation. A sense frequent in Scripture (see Rom. iv. 19. Eph. ii. 1. v. 14. 1 Tim. v. 6. 1 John iii. 14. Rev. iii. 1), and not unexampled in other ancient writers. Thus the Pythagorean Philosophers used to speak of such of their disciples as abandoned the master's precepts as *dead*, and their state a living death; nay, erected cenotaphs to their memories. So Lysias the Pythagorean (cited by Kypke) says to such a person, εἰ μὲν οὖν μεταβάλοιο, χαρήσομαι· εἰ δὲ μὴ, τέθνακάς μοι.

25. ἤκουσε συμφωνίας καὶ χορῶν.] According to a very ancient and Oriental custom, of having concerts of music, vocal and instrumental, at entertainments; see Hom. Od. ρ. 358.

27. ὑγιαίνοντα.] For the Classical σῶν καὶ ὑγιῆ, found in Herodot. iii. 124, and Thucyd. iii. 34. Yet the *moral* sense, inculcated at ver. 24, may be united with the physical one. So Plutarch, cited by Kypke, ἵνα μὴ τοῦ ὑγιαίνοντος καὶ τεταγμένου (orderly) βίου καταφρονήσωσι.

ἤθελεν εἰσελθεῖν. Ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει
αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἰδού, τοσαῦτα 29
ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον· καὶ ἐμοὶ
οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ 30
πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.
Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ 31
k Is. 35. 10. πάντα τὰ ἐμὰ σά ἐστιν. [k] Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει· 32
ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολω-
λὼς ἦν, καὶ εὑρέθη.

XVI. ἜΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄν- 1
θρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος δι-
εβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. Καὶ 2
φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ;
ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι
οἰκονομεῖν. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι 3
ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν
οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. Ἔγνων τί ποιήσω· ἵνα, 4
ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους

29. *δουλεύω.*] The present tense here denotes *continuity*, i. e. 'I have been and am serving thee.'

30. *ὁ καταφαγών σου τὸν βίον.*] A metaphor to denote prodigality, common in the Greek writers from Homer downwards.

31. *πάντα τὰ ἐμὰ σά ἐστιν.*] Render, 'all things that are mine are thine' (Comp. John xvii. 10, *τὰ ἐμὰ πάντα σά ἐστι*), namely, as my *heir*, *κύριος πάντων*, for his brother had forfeited all title to *inheritance*. Such a person the Romans called *Herus minor*.

32. *ὁ ἀδελφός σου*] 'that brother of thine,' in allusion to the foregoing *ὁ υἱός σου οὗτος* at ver. 30. This is said, and not *ὁ υἱός μου*, in order, as Abp. Newcome observes, to suggest the endearing relation of brother. Jan. 23. 1849.

XVI. 1. *ἔλεγε δὲ καί*, &c.] Render, 'Moreover, he spake also to his disciples as follows.' As the preceding parable had been addressed especially to the *Pharisees* and Scribes (in vindication of his conduct, and in illustration of the dealings of God with sinful man), so this was addressed to the *disciples at large*, including, doubtless, some of the lately converted publicans and rich men; for whom, indeed, it should seem, this parable was especially intended; as meant to set forth the danger of the love of money, and the impossibility of 'serving God and Mammon;' also to show the right use of wealth, and how it ought to be so employed, that being 'rich in this world,' they might also 'be rich in good works,' that they might lay hold on eternal life (1 Tim. vi. 18, 19).

— *οἰκονόμον.*] The *οἰκονόμος* was a domestic, generally a freedman (and, in the time of our Lord, always of free condition), who acted as *general manager* of the affairs of a family, to whom all the property and the expenditure was committed in trust, and all the household subject. Thus the office will not exactly answer to that of the Roman *dispensator*, still less to that of the *villicus*, but was more analogous to that of the Greek *ἐπίτροπος*, and comprehended all the duties of our land-steward, house-steward, and bailiff.

— *διεβλήθη*] 'was accused.' This use of the word, to denote a *true* and not a calumnious charge, is almost confined to the Sept. and the later Greek writers.

— *διασκορπίζων.*] Render, 'as dissipating (or squandering) his property.'

2. *τί*] for *διατί*, how! importing expostulation and displeasure, at such breach of trust, see Gen. xxxix. 4. *Τὸν λόγον*, 'the account,' viz. which you are bound to give. So Plato, Phæd. § 8, *ὑμῖν δὲ τοῖς δικασταῖς βούλομαι τὸν λόγον ἀποδοῦναι.* On this sense of *λόγος* see Note on Matt. xviii. 33. Thus *δυνήσῃ* is not redundant, but signifies *must*, i. e. unless thou give a *satisfactory* account.

3. *ἀφαιρεῖται*] 'is taking away.'

— *σκάπτειν.*] Meaning, to work as a day labourer; of which occupation *digging*, as being the most laborious and servile, is put, as a part for the whole. Indeed the expression itself was almost proverbial. So Phocyl. *εἰ δέ τις οὐ δέδακε τέχνην, σκάπτοιτο δικέλλῃ*, and Aristophan. Av. 1432, *τί γὰρ πάθω, σκάπτειν γὰρ οὐκ ἐπίσταμαι.*

4. *ἔγνων.*] Kuinoel and others explain, I understand or see, 'a thought occurs to me.' This sense, however, is destitute of authority, and too much limits the meaning; which seems to include this and the common version 'I am (or have) resolved;' implying that he had been anxiously debating with himself what course to take.

— *μετασταθῶ.*] *Μεθίστημι* is often used of removal from office. With the expression *δέξων-*

5 αὐτῶν. Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν
τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ
6 κυρίῳ μου; ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. καὶ εἶπεν
αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον
7 πεντήκοντα. Ἔπειτα ἑτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; ὁ
δὲ εἶπεν· Ἑκατὸν κόρους σίτου. καὶ λέγει αὐτῷ· Δέξαι σου
8 τὸ γράμμα καὶ γράψον ὀγδοήκοντα. [a] Καὶ ἐπῄνεσεν ὁ κύριος a Eph. 5. 8. 1 Thess. 5. 5.
τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. ὅτι οἱ
υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ
9 φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. [b] Κἀγὼ ὑμῖν λέγω· b Matt. 6.19. & 19. 21. 1 Tim. 6. 19. Dan. 4. 27. Tob. 4. 9.
ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα

ται εἰς τοὺς οἴκους αὐτῶν we may compare Arrian Epict. iii. 26, *εἰς οἰκίαν δέξασθαι*. Here, as in that passage, it is to be understood not only of hospitable entertainment, but also (from the adjunct) of that kind attention and support, to which eminent benefactors are justly entitled from those whom they have served: what we express by *having a claim upon* any one. The word *δέξ. may*, as Kuinoel directs, be taken *impersonally;* but on account of the *αὐτῶν* following, it is better to supply *ἄνθρωποι*, from the subject matter; since there seems to be a reference to certain persons in the mind of the steward; namely, his master's debtors.

5. *ἔλεγε τῷ πρώτῳ*.] Two cases are specified, as a sample of what was said to all.

6. *δέξαι σου τὸ γράμμα*, &c.] There has been no little debate as to the sense of *γράμμα*, &c. The almost invariable opinion of Commentators, ancient and modern, is that it signifies a *bond*, or *engagement;* of which sense four examples are adduced by Kypke from Josephus and Libanius. And Grotius has proved that *γράμμα*, like the Latin *literæ*, had the signification both of *syngrapha* or *chirographa*, and of *cautio*. These bonds, he shows, were kept in the hands of the steward. According to the explanation given by Dr. Mackn. the *γράμμα* denotes a *contract* (probably on lease) for *rent*. The common interpretation, however, may be, and, I think, ought to be *united* with this, in order to express the true sense. These *γράμματα* were, it should seem, both *bonds* for the payment of a certain rent, and also *contracts*. And Grotius has shown that *γράμματα* in this sense was synonymous with *συμβόλαια* and *συνθῆκαι*. Those who took land were, we may suppose, required, previously to occupancy, to sign an *engagement*, binding them to pay as rent a certain portion of the produce to the proprietor. This was, no doubt, countersigned by the proprietor, or his steward, accompanied with an *acceptance* of the rent (thus ratifying the contract), of which paper a *copy*, also signed by the steward, was given to the occupier for his security. Thus the *γράμμα* being both a bond and a contract, a permanent and binding alteration of that contract would be permanently beneficial to the *χρεωφειλέται*, and consequently confer on them a lasting obligation.

8. *ὁ κύριος*] i. e. 'the master of the steward.'

— *ἐπῄνεσε*] 'commended him,' not for his *fraud*, but (besides his prudence in securing his future subsistence) for the *dexterity* with which he had *contrived* it. So in Ter. Heaut. iii. 2. 26, Chremes thus justifies his praise of a knavish servant: In *loco* ego verò laudo. *Τὸν οἰκον. τῆς ἀδικίας* is put, by Hebraism, for *τὸν οἰκ. τὸν ἄδικον*, 'the fraudulent steward.' So verse 9, *μαμωνᾶ τῆς ἀδικίας* for *τοῦ μαμ. ἀδίκου*.

— *ὅτι οἱ υἱοὶ*, &c.] These are evidently the words, not of the *master*, but of *Christ*, suggesting an important admonition. The force of the expressions *υἱοὶ τοῦ αἰῶνος τούτου* and *υἱοὶ τοῦ φωτὸς* is fully discussed by Bp. Sanderson in a Sermon on this text, and by Mr. Greswell. The words *εἰς τὴν γενεὰν* admit of various explanations, and accordingly have been diversely interpreted. Many take *εἰς τὴν γ.* for *ἐν τῇ γενεᾷ;* assigning various *metaphorical* senses to *γενεᾷ*. But in the case of a difficult and disputed expression like the present, it is best to keep as close as possible to the obvious construction, and the natural and usual sense of terms. Now to discern the force of *εἰς τὴν γενεὰν*, we must consider its *purpose*, which, as Bp. Sanderson and Mr. Greswell point out, is that of *limitation* or qualification. 'The children of this world' (observes Mr. Greswell) 'are not affirmed to be superior to the children of light in the possession of the faculty of worldly prudence, the providently adapting means to an end (for such is the force of the expression *φρον.*), but in the *use* of it, and that with a view to a special purpose, namely, unto or for their own generation.'

9. Having (as in Luke xviii. 6) taken occasion, from an example of *wrong* action, to excite them to *right*, Christ now proceeds to urge on them the weighty consideration which follows.

— *ποιήσατε ἑαυτοῖς φίλους*, &c.] Of which words there is no little diversity of interpretation. The expression *μαμωνᾶ τῆς ἀδ.* is evidently put for *μαμωνᾶ ἀδίκου*, by a frequent Hebraism. Yet the force of the epithet is by no means so obvious. Some take it to denote riches acquired by *injustice*. Such a sense, however, cannot be admitted *here*, since it would involve a doctrine unworthy of the Gospel. I would rather with others suppose, that the epithet has reference to the *means* by which riches are too often acquired, see Matt. xxv. 24. Yet this is a mode of explanation somewhat precarious. Hence it is best to take *ἀδικ.* as being directly opposed to *ἀληθινὸς* at ver. 11, in the sense *false*, *inconstant*, *unstable;* of which sense many examples are adduced by Commentators from the Sept., the Classical writers, and the New Testament.

c Infra 19. 17. ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. [c] Ὁ 10
πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ ἐν
ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν. Εἰ οὖν ἐν τῷ 11
MT. ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν
6. πιστεύσει; καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ 12
24 ὑμέτερον τίς ὑμῖν δώσει; Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις 13
δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει·
ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε
Θεῷ δουλεύειν καὶ μαμωνᾷ.
d Matt. 23. 13. [d] Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι 14
ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. Καὶ εἶπεν αὐτοῖς· 15
Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων·
ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν. ὅτι τὸ ἐν ἀνθρώποις

That such must at any rate be the sense here, is manifest from the antithesis between ἀδικ. and ἀληθ. 'Since' (as Mr. Greswell observes) 'the same subject is spoken of in each of these instances, it follows that the *unjust* mammon must simply be the *false* mammon, as the true mammon must simply be the just and righteous mammon.'

At ἐκλίπητε there is an ellipsis of τὸν βίον, which is generally *expressed* in the Classical writers, though in the Sept. always omitted. With respect to the *persons* meant in δέξωνται, many Commentators, ancient and modern, understand the *angels appointed to receive departed spirits.* A view countenanced by Matt. xxiv. 31, supra vi. 38, and especially xii. 20, τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ. Yet there the ἀπαιτοῦσι may be taken as an *impersonal;* as indeed almost all recent Commentators take δέξωνται in the present passage; q. d. 'that ye may be received.' In αἰωνίους σκηνὰς (with which compare 2 Esdr. ii. 11, δώσω αὐτοῖς αἰωνίας σκηνάς) there is meant to be an *opposition*, namely, of solid and lasting houses ('not made with hands'), to the temporary and frail *tents* of this world. A term which (as Bp. Jebb, Sacr. Litt. 250, well observes) 'forcibly calls up the recollection, that here we have no abiding habitation, and which may serve to impress the conviction, that in heaven God imparts his *own eternity* to things which in *themselves* might naturally be accounted void of duration, as 'the cottage of a night.'

10—12. The connexion is, 'Be *faithful* stewards of wealth. Take care also that ye be not *enslaved* by it. (Abp. Newcome.)

— ὁ πιστὸς ἐν ἐλαχίστῳ, &c.] An adagial saying, to be understood only of what *generally* happens, and adverting to the *principle* on which masters act, who, after proving the fidelity of servants in small matters, at length confide more important business to their care.

Our Lord, however, proceeds to give it an application as respects the comparative importance of the riches of this world and those of heaven; q. d. 'As he who is *faithful* in small matters, &c., so he who has *misapplied* the riches committed to his stewardship,' &c. [*Comp.* xxv. 21, infra xix. 27.]

11. Now follows the application or moral. Τίς. Meaning, by implication, *no one*, q. d. God will not, &c. Τὸ ἀληθινὸν, 'the true riches', (i. e. the favour of God and admission to the mansions of eternal bliss) so called in opposition to the riches of the world, which are but a vain show, and promise what they never perform: see Hor. Epist. ii. 2. 170. Comp. Liban. Or. p. 814, οὐκ ἀγαθὸς τῶν ὡς ἀληθῶς κτημάτων.

12. εἰ ἐν τῷ ἀλλοτρίῳ—δώσει.] Here we have only another mode of expressing the same thing viewed in another light; q. d. If you have embezzled or wasted what another gave you in trust, how can he be expected to give you aught in perpetuity? A similar sentiment, Dr. Owen observes, occurs, but inverted, in the Anthol. Gr.

ἔγνω δ' ὡς οὐκ ἔστι, κακῶς κεχρημένον ἄνδρα
τοῖς ἰδίοις, εἶναι πιστὸν ἐν ἀλλοτρίοις.

By τὸ ἀλλότριον are meant the goods of this life only; so called because they are, strictly speaking, not our own, as being transitory and perishable, but only committed to us as stewards; by τὸ ὑμέτερον the riches of an eternal inheritance in heaven, called *our own*, because the possession thereof is already secured to us on certain conditions, and *will* be wholly our own.

13. See Note on Matt. vi. 24.

14. The foregoing discourse was addressed, indeed, to the *disciples*, but the ground of it was the covetousness of the Pharisees, who were within hearing.

— ἐξεμυκτήριζον α.] 'sneered at him.' Μυκτηρίζειν (from μυκτὴρ, the nose) properly signifying to *turn up the nose*, is, by a metaphor common to most languages, used to designate *derision.* So Horace has 'naso suspendere adunco.' Their avarice made them ridicule the doctrine that they were only *stewards* of wealth, and ought to distribute thereof to those that need.

15. δικαιοῦντες ἑαυτούς.] Literally, 'making yourselves appear just,' arrogating to yourselves a virtue and sanctity not really yours. Thus δικαιόω is used, like the Hiphil conjugation in Hebrew, for to 'make [one seem] just.'

— βδέλυγμα] for βδελυκτόν; abstract for concrete. A sentiment corresponding to that supra xi. 39. With which and the present compare Matt. xxiii. 23. 27. Is. i. 13. Amos v. 21.

16—18. The connexion between these verses and the preceding is but faint; insomuch that many eminent Expositors think there is none.

MT.
16 ὑψηλὸν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ [ἐστιν]. Ὁ νόμος 11.
καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ 13 12
17 Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. Εὐκο- 5.
πώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ 18
18 τοῦ νόμου μίαν κεραίαν πεσεῖν. Πᾶς ὁ ἀπολύων τὴν 32
γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπο-
19 λελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. Ἄνθρωπος δέ τις
ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραι-
20 νόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν, ὀνόματι

But surely if there be no connexion between this and the preceding, as the connective link between v. 19, seqq. and vv. 14, 15, it would suppose the sacred writer to have introduced this declaration of our Lord entirely out of place, nay so as to be worse than useless. Let us, however, see how the case stands. The verses in question are indeed introduced in a *different* connexion at Matt. xi. 12. 14. v. 18. 32; but the words might be, and doubtless were, spoken on two different occasions, and with some difference of intent. *Here* the purpose seems to have been to stigmatize the *hypocrisy* of the Pharisees, by showing their grievous failure in the discharge of the moral and relative duties of man to man, even according to the standard of the Law of Moses. It is also intimated that the Law, so far from being abrogated by the Gospel, is rather fulfilled and perfected by it; as, for example (v. 18), in its more rigid enforcement of the seventh commandment.

It also seems to have been our Lord's intent (v. 17, 18) to draw a tacit contrast between themselves and those whom they so abominated, the *Publicans* and *harlots;* so as to intimate the acceptance of the latter, and the rejection of the former; q. d. That the Pharisees, notwithstanding their pretensions to peculiar sanctity, had really sunk far below even the comparatively low standard of righteousness established by the Law, and were utterly indisposed to enter the kingdom of God; whereas those who made no pretensions to this righteousness, the ignorant multitude (πάντες), were now with contrite hearts pressing forward to enter (βιαζόμενοι εἰς) the kingdom of heaven, through the door of the Gospel, making good the *converse* of the proposition at ver. 15, and showing that persons may be held in abomination among men (so as to be what the Apostle calls 'the offscouring of all things,' 1 Cor. iv. 13), and yet be accepted, nay be very precious in the sight of God.

17. The Gospel, though it supersedes the Law, yet fulfils it (Newcome). [*Comp.* Ps. cii. 26. Is. xl. 8. 2 Pet. iii. 7.]

18. The Gospel improves the precepts of the Law. (Newcome.)

19. Here our Lord returns to the subject with which he commenced his discourse, namely, the *use* of riches. The δὲ has a *transitive* sense.

— ἄνθρωπος δέ τις, &c.] It has been disputed, whether the following narration be a real history, or merely a story, or something composed of both, i. e. founded on fact, but adorned with colouring and imagery, in which the abuse of riches is forcibly contrasted with the struggles of poverty. This *compound*, however, would involve some incongruity. The *first* mentioned view is adopted by Mr. Greswell; while the generality of Commentators, both ancient and modern, are agreed in considering it as a *parable;* since all the circumstances are parabolical, and a story very similar to it is found in the Babylonian Gemara.

The design of our Lord in this parable was to impress on their minds, by *example*, the foregoing precepts, as presented in another historical picture, like that with which he *introduced* the subject. In this he not only gives the substance of what had been previously said by him on the use of riches, but withal a most impressive warning as to the highly penal consequences of its abuse. In short, the design of our Lord (as Dr. Campbell observes) is 'to admonish us not that a monster of wickedness (such as many Commentators unwarrantably and injudiciously here suppose) shall be severely punished in the other world; but that the man who, though not chargeable with doing much *ill*, does little or no *good*, and lives, though not perhaps an intemperate, a sensual life; who, careless about the condition of others, exists only for the gratification of himself, the indulgence of his own appetites, and his own vanity, shall not escape punishment. It is to show the danger of living in the neglect of duties, though not chargeable with the commission of crimes; and particularly the danger of considering the gifts of Providence as our own property, and not as a trust from our Creator, to be employed in his service, and for which we are accountable to him.'

— πορφύραν] 'purple clothing.' The use of purple vestments was originally confined to kings, but had gradually extended itself to the noble and rich.

— εὐφραινόμενος καθ' ἡμέραν λαμπ.] Render, 'enjoying himself sumptuously (i. e. in expensive luxury) day by day,' see supra xii. 19. xv. 23, and Notes. Here, however, the expression may have reference to more than food, &c., and (as Greswell observes) extend to every pleasure, satisfaction, and convenience, of dress, gaiety, &c., which wealth can supply, to minister to the daily enjoyment, amusement, and self-satisfaction of a rich voluptuary; in short, whatever is comprehended in the description of St. John, 1 Ep. ii. 16, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου.

20. πτωχός.] Render, not 'a beggar,' but 'a poor destitute person,' as the usus loquendi and the contrast require.

— ἐβέβλητο] *jacebat*, 'was laid,' not 'had been laid,' as many render; for that would imply, what is most improbable, that Lazarus was only laid

Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος,
καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων 21
ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχό-
μενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ. Ἐγένετο δὲ ἀποθανεῖν 22
τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς
τὸν κόλπον [τοῦ] Ἀβραάμ. Ἀπέθανε δὲ καὶ ὁ πλούσιος,

there *once* ; whereas there is little doubt that he was *frequently* laid there ; for a rich man's portal was (see Hom. Od. ρ. 220. 236, and Il. κ. 25) the constant resort of the destitute poor. The Pluperfect is here used for the Imperfect, to denote something *customary* and *frequent*.

— ἡλκωμένος] 'full of sores,' as persons of this destitute condition often are (partly from the cutaneous disorders produced by meagre diet and bad living). So a Rabbinical writer (cited by Wets.), 'Rogabatur a *mendico* quodam *ulceroso*.' Ἕλκος is a word derived from ἕλκω, to *draw* ; because in ulcers the edge or lip of the sore seems to be *drawn up*.

21. ἐπιθυμῶν χορτ., &c.] It has been not a little debated whether ἐπιθυμῶν signifies *desiring* (i. e. 'who desired'), or, 'who was *glad or fain*.' The former interpretation has been generally adopted by Commentators, ancient and modern ; the latter, by Elsner, Parkhurst, Campbell, and others ; who assign various reasons, but such as are by no means sufficient. For ἀγαπᾶν, though used in this sense by the *Classical* writers, is never found in the Scriptural ones ; and ἐπιθυμεῖν no where occurs in this sense in the Classical, nor, I believe, in the Scriptural writers; for as to Luke xv. 10, see the Note there. Our translators have, I think, done right in assigning the sense 'he would fain' in *that* passage ; and have, as rightly, retained the ordinary signification in the *present*. Here it is simply *desire*, or *wish* that is denoted. The desire of the poor man, in being laid there, was to be fed with the crumbs that fell from the rich man's table. And his placing himself there was a sort of *begging by action*. That his desire to be thus fed was (what some have imagined) *not granted*, is not only by no means implied in the term itself, but it is also, as Campbell shows, inconsistent with the circumstances of the narrative.

— τῶν ψιχίων, &c.] Meaning, not the *crumbs* which fell from, &c., but 'the *scraps* which were sent from the rich man's table.' Ψιχίον is a diminut. from ψὶξ, *a bit*. Πίπτω is here used in a figurative sense, of *of-fall* (offal), as scraps and fragments. And the ἀπὸ has reference to their being sent away as refuse. By this same metaphor Pythagoras enjoined τὰ πίπτοντα ἀπὸ τῆς τραπέζας μὴ ἀναιρεῖσθαι, i. e. not to gather up the scraps or leavings, but let them alone for the poor. This whole context is well illustrated by a passage of Hom. Od. ρ. 220, Πτωχὸν ἀνιηρὸν, δαιτῶν ἀπολυμαντῆρα, Ὃς πολλῇσι φλιῇσι παραστὰς φλίψεται ὤμους, Αἰτίζων ἀκόλους. The second line illustrates the custom above adverted to of mendicants taking their station at a rich man's portal ; and the expression denoting *continuance* there, though homely, is strong and graphic. The first and third lines are illustrated by a kindred passage at the Hymn to Ceres, 115, Αἰτίζων ἀκόλους τε καὶ ἔκβολα λύματα δαιτός.

— ἀλλὰ καὶ οἱ κύνες, &c.] Render, 'nay, even the dogs used to come and lick his sores.' A circumstance intended to contrast the compassion and sympathy of brutes with the insensibility of the rich man ; and to represent the helpless and miserable condition of the poor man, (with his sores neither bound up nor mollified with ointment), and consequently the, in some degree, *uncharitable neglect* of Dives. For though, from the circumstance afterwards introduced of his asking for *Lazarus* to administer relief to him in his torments, it should seem that he regarded himself, in some measure, as a benefactor to him, in having relieved him with the scraps from his table ; yet he was undoubtedly guilty of the neglect, here intimated, of omitting to make himself acquainted with the miserable condition of Lazarus, so as to effectually relieve his sufferings and restore him to health and strength.

22. ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγ., &c.] Αὐτὸν, i. e. his soul. The older Commentators understand these words *literally* ; while the more recent ones take them as a *figurative* mode of expression, to signify, under imagery accommodated to the opinion of the Jews, the simple idea, that 'Lazarus was removed to a state of supreme felicity in heaven.' The Jews, as it appears from Wetstein and Schoettg., held that the souls of the just were conveyed to the mansion of bliss by *angels*. So Targum on Cant. iv. 12, 'None but the just can enter Paradise, whither their souls are conveyed by angels.' The same opinion also extended to the Greeks and Romans, who ascribed to Hermes, or Mercurius, the office of ἄγγελος πομπαῖος as he is called in Soph. Aj. 843. So Hor. Od. i. 10. 17, Tu pias lætis animas *reponis* sedibus. Equally certain is it, that in speaking of this removal to the seats of bliss the Jews expressed it either by being conveyed to Paradise, or, figuratively, by being carried away into Abraham's bosom. So Joseph. de Maccab. § 13, οὕτω γὰρ θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν. Kidduschin, fol. 72. 1, 'Ada hodie sedet *in sinu Abrahæ*.' This, then, was a mode of expression to signify the nearest and dearest connexion.

Now, were we merely concerned with the circumstance of his being *carried by the angels to* the place of eternal bliss, the literal interpretation above mentioned might be admitted, 'considering' (as Doddridge remarks) 'how suitable such an office would be to their benevolent natures, and to the circumstances of a departed spirit.' But viewing the *other* circumstances connected with it, as his being carried into Abraham's bosom (alluding to the Oriental custom of *reclining at* table, by which the head of a person sitting next him who was at the top of the triclinium was brought almost into his lap, see Note on John vi. 11. xiii. 23), it should seem that the *latter* view is the more correct.

23 καὶ ἐτάφη. Καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ,
ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ
24 Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. [d] Καὶ αὐτὸς φωνήσας εἶπε· d Isa. 66. 24. Zech. 14. 12. Mark 9. 44.
Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα
βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ
25 τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. [e] Εἶπε e Job 21. 13. supra 6. 24.
δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες [σὺ] τὰ ἀγαθά
σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ
26 ‡ ὅδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. Καὶ ἐπὶ πᾶσι τούτοις,
μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται· ὅπως οἱ
θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ

It is, however, to be borne in mind that no *responsibility* on our Lord's part is involved in this case, as in that of the *dæmoniacs*; for it is admitted by the best Divines that *in parabolical narrations*, provided the *doctrines* inculcated be strictly true, the *terms* in which they are expressed may be adapted to the prevailing opinions of those to whom they are addressed. See Grotius, Doddridge, and Macknight.

23. ἐν τῷ ᾅδῃ.] It is commonly supposed that the word here signifies *Hell*, the *place of torment*. And so Professor Stuart, in his Exegetical Essays on words denoting future punishment, assigns this sense; though he admits that this is the only passage in which the word bears that import. Others, however, as Wetstein, Rosenmuller, Campbell, Kuinoel, and Mr. Greswell, Parab., take it in the usual signification, to denote the *place of departed souls*, *Sheol*, or *Hades* (see Acts ii. 27, and Note on Matt. xi. 23), which the Jews, as well as the Greeks, supposed to be divided into two parts, *Paradise* and *Gehenna*, contiguous to each other, but separated by an impassable chasm; [Thus Hor. Carm. ii. 13. 23, sedesque *discretas* piorum.] so narrow, however, that there was a *prospect* of one from the other; nay, such that their respective inmates could converse with each other. Thus both the rich man and Lazarus would be equally in *Hades*, though in different parts.

This latter view seems preferable, because it is better to avoid supposing any such unusual signification as the above; and the ordinary one is far more agreeable to what precedes. Indeed, if ἐν βασάνοις be meant, as Kuinoel thinks, to qualify ἐν τῷ ᾅδῃ (meaning, 'in the place of torment'), that would of itself decidedly prove that ᾅδης *must* be taken in the usual sense; otherwise, according to the signification *Hell*, no such qualification could have been necessary. Ἐν βασάνοις may be rendered, 'under torture,' namely, such as was suited to the τάρταρος or prison of Hades, called Tartarus (where spirits are reserved for judgment, see 2 Pet. ii. 4), but, properly speaking, not Gehenna, the lake of fire, the second death; see Rev. xx. 14. On this subject see more in Campbell's Dissertation on Hades, vi. P. II.

This *parabolical representation* is, indeed, accommodated to Jewish ideas, and the invisible state is described by images derived from the *senses*. But it is going too far to say, with Dr. Jortin (in D'Oyly and Mant), that 'we are only to infer from hence the doctrine of a future state of rewards and punishments.' It must surely be concluded from hence that there is an *intermediate state* before the general resurrection; since that is far too prominent a feature of the representation to be numbered with circumstances merely *ornamental*. On which subject see Mr. Greswell.

24. ὀδυνῶμαι] 'am tortured,' 'suffer anguish.' Φλογὶ may, as Mr. Greswell shows, be regarded as a figurative expression to represent the acutest suffering of which an immaterial nature is susceptible, by a material image of misery the most dire.

25. ἀπέλαβες.] The ἀπὸ has much force, the sense being, 'thou hast received *out*,' or 'in full and completely;' as supra vi. 24, the rich are, by a similar argument, told, ἀπέχετε τὴν παράκλησιν ὑμῶν. See also Matt. vi. 2. 5. 16, ἀπ. τὸν μισθὸν αὐτῶν.

— σύ.] This, not found in several MSS., Versions, and Fathers, is cancelled by Griesbach, Tittman, and Scholz; but without sufficient reason; for besides that the antithesis requires the σὺ, and the insufficiency of the evidence for cancelling it (that of *Versions* being, in a case like this, but slender), we can account for its *omission* in *two* ways; for its insertion, in *one* only, and that not a very probable one.

— ὅδε.] Very many MSS., Versions, Fathers, and early Editions have ὧδε, which is edited by Matthæi and Scholz. But though this may seem agreeable to a well-known canon (of preferring the more difficult reading), yet that does not apply to words exceedingly similar and often confounded; in which case MS. authority is small. *Propriety* must, then, decide; and that here requires ὅδε.

26. χάσμα μέγα ἐστήρικται] 'a great chasm is fixedly placed.' 'The word,' says Wetstein, 'is especially used of a space extending from an upper to a lower situation, especially fissures from earthquakes.' And he introduces numerous passages from the Greek writers illustrative of the opinions of the Greeks; ex. gr. Lucian calls the deep and dark descent to the infernal regions χάσμα. Hesiod, Theog. 740, makes mention of a χάσμα in Tartarus; and Thespesius ap. Plut. vol. ii. p. 565, sees in the infernal regions χάσμα μέγα καὶ κάτω διῆκον. Hence it denotes an *insuperable barrier*.

— ἔνθεν.] This (for the common reading ἐντεῦθεν) is found in many MSS. and the Ed.

ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δέ· Ἐρωτῶ οὖν σε, 27
πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου·
ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα 28
μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.
f Isa. 8. 20. & 34. 16. John 5. 39, 45. Acts 15. 21. & 17. 11. [f] Λέγει αὐτῷ Ἀβραάμ· Ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· 29
ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· 30
ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοή-
MT. σουσιν. Εἶπε δὲ αὐτῷ· Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ 31
18. ἀκούουσιν, οὐδέ, ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.
7 XVII. ΕΙΠΕ δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι 1
6 τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. Λυσιτελεῖ 2
αὐτῷ, εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ,
καὶ ἔῤῥιπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν
15 μικρῶν τούτων. προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἁμάρτῃ εἰς 3
σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ,
ἄφες αὐτῷ. καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σέ, 4

Princ., and has been rightly adopted by Wetstein, Matthæi, Griesbach, and Scholz, as being agreeable to later Grecism. The word, indeed, is found in Hom. Il. xiii. 13, Thucyd. vii. 81, and Xenophon; and had probably always prevailed in the *common* dialect; though, in the more refined diction of books, ἐντεῦθεν was early substituted.

— διαπερῶσιν] 'pass across' or over.

27. οὖν.] Render, 'then,' denoting a consequence of what has preceded; q. d. Then if that be impossible, &c.

28. διαμαρτύρηται.] Render, 'warn,' or, 'seriously admonish, by bearing witness of these truths.'

29. Μωϋσέα καὶ τοὺς προφ.] Meaning the sacred books of the Jews in general (as infra xxiv. 27), including the Hagiography; all revealing, more or less clearly, the doctrine of a future life, and a state of rewards and punishments, and admonishing men to lead a life agreeable to the precepts therein contained.

30. οὐχὶ] 'not so,' i. e. 'by no means;' 'they will not attend to them.'

— ἐάν τις ἀπὸ νεκρῶν, &c.] Render, 'if one should go to them from the dead, they would repent;' q. d. Him they would surely listen to, since from him at least they would expect to hear the truth, because he could have no motive to deceive. So Artemid. Oneir. ii. 74, lays it down as an incontestable truth; τῶν ἀξιοπίστων εἰσὶν οἱ νεκροί, ἐπεὶ πάντως ἀληθεύουσι.

31. εἰ Μωϋσέως, &c.] q. d. 'Occasions of repentance and newness of life are not wanting to them.' If, therefore, they will not embrace *these*, not even *miracles* could move their perverse and stubborn wills. And no wonder; for, as Mr. Greswell justly observes, if men violate their sense of duty under a *sufficient* degree of light, they will not be restrained from violating it under *any* degree of light; see John xii. 10, 11. See Doddridge and Campbell, and also the Discourses of Bp. Atterbury, vol. ii. Serm. 2; Bp. Sherlock, vol. ii. Serm. 15; and Dr. South, vol. i.

XVII. In this Chapter are recorded various detached heads of discourses, as it should seem, of our Lord, delivered on various occasions, and most of them further enlarged on, on occasions not stated by Luke, but more particularly treated on in Matthew's Gospel, and the other parallel portions indicated in the margin.

1. ἀνένδεκτόν ἐστι] for οὐκ ἐνδέχεται, which occurs supra xiii. 33, and denotes what necessarily must happen from the condition of man; see Note on Matt. xviii. 7. The τοῦ inserted before μὴ ἐλθεῖν, from many MSS., Fathers, and early Editions, by Matthæi, Griesbach, Vater, and Scholz, is probably genuine, being quite agreeable to the usage of St. Luke. And thus we may render literally, 'it is impossible for offences not to come.'

2. λυσιτελεῖ.] Supply μᾶλλον, as in Tob. iii. 6, λυσιτελές ἀποθανεῖν ἢ ζῆν. Thus the expression is equivalent to κρεῖσσόν ἐστι.

3. προσέχετε ἑαυτοῖς.] This may be referred either to what *precedes*, or to what *follows*. The *former* view seems preferable, since this solemn form of warning (like that elsewhere, ὁ ἔχων οὖς ἀκούειν ἀκουέτω) is most suitable to what has just preceded. The δὲ, too, a little after, which seems to mark the transition to a new subject, rather shows that the words belong to the preceding. I mean not to say that the form in question might not *introduce* an injunction; for it sometimes does, yet never with a δὲ after προσέχετε, which would here be so unsuitable that it was, as we find from the MSS., cancelled by some ancient Critics (who joined the formula with the words following), or changed to γάρ. For the same reason as the moderns would take the δὲ for τε, most harshly. It is strange they should not have seen the force of the *Asyndeton*. The Evangelist might otherwise, indeed, have written προσέχετε οὖν αὐτοῖς, as at Acts xx. 28. ?

On what follows comp. Levit. xix. 17. Prov. xvii. 9. Ecclus. xix. 13.

4. ἑπτάκις] for πολλάκις; by a frequent Hebraism. The ἐπὶ σὲ after ἐπιστρέψῃ, not

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καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ [ἐπὶ σὲ], λέγων· Μετανοῶ· MT. 17.
ἀφήσεις αὐτῷ.
5 Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσθες ἡμῖν πίστιν.
6 Εἶπε δὲ ὁ Κύριος· Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, 20
ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκριζώθητι καὶ φυτεύθητι
7 ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν
δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ
8 ἀγροῦ ἐρεῖ· Εὐθέως παρελθὼν ἀνάπεσαι· [a] ἀλλʼ οὐχὶ ἐρεῖ a Supra 12 37.
αὐτῷ· Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει
μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι
9 σύ; Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ δια-
10 ταχθέντα [αὐτῷ]; οὐ δοκῶ. [b] Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε b Job 22. 2, 3. & 35. 7.
πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· Ὅτι δοῦλοι ἀχρεῖοί Ps. 16. 2.
ἐσμεν· ὅτι, ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν. 1 Cor. 9. 16.

found in very many MSS., Versions, and Fathers, is cancelled by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz. Yet the evidence *for* it is so strong, that it is more probable the words were omitted by some overnice Critic, to remove what seemed an inelegant repetition, than that it should have been brought in to complete the sense. "Such sort of tautology as this *strengthens* the sense, and is found in the best writers. "The Editors have chiefly been induced to cancel the words, as thinking that the existence of two readings, ἐπὶ σὲ and πρὸς σὲ, showed that *both were from the margin*. But to that, as well as most other Critical canons, there are exceptions. And one is, where a phrase or clausula is such as the Critics, from over-fastidiousness, would be likely to stumble at and alter. For, in such a case, there may be several ways by which the alleged imperfection might be removed, which may *all* be resorted to by the Critics. And yet that will not prove that the readings are all alike not genuine. Certainly, the existence of the words in the Pesch. Syr. Version attests their high antiquity. [*Comp.* Matt. xviii. 21.]

5. πρόσθες ἡμῖν πίστιν] lit., 'add to us faith.' The exact sense, however, will depend on the *connexion*. The question is whether we are to consider this as standing with the preceding, or as an independent and detached narrative, like very many in this Gospel. Adopting the *former* view, we may suppose the increase of faith to have been entreated for the purpose of comprehending the nature and extent of the duty of forgiveness enjoined in the preceding verse, or as if faith in the Divine mercy and truth was the only principle on which it could proceed; see Whitby and Scott. This, however, is so harsh, that it is better to suppose, with the most eminent Expositors, from Calvin to Kuinoel, that there is *no* connexion with the *preceding*, but rather with what is recorded at Matt. xvii. 19, 20, a connexion well laid down by Kuinoel.

6. συκαμίνῳ] i. e. the *ficus sycamorus* of Linnæus; a tree found in Egypt and Palestine, and so called as resembling the *fig-tree* (συκῆ) in its fruit, and the *mulberry* (μορέα) in its leaf.

— ἐκριζώθητι καὶ φυτ. ἐν τῇ θαλάσσῃ.] A sort of proverbial mode of expressing a physical impossibility, and consequently not to be effected without a miracle. So Petronius, 134, cited by Wetstein, 'His ergo callens artibus Idæo frutices in gurgite sistam.'

7, 8. 'After having, in the preceding discourses, inculcated the necessity of good works, Christ now, by this example, intends to check that vaunting spirit which is so apt to accompany them, and teaches,' &c. (Euthym.)

8. τί] for ὅ τι, 'something whereon I may sup.'

— φάγεσαι καὶ πίεσαι.] These are second persons sing. Fut. Mid. for φάγῃ and πίῃ, according to the early usage (which, it seems, continued in the common dialect to a late period), whereby φάγομαι and πίομαι were used for φαγοῦμαι and πιοῦμαι, see Matthiæ, Gr. Gr. § 197. 1, and Buttm. Gr. Gr. p. 244. Ἀλλʼ οὐχὶ ἐρεῖ is to be taken for καὶ ἐ. The doctrine contained in vv. 7. 10 is plainly this, that the rewards held out to Christians' obedience are not of merit, but purely of grace. On which see Dr. South's Sermon on Job xxii. 20, and Bp. Bull's Harm. p. 19.

9. αὐτῷ.] This, not found in nearly all the best MSS., and several Fathers and early Editions, is, with reason, cancelled by almost every Editor from Bengel to Scholz.

— οὐ δοκῶ.] In this phrase (as in the similar one οὐ φημὶ) the οὐ, though it is placed first, is meant to be taken last, and when thus used it has a strongly negative force, such as is suitable to indignation or sarcasm, and exactly corresponding to this is the phrase *non puto* in Latin. The force of the phrase, however, lies in the δοκῶ as well as the οὐ. So it is sometimes found without the οὐ, as Eurip. Hel. 917, δοκῶ μὲν, *ay, verily*.

10. δοῦλοι ἀχρεῖοι] i. e. we have done God no benefit, and consequently *merit* nothing; namely, for the reason subjoined, ὅτι ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν. (Supply μόνον.) And as Seneca says (Contr. ii. 13), 'non est *beneficium*, sed *officium*, facere quod debeas.' The saying is not to be confined to the disciples, but extended to Christians in general.

ΚΑΙ ἐγένετο, ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, 11
καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. Καὶ 12
εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα
λεπροὶ ἄνδρες, οἳ ἔστησαν πόῤῥωθεν· καὶ αὐτοὶ ἦραν φωνὴν, 13
c Lev. 13. 2. & 14. 2. Matt. 8. 4. supra 5. 14.
λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς! [c] Καὶ ἰδὼν εἶπεν 14
αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ
ἐγένετο, ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. Εἷς δὲ ἐξ 15
αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης
δοξάζων τὸν Θεόν· καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς 16
πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ. καὶ αὐτὸς ἦν Σαμαρείτης.
Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; 17
οἱ δὲ ἐννέα ποῦ; Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι 18
d Matt. 9. 22. Mark 5. 34. & 10. 52. supra 7. 50. & 8. 48. infra 18. 42.
δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος. [d] Καὶ εἶπεν αὐτῷ· 19
Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.
Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ 20
βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν· Οὐκ ἔρχεται
ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως· οὐδὲ ἐροῦσιν· 21
Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς

11. *διήρχετο διὰ μέσου Σ.*] On the exact force of this expression Commentators are in doubt, since Samaria and Galilee appear to be mentioned in a manner the reverse of their geographical position. But it should rather seem that no notice is here meant to be taken of that position. And it is, I think, rightly supposed by Grotius, De Dieu, Wetstein, Campbell, and others, that our Lord did not proceed by the *direct* way (namely, through Samaria) to Jerusalem; but that, upon coming to the confines of Samaria and Galilee, he diverged to the East; so as to have Samaria on the right, and Galilee on the left. Thus he seems to have passed the Jordan at Scythopolis (where there was a bridge), and to have descended along the left bank, on the Peræan side, until he again crossed the river, when he came opposite to Jericho. The reason which induced him to take this circuitous route, was probably to avoid any molestation from the Samaritans, and at the same time to impart to a greater number of Jews the benefits of his Gospel.

12. *εἰσερχομένου αὐτοῦ*] 'as he was entering,' i. e. about to enter. *Πόῤῥωθεν*. No doubt within the distance, whatever it was, (for on that the Rabbins are not agreed,) at which lepers were obliged to stand apart from others.

14. *πορευθέντες ἐπιδείξατε τ. ἱ.*] This gracious direction contained (like the 'Go in peace') an implied assurance that they should be healed, with an equally implied condition that they had faith.

Τοῖς ἱερεῦσι is either to be taken in a *collective* sense; or rather, we may suppose the priests of both Jews and Samaritans, as each person belonged to one or the other nation. The reason for sending them to the priests was, that there might thus be a public attestation of the miracle, and that they might again be received into society. See Note on Matt. viii. 4

18. *ἀλλογενής.*] Such the Samaritans were esteemed by the Jews; and Josephus calls them *ἀλλοεθνεῖς*. That they were not *heathens*, was certain; but the Jews took advantage of some approach to idolatry, in the worship on Mount Gerizim, to regard them as in some measure Gentiles.

20. *ἡ βασιλεία*] 'the reign of God,' the Dispensation under the Messiah.

— *μετὰ παρατηρήσεως.*] The sense of this expression will depend upon the force assigned to *παρατ.* The word is rare; though four examples are adduced from the later writers, in which it means *observation* or *attention.* As, however, that signification is little suitable here, some recent Commentators render it *splendour, pomp, parade;* which, however, is rather an interpretation than a version. The term may better be taken to denote, by metonymy, what *attracts observation*, i. e. any thing whereby it may be observed, or its progress traced by observation. A sense very agreeable to the nature of the signification; but the *reason* just afterwards given for the assertion would seem to show that the meaning is (as Mr. Greswell explains) 'for being observed;' q. d. that what men expected should have nothing to distinguish it externally, or point it out to view when come.

21. *ἰδοὺ ὧδε.*] 'Lo it (i. e. the kingdom of God) is here or there.' The sense *ἐντὸς ὑμῶν* will depend upon that assigned to *παρατ.* in the preceding sentence. If the *first* of the interpretations above stated be adopted, it will denote what is internal and unseen, as compared to what is distinguished by external characteristics—is of the heart and soul, and, in short, *spiritual*, as opposed to temporal. A sense, indeed, perfectly agreeable to what is elsewhere said in Scripture (see Rom. xiv. 17.), but little suitable to the present context, which requires us to take the words in the natural sense, for *in the midst of;*

MT.
22 ὑμῶν ἐστιν. Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται 24.
ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ
23 ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ 23
24 ὧδε, ἢ ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε. ὥσπερ γὰρ 27
ἡ ἀστραπὴ, ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν, εἰς τὴν ὑπ'
οὐρανὸν λάμπει· οὕτως ἔσται [καὶ] ὁ Υἱὸς τοῦ ἀνθρώπου ἐν
25 τῇ ἡμέρᾳ αὐτοῦ. Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ
26 ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. Καὶ καθὼς ἐγέ- 37
νετο ἐν ταῖς ἡμέραις [τοῦ] Νῶε, οὕτως ἔσται καὶ ἐν ταῖς
27 ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου. Ἤσθιον, ἔπινον, ἐγάμουν, 38
ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβω-
τὸν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας.
28 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπι-
29 νον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· ᾗ δὲ ἡμέρᾳ
ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ
30 καὶ ἀπώλεσεν ἅπαντας· κατὰ ταὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ Υἱὸς 39
31 τοῦ ἀνθρώπου ἀποκαλύπτεται. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς 17
ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ
καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπι- 18
32 στρεψάτω εἰς τὰ ὀπίσω. Μνημονεύετε τῆς γυναικὸς Λώτ. 16.
33 Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ 25
34 ὃς ἐὰν ἀπολέσῃ αὐτὴν, ζωογονήσει αὐτήν. Λέγω ὑμῖν· ταύτῃ
τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται,

ἐντὸς ὑμῶν being for ἐν ὑμῖν; q. d. 'the kingdom of God has even commenced among you, is in the midst of you' (ἔφθασεν ἐφ' ὑμᾶς, as it is said xi. 20.) though ye do not see it.

22. There is here evidently a transition in subject, with the change of the persons addressed,—namely, from the Pharisees to the *disciples;* and the character of the address is *prophetical*, and perhaps suggested by 'the kingdom of God' just before. It is intimated, that so great will be the calamities of the times shortly to supervene, that the Jews will desire to enjoy the comparatively peaceful days they enjoyed when the Messiah was with them (see Matt. ix. 15.), but in vain; they shall not see *one* such day, nor *any* day of deliverance; while the expectations of the multitude will be mocked by the successive appearances of false Christs; whom they themselves are warned to avoid and beware of. The remaining predictions are such as we find recorded in the parallel portions of Matthew, where see the Notes.

23. μὴ ἀπέλθ., μηδὲ διώξ.] Literally, 'do not go after or in search of him.' So Philo, p. 740. οἱ πεινῶντες, ὅταν σιτίον που διώκουσι καὶ ἐπιτρέχουσι.

24. See Note on Matt. xxiv. 27.

25. The words of this verse are, as Mr. Greswell says, parenthetic, and not connected with the prophecy before and after. With this intimation compare the more plainly expressed assurances at Matth. xvi. 21. Mark viii. 31. and supra ix. 22, 26.

26. [*Comp.* 1 Pet. iii. 20. Gen. vi. 2.]

29. ἔβρεξε.] Supply Θεὸς, which is *expressed* in Gen. xix. 24. Πῦρ denotes lightning; and such is the *proper* signification of ϑεῖον, i. e. *divine fire.* Thus places struck with lightning were said to be ϑεῖα, and were separated from human use. Since, however, in such places there are (to use the words of Lucret. vi. 219.) 'inusta vapore Signa notæque, graves halantes sulphuris auras;' and since lightning has a sulphureous smell, hence the word is often used for *sulphur*, as here and in Apoc. xiv. 10. xix. 20. Therefore by πῦρ καὶ ϑεῖον is meant a sulphureous fire, such as proceeds from lightning.

32. μνημ. τῆς γυν. Λώτ.] See Gen. xix. 26. Whatever may be the view taken of the occurrence in question—whether Lot's wife was *literally* turned to a pillar of salt, or, as many recent Commentators say, *figuratively* so, by being suffocated, and the corpse indurated by the salsuginous vapour—the warning is equally forcible against the sin of disregarding these awful predictions, and moreover against a love of the world, or other carnal dispositions.

33. ὃς ἐὰν, &c.] Comp. supra ix. 24. Mark viii. 35. John xii. 25. and Matt. x. 39, where see Note. *Here* the application is somewhat different, referring to what *precedes.* This sense of ζωογονεῖν (namely, to preserve alive) is never found in the Classical writers; but it is not unfrequent in the Sept., and occurs also at Acts vii. 19.

MT. 24. καὶ ὁ ἕτερος ἀφεθήσεται. Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ 35
41 αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται. [δύο 36
40 ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος
ἀφεθήσεται.] Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ, 37
28 Κύριε; ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθή-
σονται οἱ ἀετοί.

a Eccl. 18. 22. XVIII. [a] Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ 1
Rom. 12. 12. Eph. 6. 18. Col. 4. 2. δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, λέγων· Κρι- 2
1 Thess. 5. 17. τής τις ἦν ἔν τινι πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ
supra 11. 5. & 21. 36. ἄνθρωπον μὴ ἐντρεπόμενος. Χήρα δὲ [τις] ἦν ἐν τῇ πόλει 3
ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με
ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ 4
δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ
ἄνθρωπον οὐκ ἐντρέπομαι, διά γε τὸ παρέχειν μοι κόπον 5
b Rev. 6. 10. 2 Esdr. 15. 7, 8. τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν, ἵνα μὴ εἰς τέλος ἐρχομένη
Ecclus. 35. 17. ὑπωπιάζῃ με. Εἶπε δὲ ὁ Κύριος· Ἀκούσατε τί ὁ κριτὴς 6
Is. 42. 14. Heb. 10. 37. τῆς ἀδικίας λέγει. [b] Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν 7

36. This verse, not found in a great number of the best MSS., some Versions, and several early Editions, is cancelled by almost all recent Editors, as an interpolation from the passage of Matthew. But as it is found in not a few MSS., and almost every Version of antiquity and credit, it should rather seem to be genuine, and only omitted accidentally, propter *homœoteleuton.*

37. ποῦ, Κύριε] scil. ταῦτα ἔσται or γενήσεται; i. e. 'where shall these calamitous events take place?' Or, the ποῦ, Κύριε, may simply be regarded as a form of craving information on both the matters which perplexed them. The answer returned was not direct, but only expressive of a general truth, probably proverbial (comp. Job xxxix. 30.); q. d. that where wickedness and impenitence are prevalent, shall these things take place; since *instruments* of destruction will never be wanting when the *work* of destruction is to be accomplished. Our Lord, indeed, we may suppose, was not, in all that he then said, understood *at the time;* but he was *afterwards:* and therefore these declarations partake of the nature of a *prophecy*—to be understood completely only by the *event*, and when fulfilled.

XVIII. The best Expositors are, with reason, agreed that the first eight verses of this Chapter, on the subject of perseverance in prayer, in the hope of success, form a continuation of the discourse in the last Chapter; as is clear from the resumption at v. 8. of the topic which formed the subject of Ch. xvii. 22. fin., the coming of the Son of Man. The purpose of the parable was, that the disciples might be excited to constant prayer, with an implicit reliance on the Divine aid, inasmuch as prayer, patience, and perseverance would be their best support under the trials and tribulations, which must precede the first advent of the Son of Man at the destruction of Jerusalem.

1. πρὸς τὸ δεῖν] i.e. 'respecting its being needful,' &c. See supra ix. 18. and Note. Of this sense of πρὸς (denoting *scope*) with verbs of speaking and writing, an example is adduced by Kypke from Plutarch. Πάντοτε signifies *constantly, perseveringly.* Ἐκκακεῖν signifies properly to abandon any thing from cowardice, sloth, or despondency (a military metaphor, on which see Note on 2 Cor. iv. 1.), but is here used of that intermission of regular duties, which arises from weariness or despondency.

2. τὸν Θεὸν—ἐντρεπόμενος.] A proverbial form, expressive of the most unblushing wickedness; of which examples are given by Elsner and Wetstein.

3. τις is absent from very many MSS., and cancelled by all the Critical Editors.

— ἐκδίκησον.] Render, 'Do me justice upon.'

4. ἐπὶ χρόνον] scil. τινά; as Acts xxviii. 6.

— εἰ καὶ, &c.] As the *Indicative*, not the Subjunctive, follows, there is implied the reality and actual existence of what is assumed (as at 2 Cor. iv. 16. xii. 11, 15. Phil. ii. 17. Col. ii. 5. Heb. vi. 9.); q. d. 'Even though I *do* not fear God, and do not regard man.'

5. εἰς τέλος.] An Hellenistic phrase (formed on the Heb. לנצח) instead of the Classical one διὰ τέλους, and denoting *perpetually, constantly.* So ἀεὶ is used in a kindred passage of Herodot. iii. 119. ἡ δὲ γυνὴ—φοιτέουσα ἐπὶ τὰς θύρας τοῦ βασιλῆος, κλαίεσκε καὶ ὠδυρέσκετο· ποιεῦσα δὲ ἀεὶ τωὐτὸ, τὸν Δαρεῖον ἔπεισε οἰκτεῖραί μιν.

Ὑπωπιάζειν is properly a *pugilistic* term. It signifies, 1. to bruise any one under the eyes; 2. to bruise generally; 3. to *stun* any one by dinning in his ears, and, figuratively, to *weary* any one. No certain example of this sense has been adduced from the Classical writers, but it is frequent in the correspondent Latin term *obtundere.*

7. After ὁ Θεὸς must be supplied ὁ δίκαιος κριτὴς, as opposed to the κριτὴς τῆς ἀδικίας. Ποιήσει τὴν ἐκδίκησιν is for ἐκδικήσει. Τῶν ἐκλεκτῶν, i. e. his approved servants.

τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ
8 νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; [c] λέγω ὑμῖν ὅτι ποιήσει c Ps. 46. 5.
τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου
ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
9 Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι
εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν
10 ταύτην· Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι·
11 ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. [d] ὁ Φαρισαῖος, στα- d Isa 1. 15. & 58. 2. Rev. 3. 17
θεὶς, πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ Θεὸς, εὐχαριστῶ

Βοώντων is to be understood of earnest supplication. The word is often found in the Classical writers, but always as used of *reproach*, or of *expostulation*; which latter may here be included. There is a difficulty attendant on οὐ μὴ, which has been declined by most Commentators. Bornemann offers the best solution, by taking the passage as if written thus: ἀλλ' οὐ φοβητέον, μὴ καὶ μακροθυμῶν ὁ Θεὸς ποιήσει τῶν ἐκλεκτῶν α.

— καὶ μακροθυμῶν ἐπ' αὐτοῖς.] If, with most Expositors, we understand μακροθυμεῖν in its ordinary sense in the New Test., to denote the *long-suffering* of God, we must refer the αὐτοῖς to those who *aggrieve the righteous*. Yet this cannot, without violence, be referred to any other word than to ἐκλεκτοῖς. We must therefore suppose some other sense of μακροθυμεῖν. And as the word signifies properly 'to be slow-minded,' it may well denote 'to be slow in avenging or affording them assistance.' Thus we may render, literally, 'though he be long-suffering [as regards the injurious] in their behalf, long in interposing for their succour.' This sense is supported by the authority of the ancient Expositors, Chrysostom and Euthymius. And though such a signification of the word is rare, yet it is not wholly unprecedented, being found in a kindred passage of Ecclus. xxxii. 18. Sept. καὶ ὁ Κύριος οὐ μὴ βραδύνῃ, οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς (scil. τοῖς ταπεινοῖς).

8. πλὴν ὁ Υἱὸς—τῆς γῆς.] Commentators are not agreed whether this coming of our Lord adverts to his final advent, at the day of judgment, or to his advent at the *destruction of Jerusalem*. Yet may not *both* views be admitted, as in Matt. xxv. and xxvi. The former may, indeed, have place, but the latter is so confirmed by the account, which we have of the time in question in the Apostolical Epistles, that it seems to be, almost beyond doubt, the true interpretation. Accordingly this must be regarded as the *primary*, and the other the *secondary*, though in the end the more important, meaning. The full sense being, 'Nevertheless (notwithstanding the gracious encouragement to hope, and promises of succour in distress) might it not be matter of doubt and just apprehension, whether the advent of the Redeemer would find the faith (i. e. the Christian faith) still subsisting and maintaining its ground in the land,' i. e. of *Judæa*; as the word often signifies in the New Test., and as it must here be rendered, according to the *primary* interpretation above mentioned. Viewed with reference to the *final* advent of Christ, the interrogation (implying, as often, a strong negation) must, as Mr. Greswell shows, have allusion to the almost universal apostacy from Christianity in the world, which (as we learn from the sure word of Scripture) will precede the final advent.

9. From the necessity of constant prayer, &c., our Lord now turns to the kindred duty of *humility*, placing before his hearers in the following parable (to use the words of Mr. Greswell) 'a fine moral example, levelled against three capital errors in practical religion, in each of man's threefold relations, to *himself*, his *Maker*, and his *fellow-creatures*: the want of sobriety of judgment in his estimation of himself,—an ignorance or dissimulation of his true moral position in respect to God,—and an equal injustice and uncharitableness in his estimate of others, whose situation in all moral respects is the same with his own.'

— πρός τινας τοὺς πεπ.] Πρὸς here, as at v. 1, signifies *concerning*, or *with reference to*; a sense also occurring supra xii. 41. infra xix. 9, and sometimes in the Classical writers. Τοὺς πεποιθ. ἐφ' ἑ., 'who were persuaded of themselves.' Comp. supra xvi. 15. Ἐξουθ. τοὺς λοιπούς. Render, 'set at nought the rest [of men];' fully expressed at v. 11.

10. ὁ εἷς Φαρισαῖος—τελώνης.] These two persons may (as Mr. Greswell suggests) be considered, not as *individuals*, but as *representatives* of the two *classes* in question, Pharisees and Publicans. In the same point of view may the prayers of each be considered as a *specimen* of the prayers used by each class respectively.

11. πρὸς ἑαυτόν.] There has been some doubt whether this should be connected with σταθεὶς, in the sense *apart*, i. e. by himself; or with προσηύχετο. The latter mode may be considered preferable; the former proceeding on a confusion of πρὸς ἑαυτὸν with καθ' ἑαυτόν. Πρὸς ἑαυτὸν can only denote 'apud sese,' 'with himself,' and is not unfrequently joined with verbs of speaking or thinking; of which examples are adduced by the Commentators, both from the New Test. and the later Classical writers. Wetstein renders it *secum tacitus*; comparing the Horatian 'labra movet metuens audiri.' The illustration is better than the version; for it is not *mental* prayer that is here meant, but *secret* prayer, when the words are pronounced by the lips, but not so as to be heard by a by-stander. Comp. Aristæn. Ep. i. 6. πρὸς ἐμαυτὸν ἔφην. Σταθεὶς, *consistens*, (with which Valcknaer compares ἐστάθη ἄφθογγος from Æschylus and Callimachus) has reference to the posture of prayer among the Jews, which was *standing*; insomuch that it was not permitted to any but sovereigns to pray in any other posture.

— ὁ Θεός.] Render, 'O God.'

σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες,
ἄδικοι, μοιχοί· ἢ καὶ ὡς οὗτος ὁ τελώνης. Νηστεύω δὶς τοῦ 12
σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ τελώνης, 13
μακρόθεν ἑστὼς, οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν
οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων·
e Job 22. 29. Prov. 29. 23. Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ! [e] Λέγω ὑμῖν, κατέβη 14
supra 14. 11. Matt. 23. 12. οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ‡ ἢ ἐκεῖνος. ὅτι
James 4. 6, 10. 1 Pet. 5. 5. πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν
ὑψωθήσεται.

11. *ἅρπαγες, ἄδικοι.*] Ἅρπαξ denotes one who *injures* another by *force; ἄδικος*, one who *over-reaches* him by *fraud*, or under a semblance of justice.

12. *δὶς τοῦ σαββ.*] Namely, on the second and fifth days of the week, as appears from Epiphanius and the Rabbins, cited by Wetstein. On the *former*, because Moses ascended Mount Sinai on those days; and on the *latter*, because he then descended on account of the worship paid to the golden calf. By these are to be understood, not public, but private and voluntary fasts. On *ἀποδεκ.* see Note at Matt. xxiii. 23.

— *ὅσα κτῶμαι.*] 'quæ mihi acquiro.'

13. *μακρόθεν ἑστώς.*] Namely, in the court of the Gentiles, if he was a Gentile; or, if a Jew, placed far apart from the Pharisees.

— *οὐκ ἤθελεν, &c.*] 'could not bring himself to,' &c. See Robinson's Lexicon. Schoettgen and Wolf here notice it as a maxim of the Rabbins, that 'he who prays should cast down his eyes, but raise his heart to God;' contrary to the custom of the Greeks and Romans, which was to lift up the eyes and hands in prayer. Yet in this picture of real contrition and genuine humility we must suppose every thing *unstudied.* [See Jer. xxxi. 19.]

— *ὁ Θεὸς, ἱλάσθητι, &c.*] Render, 'O God, be merciful,' &c.; for *ὁ Θεὸς* is a Vocative. So the Persic Translator rightly renders, 'O Deus.'

— *ἱλάσθητι.*] Render, 'be propitiated, or propitious to me.' The significancy and propriety of which expression is shown at large by Mr. Greswell, vol. iv. p. 317. sqq.

— *μοι τῷ ἁμ.*] Wetstein and others think that the Article here is emphatical, and used *κατ' ἐξοχήν*. But its force is better indicated by Bp. Middleton thus: 'Whenever an *attributive* noun is placed in apposition with a personal pronoun, such attributive has the Article prefixed. Thus in Luke vi. 24. *ὑμῖν τοῖς πλουσίοις.* xi. 46. *ὑμῖν τοῖς νομικοῖς.* We have the same form of speech also in Herodot. ix. p. 342. *μὲ τὴν ἱκέτιν.* Plut. Conv. vii. Sap. p. 95. *ἐμὲ τὸν δύστηνον.* See also Soph. Elect. 282. Eurip. Ion, 348. Aristoph. Av. 5. Acharn. 1154. Eccles. 619. Of the usage in question the ground is sufficiently obvious. The Article here, as elsewhere, marks the assumption of its predicate; and the strict meaning of the publican's prayer is, "Have mercy on me, who am *confessedly* a sinner;" or, "seeing that I am a sinner, have mercy on me."'

14. *κατέβη εἰς τὸν οἶκον αὐτοῦ.*] Said with reference to the *lower* situation of the city with respect to the Temple. So ver. 10. *ἀνέβησαν.* But in fact the expression is nearly equivalent to 'went back,' *ἀπεχώρει*, as in Thucyd. iii. 42. *ἀξυνετώτερος ἂν δόξας εἶναι ἀπεχώρει.* By *δεδικαιωμένος* is meant 'considered *as* just,' and consequently accepted and approved; as in Rom. iii. 20, where see Note, and Bp. Bull's Examen, p. 23. Schoettgen notices it as a well-known saying among the Jews, that those who have offered up sacrifices depart from the Temple *justi.*

— *ἢ ἐκεῖνος.*] Supply *μᾶλλον*, as Gen. xxxviii. 26. *δεδικαίωται Θάμαρ ἢ ἐγώ.* Or rather we may suppose that, as the Hebrews often express a simple negation by a *comparative*, so here the sense is, that the Publican went away justified; but not the Pharisee.

For *ἢ* most of the MSS. and almost all the early Editions have *ἢ γάρ*, which is approved by Mill, and adopted by almost every Editor from Wetstein to Scholz. But though the more difficult is usually to be considered the preferable reading, yet that principle does not extend to manifest violations of the propriety of language. And notwithstanding what those Editors say, this use of *γὰρ* cannot be defended; as, indeed, appears from the vain attempts made to explain it. For to render it *sanè*, or *nimirum*, or to consider it as having reference to a clause omitted, is alike inadmissible. And as *ἢ γὰρ* differs so slightly from another reading (namely *ἤπερ*, found in some MSS. and St. Basil), we may suspect the *ἢ γὰρ* to be an error of the scribes, who had *ἤπερ* in their originals. Whether, indeed, *that* be the true reading, I doubt. It seems to have been a very early *correction* of Luke's Greek. For elegance of style would require *ἤπερ*, rather than *ἤ*. It may be added, too, that every ancient Version of credit represents *ἢ* or *ἤπερ*, not *ἢ γάρ*. How *περ* might be confounded with *γὰρ* (especially by those who did not consider the construction) is obvious from the strong similarity between *π* and *ſ*, and *α* and *ε*. I suspect, however, that of those who wrote *γὰρ* many had in their originals *παρ' ἐκεῖνον*, which is found in several very ancient MSS. and the Pesch. Syr. Version; and that *παρ'* had arisen from *περ*. Then *ἐκεῖνος* would easily be altered to *ἐκεῖνον*. Thus it appears that the original reading was *ἢ*, from which arose *ἤπερ* and *ἢ γάρ*. Now it is one of the most certain of Critical Canons, that, among several readings of a word or passage, that from which all the rest might easily have originated, is to be preferred. Moreover, that *ἢ*, rather than *ἤπερ*, is the true reading, is probable, from the former occurring in a similar construction, supra xv. 7. *sine var. lect.*

— *πᾶς ὁ ὑψῶν ἑαυτὸν, &c.*] See Note on Matt. xxiii. 12. and Mr. Greswell.

MT. MK.
15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτη- 19. 10.
16 ται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. Ὁ δὲ Ἰησοῦς, 13 13
προσκαλεσάμενος αὐτὰ, εἶπεν· Ἄφετε τὰ παιδία ἔρχεσθαι 14 14
πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν
17 ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν· ὃς ἐὰν μὴ δέξηται 15
τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
αὐτήν.
18 Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων· Διδάσκαλε 16 17
19 ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Εἶπε δὲ 17 18
αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ
20 μὴ εἷς, ὁ Θεός. Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσῃς· 18 19
μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς·
21 τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. Ὁ δὲ 19 20
22 εἶπε· Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. Ἀκούσας 20 21
δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἔτι ἕν σοι λείπει· πάντα 21
ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν
23 ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. Ὁ δὲ ἀκούσας ταῦτα 22 22
24 περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. Ἰδὼν δὲ 23 23
αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον, εἶπε· Πῶς δυσκόλως 24
οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν
25 τοῦ Θεοῦ! Εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς 24 25
ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ
26 εἰσελθεῖν. Εἶπον δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; 25 26
27 Ὁ δὲ εἶπε· Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι παρὰ 26 27
28 τῷ Θεῷ. Εἶπε δὲ [ὁ] Πέτρος· Ἰδοὺ, ἡμεῖς ἀφήκαμεν 27 28

15—17. This section is introduced *here* in a very different connection than it is in the Gospels of Matthew and Mark. There it is brought forward after the narration of the inquiry made by the Pharisees as to the lawfulness of divorce; and that simply because it took place immediately afterwards. Luke introduces it here, as intending to *classify* things according to their subjects; and indeed the connection here is very suitable. On the rest of the Chapter see the Notes on the parallel passages of Matthew and Mark.

15. τὰ βρέφη] 'the children,' i. e. their children.

16. [*Comp*. Matt. xviii. 3. 1 Cor. xiv. 20. 1 Pet. ii. 2.]

22. [*Comp*. Matt. vi. 19. 1 Tim. vi. 19.]

23. πλούσιος σφόδρα.] From a multitude of examples, Scriptural and Classical, which might here be adduced, it appears that σφόδρα, and similar intensive particles, are almost invariably placed *last* in the clause.

24. [*Comp*. Prov. xi. 28.]

27. τὰ ἀδύνατα.] Bornemann takes it as an admitted principle, that τὰ ἀδύνατα is equivalent to ἃ ἀδύνατα. But if so, why was not ἃ ἀδύν. written? The truth is, that τὰ ἀδύνατα is not quite equivalent; since it is (as being the direct instead of the indirect phrase) the stronger mode of expression, and especially when placed, as here, first in a sentence, and thereby made prominent. [*Comp*. Jer. xxxii. 17. supra i. 37.]

28. ὁ.] This, not found in some MSS., is cancelled by Matthæi.

— ἀφήκαμεν πάντα.] MSS. A. and B. have ἀφέντες τὰ ἴδια, and D. τὰ ἴδια ἀφήκ. The former of which, Bornemann thinks, is the true reading: 1. because of the weight of testimony in its favour; 2. from the expression being '*exquisitior*;' 3. because the common reading might have been formed after the model of Matt. xix. 27. Mark x. 28. Luke v. 11; whereas the other has nothing similar to it in Scripture. But the learned Critic is, I apprehend, quite wrong. The *external* testimony for the common reading is almost as strong as can be expected for any reading. All the MSS. (300 in number) except *three*, have it. And the *internal* evidence is, when properly considered, strongly in favour of the common reading. It is surely far more likely that in MSS. so notorious for being dressed up by Alexandrian Critics, a reading somewhat plain and homely should have been altered into one *exquisitioris Græcismi*, than that a somewhat elegant reading should have been altered, all but universally, into a plain one. And as to what Bornem. urges, as *gravissimum argumentum*, that the common reading *might* be formed from other passages, while the new one has nothing like it in

MT. MK.
19. 10. πάντα καὶ ἠκολουθήσαμέν σοι. Ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν 29
29 29 λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ
ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ,
30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ 30
20. ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
17 32 ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς· Ἰδοὺ, 31
18 33 ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ
γεγραμμένα διὰ τῶν προφητῶν τῷ Υἱῷ τοῦ ἀνθρώπου.
19 34 Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται καὶ 32
ὑβρισθήσεται καὶ ἐμπτυσθήσεται· καὶ μαστιγώσαντες ἀπο- 33
κτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. Καὶ 34
αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμ-
μένον ἀπ᾽ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.
29 46 Ἐγένετο δὲ, ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ, τυφλός τις 35
30 ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας δὲ ὄχλου διαπο- 36
ρευομένου, ἐπυνθάνετο τί εἴη τοῦτο. Ἀπήγγειλαν δὲ αὐτῷ, 37
47 ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησε λέγων· 38
31 48 Ἰησοῦ Υἱὲ Δαυὶδ, ἐλέησόν με! Καὶ οἱ προάγοντες ἐπετίμων 39
αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· Υἱὲ
32 49 Δαυὶδ, ἐλέησόν με! Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν 40
ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ, ἐπηρώτησεν αὐτὸν,
33 51 λέγων· Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε· Κύριε, ἵνα ἀνα- 41
34 52 βλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις 42
σου σέσωκέ σε. Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει 43
αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον
τῷ Θεῷ.

XIX. ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχώ· καὶ ἰδοὺ, 1, 2
ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτε-

the Gospels,—it is hardly possible to imagine any argument more futile.

30. πολλαπλασίονα.] Render, 'many times more.' The word occurs in Pol. xxxv. 4, 4. and Test. Patr. But the form πολλαπλάσιος is far more usual.

31. παραλαβὼν τ. δ.] Mark adds πάλιν, which must here be *understood*, in order to comprehend that sense; the term having reference to that feeling of awe (see Mark x. 32.) which had filled the disciples since the late awful transactions (the Transfiguration, &c.) had produced a temporary withdrawal from their Master's society. This could only be removed by our Lord himself, who kindly vouchsafed to *again* take them into his companionship; for that is what is implied in παραλαβὼν, and not 'into his *confidence*;' that being denoted by the κατ' ἰδίαν added by Matthew.

34. οὐδὲν τούτων συνῆκαν.] They understood the words, but not the *things* themselves, or how they could be reconciled with the prophecies. In fact, their prejudices, and their unwillingness to believe the things in question, obscured their understandings. Feb. 20. 1849.

XIX. 1. διήρχετο] 'was passing through.' So Campbell and Wakefield, supported by the authority of the Syriac Version, and confirmed by a remark of Mr. Tate, in a letter to me; wherein he adds, that 'Luke, in the use of the tenses, is remarkably, perhaps uniformly, correct. Thus, for instance, whenever he uses the expression ἐπορεύετο, we may be sure that something took place in the meanwhile, and on the way, which would not have been so if ἐπορεύθη had been used.' On this force of the Aor. see Win. Gr. Gr. § 38. 8. a. 3.

— ὀνόματι καλ. Ζακ.] Some ancient MSS. and Versions are without καλ., which Mill and other Critics think ought to be cancelled; but wrongly. There is little doubt that the omission arose merely from certain *Critics* who considered καλ. as unnecessary and better away; not aware that such vestiges of the wordiness of early phraseology are found in the best Greek writers. Thus, for instance, Soph. Phil. 605, ὄνομα ὠνομάζετο Ἑλένος. and Ennius in his Med. quæ nunc nominatur nomine Argo.

2. ἀρχιτελώνης.] A sort of receiver-general or treasurer of the taxes of a district in which several inferior collectors were employed. See

3 λώνης· καὶ οὗτος ἦν πλούσιος· καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν
τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ
4 μικρὸς ἦν. Καὶ προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ συκομο-
ρέαν, ἵνα ἴδῃ αὐτόν· ὅτι [δι’] † ἐκείνης ἤμελλε διέρχεσθαι.
5 Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν
αὐτὸν, ‘καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι·
6 σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. Καὶ σπεύσας
7 κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. Καὶ ἰδόντες ἅπαντες
διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε
8 καταλῦσαι. [a] Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· a Supra 3. 14.
Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς
πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετρα-
9 πλοῦν. [b] Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία b Supra 13. 16. Gal. 3. 7.

Recens. Synop. That Zacchæus was a Jew, and not, as some have imagined, a Gentile, is pretty certain from v. 9, and from his *name*, which is Hebrew. The occurrence of *οὗτος* after *αὐτὸς* may seem harsh; but examples from the Classical writers are adduced by Bornemann. It will, indeed, appear less so, if we consider the words *καὶ οὗτος ἦν πλούσιος* as in some measure a parenthetical clause. Render, ‘and the man was rich.’

3. *ἰδεῖν—τίς ἐστι*] lit. ‘to see what sort of a person Jesus is,’ for *ἰδεῖν τίς ἐστιν ὁ Ἰ.* On which idiom see Matth. Gr. Gr. § 295. 3. *Τίς* is for *ὅστις* or *ποῖος*. The use of *ἀπὸ* before *τοῦ ὄχλου* is Hellenistic, and formed on the Heb. מ *on account of.*

4. *προδραμὼν ἔμπροσθεν.*] Similar pleonasms are adduced by Commentators from the Classical writers. Yet it may be doubted whether there is here, strictly speaking, a pleonasm at all. There is almost always an *intensity of sense.* Render, ‘running forwards and getting before.’

— *συκομορέαν.*] The name of a tree, so called (lit. *fig-mulberry*) as having the leaves of the mulberry, and the fruit of a fig, though indigestible. It is found in Egypt and the level parts of Syria.

This mode of viewing any object was not unfrequent, insomuch that it gave rise to a proverbial expression. Thus Libanius: *οὐδὲ ἐκοινώνησε τῶν παρατάξεων—οὔτε ὡς στρατηγὸς, οὔτε ὡς στρατιώτης· ἀλλ’ οὐδὲ ἀπὸ δένδρου ποθὲν ὑψήλου τὴν θέαν ἠνέγκα ἄν.*

— *ἐκείνης.*] Supply *ὁδοῦ*, and indeed *διὰ*, which, though it be found in the common text, and in very many MSS., yet has no place in most of the *ancient* MSS., and is cancelled by almost every recent Editor. This ellipsis, however, as well as the similar one at v. 19, is so harsh, that Bornemann thinks there can be little doubt but that the true reading there is *ποίᾳ* and here *ἐκείνῃ*.

5. *εἶδεν αὐτὸν*, &c.] The best Commentators are with reason agreed in referring our Lord’s knowledge of the name and circumstances of Zacchæus to his Divine omniscience.

— *μεῖναι*] ‘to sojourn.’

7. *ἁμαρτωλῷ*] i. e. who by his occupation might be presumed to be such; and who, indeed, seems, from the subsequent transaction, to have been rapacious and unjust.

— *καταλῦσαι.*] See Note on Luke ix. 12.

8. *σταθείς.*] Render, adstans, or subsistens, or quum constitisset.

— *εἴ τινός τι ἐσυκοφ.*] ‘whatsoever I may have wronged any one of by false information.’ A sense of *εἴ τις* occurring also at Phil. iv. 8. 2 Thess. iii. 10, and al. On the word *ἐσυκ.* see Note supra iii. 14.

— *ἀποδίδωμι.*] This *may* be taken, according to Grotius, Wetstein, Campbell, and Whitby, as *Present* for *Future*, to denote *purpose.* But it is better to suppose (with Euthymius, Theophylact, and Vater) that the sense is, ‘I do [hereby] give and restore;’ agreeably to which Christ says, ‘This day is salvation come unto thee and thy family,’ &c. *Comp.* John iv. 53. Acts x. 2, and the Note on Matt. xxviii. 19.

9. *εἶπε δὲ πρὸς α.*] The *πρὸς* is by the best Commentators, from Grotius downwards, rendered *concerning.* But though that signification does occur, yet never, I think, after the phrase *εἶπε δέ.* And although Zacchæus is just after spoken of in the third person, yet we have only to suppose that the latter clause was addressed to the *by-standers*, and the former to Zacchæus, whose declaration required some reply. I have pointed accordingly. At any rate we may suppose that our Lord’s answer was so worded, as that, though directed to Zacchæus, it might also apply to the by-standers; who, indeed, seem alluded to in the reproof implied in the words *καθότι*, &c. q. d. ‘inasmuch as he too, who through his sins was unworthy of being called a son of Abraham, has now, by penitence and faith in me, been restored to his birth-right with God, nay, reckoned a true Israelite (see Rom. ii. 28) and a genuine son of the father of the faithful, Rom. iii. 11.

Αὐτὸς is taken by Valcknaer and Bornemann in a sense found in the Classical writers, by which it designates the master of the family in contradistinction to the other members of it. But the above idiom, it must be observed, was confined to the earlier Atticism, and is in its character little suitable to the simplicity of Scriptural phraseology. Nay, as appears from the examples adduced by the Critics referred to by Valcknaer,

τῷ οἴκῳ τούτῳ ἐγένετο· καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ
c Matt. 10. 6. & 15. 24. & 18. 11. Acts 13. 46. ἐστιν. [c] Ἦλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι 10
τὸ ἀπολωλός.
Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν, 11
διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλήμ, καὶ δοκεῖν αὐτοὺς
MT. ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.
25. Εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν 12
14 μακράν, λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. Καλέσας 13
δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε
πρὸς αὐτούς· Πραγματεύσασθε ἕως ἔρχομαι. Οἱ δὲ πολῖται 14
αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ,
λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ᾽ ἡμᾶς. Καὶ 15
ἐγένετο, ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν,
καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε
20 τὸ ἀργύριον, ἵνα γνῷ, τίς τί διεπραγματεύσατο. Παρεγένετο 16
δὲ ὁ πρῶτος λέγων· Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα
μνᾶς. Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ 17
πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. Καὶ 18
ἦλθεν ὁ δεύτερος λέγων· Κύριε, ἡ μνᾶ σου ἐποίησε πέντε
μνᾶς. Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε 19
24 πόλεων. Καὶ ἕτερος ἦλθε λέγων· Κύριε, ἰδού, ἡ μνᾶ σου, 20
ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· ἐφοβούμην γάρ σε, ὅτι 21

it was almost confined to the mouths of *slaves*, and the dregs of the people.

By οἴκῳ is meant the *family*, including the master of it, by whose example and precepts all its members would be brought into the way of salvation (see Acts x. 2).

11. προσθεὶς εἶπε.] Meaning, by Hebraism, 'he went on to speak.' At δοκεῖν repeat τὸ a little before, and render, 'were supposing.' [*Comp.* Acts i. 6.]

Our Lord's words just before declared his Messiahship, and the Apostles, no doubt, supposed them to imply his speedy entrance upon his reign and assumption of the character of *liberator* of the Jewish nation. This erroneous opinion Jesus corrects in the following parable, on which the Notes at Matt. xxv. 14, seqq. may with advantage be consulted, since the two parables are very similar, though not the same, and, in some respects, different in design.

12. εὐγενής.] So said with reference to Christ's dignity, as *born* Son of Man, see Matt. ii. 2. [*Comp.* Mark xiii. 34.]

— λαβεῖν ἑαυτῷ βασ.] i. e. to receive institution to a kingdom, procure for himself royalty, as was the case with Archelaus, whom it is supposed our Lord had here in view; see Josephus, Ant. xvii. 11. Bell. ii. 6.

—καὶ ὑποστρέψαι] 'and [then] to return.' So Josephus, Ant. xviii. 6. 10, ἠξίου συγχώρησιν αὐτῷ γενέσθαι πλεύσαντι τήν τε ἀρχὴν καταστήσασθαι, καὶ ἐπανιέναι. [*Comp.* Acts i. 11.]

13. δέκα δούλους ἑ.] 'ten of his servants,' a round number. Πραγματεύσασθε. The word signifies literally, 'to be engaged in business;' but here it is used as a deponent, in the sense 'to do business with [by investment in trade].'

15. ἵνα γνῷ τίς τί, &c.] Literally, 'that he might know who had gained what,' i. e. who had gained, and what he had gained. (Robinson's Lexicon.) Here, however, I would read τις, taking the word, not as a pron. interrogative (for *quis*), but indefinite.

16. προσειργάσατο.] In this use there is the same metaphor as that by which we say to *make* money, viz. by investment in trade. Money so employed was said to be ἔνεργον; while what was allowed to lie dormant was said to be ἀργόν.

17. ἴσθι ἐξουσίαν ἔχων.] Equivalent to ἴσθι σε ἔχειν, 'scias te habere,' 'know that thou hast,' &c.; for, according to a certain idiom (on which see Matthiæ, Gr. Gr. § 559), peculiar to verbs of *knowing*, &c., is added a Nom. of the participle for an Infinite preceded by a pronoun. So Æschyl. Ag. 1660, ἴσθι δώσων. Soph. El. 298, ἴσθι τίσουσα. Aj. 1174, ἴσθι πημαινόμενος. It is not, however, in the present passage and those above quoted, a mere circumlocution, but conveys a *stronger* sense than the verb would.

— ἐπάνω.] This sense of the word, as denoting *authority over*, is rare in the Classical writers, and almost confined to the later ones. We have here an allusion to the ancient Oriental custom of assigning the government and revenues of a certain number of cities to a meritorious officer as the reward of his services. On which see my Note on Thucyd. i. 138. Transl. [*Comp.* supra xvi. 10.]

20. σουδαρίῳ.] The word is of Latin origin,

MT.
ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις 25.
22 ὃ οὐκ ἔσπειρας. Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματός σου 26
κρινῶ σε, πονηρὲ δοῦλε· Ἤιδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός
23 εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα· καὶ 27
διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ [τὴν] τράπεζαν,
24 καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; Καὶ τοῖς παρ-
εστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ 28
25 τὰς δέκα μνᾶς ἔχοντι· (Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέκα
26 μνᾶς.) λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ 29
27 δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Πλὴν
τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι
ἐπ' αὐτοὺς, ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου.

and denotes such a cloth as was, among the ancients, generally used as a *kerchief*, but sometimes as a *napkin*. And from the Rabbinical writers it appears that such cloths were sometimes used to wrap *money* in and lay it by.

21. αὐστηρός.] The word signifies, 1. (as applied to feeling) *dry*, *harsh*; 2. (as applied to the taste) *sour* and *crabbed*. In a metaphorical sense it signifies *severe* and *cynical*; or, in another view, *hard and griping*, which is the sense here and at 2 Macc. xiv. 30. Dio Chrys. Orat. 12. p. 207, ἄνδρα αὐστηρόν. So Hor. Ep. i. 7. 91, *Durus*—nimis attentusque videris Esse mihi.

— αἴρεις ὃ οὐκ ἔθηκας.] This is exegetical of the preceding; and, like that in Matt. xxv. 24, seems to have been a proverbial mode of expression, to denote a grasping disposition. It is formed on that sense of αἴρω whereby it denotes, not simply to raise from the ground, but (like the Ang. Sax. Hliftan, and our old English *to lift*) denotes properly (in the Middle voice only) to *take up* and *off*; but was also used figuratively of *appropriating* any thing lost without enquiring for the owner. Hence it well designates that grasping spirit which exacts from others what it does not give to others, as in the case of a slave-master, who requires that personal service of his slave which he does not give him the power to render. In the application it well represents the language of the murmuring sinner against God, for demanding more of man than he has given him power to perform; see Rom. ix. 19, 20.

22. [*Comp.* Matt. xii. 37. Job xv. 6. 2 Sam. i. 16.]

— ᾔδεις ὅτι ἐγὼ, &c.] This (as Mr. Greswell observes) 'is an exquisite specimen of irony and refutation at the same time. It meets and exposes his plea on the proper principle of the *argumentum ad absurdum*, and the *argumentum ad hominem*, both; admitting apparently the truth of his premises, yet showing that even on his own assumptions they led to a conclusion condemnatory of himself.'

23. τράπεζαν.] The word denotes, 1. a *table*; 2. a money-table or counter, on which the money-changers did their business. But as those counters were, no doubt, provided with *tills* for the deposit of money, so τράπεζα came to mean, 3. *a place for the investment of money*; just as our *bank*, derived from ἄβαξ, originally only denoted a *counter*.

Many MSS. and Editions have not the Article, which is cancelled by Matthæi. But there is no proof that the phrase had become so common, that the Article, which is properly *requisite*, could be dispensed with.

— ἔπραξα.] This sense of πράσσειν for *exigere* is found also in the Classical writers, but generally in the middle voice. Yet Thucyd. i. 99, has ἀκριβῶς ἔπρασσον.

Mr. Greswell has shown at large that the accessions which should have been made to the trust, under such circumstances, would be as liable to be claimed by the original owner, as the trust itself; and the mere non-use of his trust, according to his intentions, would be as much a violation of his rights, and as contrary to his wish, as its positive abuse in any conceivable way.

26. Commentators are not agreed whether these are the words of our Lord, or of the King. According to the *former* view they may be supposed to be a *parenthetical admonition* to the disciples. This, however, would be very harsh, and make what is introduced in the next verse still more so. The *latter* interpretation is, therefore, preferable, especially as being required by the parallel passage of Matthew.

There is a greater difficulty connected with ver. 25; which, though it be diminished, is not removed, by placing the words in a parenthesis; nor does any one of the various modes of handling them seem satisfactory. I would suggest that the difficulty may be obviated by supposing that the insertion was interposed to express, by the by, the comparatively unimportant fact, that while the king was pronouncing the words ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι, the by-standers made the brief demur couched in κύριε, ἔχει δέκα μνᾶς; and that the abruptness discernible in what is subjoined, is meant to represent graphically the mode with which he dealt with the demur; namely, by passing it over unnoticed, smothering, as it were, the objection by inculcating the great maxim of morals (also occurring at Matt. viii. 12. Mark iv. 25, supra viii. 18), on which his determination was founded, and which would form its sufficient justification. The rule of the distribution being, that he who had most of its proper reward already, should receive the greatest share of the residue and extra reward also.

27. ἀγάγετε ὧδε καὶ κατασφ.] A custom

MT. MK.
21. 11. Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱερο- 28
σόλυμα.
ΚΑΙ ἐγένετο, ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, 29
πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν
2 2 μαθητῶν αὐτοῦ εἰπών· Ὑπάγετε εἰς τὴν κατέναντι κώμην· 30
ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς
πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. Καὶ 31
3 3 ἐάν τις ὑμᾶς ἐρωτᾷ· Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ·
6 4 Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει. Ἀπελθόντες δὲ οἱ ἀπε- 32
5 σταλμένοι εὗρον, καθὼς εἶπεν αὐτοῖς. Λυόντων δὲ αὐτῶν 33
τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε
6 τὸν πῶλον; οἱ δὲ εἶπον· Ὁ Κύριος αὐτοῦ χρείαν ἔχει. 34
7 7 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιῤῥίψαντες 35
ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.
8 8 Πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ 36
9 9 ὁδῷ. Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ 37
ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν
χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν
10 εἶδον δυνάμεων, λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασι- 38
λεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψί-
στοις! Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον 39
πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. Καὶ 40
ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπή-
σωσιν, οἱ λίθοι κεκράξονται. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν 41
πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, λέγων· Ὅτι εἰ ἔγνως καὶ σὺ, 42
καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου·—νῦν δὲ

derived from the barbarous ages; but, as appears from the Classical citations in Wetstein, long retained among the most civilized nations of antiquity. It has always been in use in the *East*, see 1 Sam. xv. 33; that having ever been the seat of peculiar atrocity in the punishment of criminals, and the treatment of captured enemies.

28. [*Comp.* Mark x. 32. John xi. 55. 57. xii. 1.]

33. *οἱ κύριοι αὐτοῦ.*] Meaning, those who had a power over it by having the care of it; namely, the *servants* of the owner.

35. [*Comp.* John xii. 14. 2 Kings ix. 13.]

38. [*Comp.* Ps. cxviii. 26. supra ii. 14.]

40. *οἱ λίθοι κεκράξονται.*] Said to be a proverbial and hyperbolical form of expression, to denote that *it is a moral impossibility for a thing to be otherwise than it is.* Here, however, it is meant, that if those should be checked, God would even, miraculously, animate the very *stones* to celebrate his triumph. Of the examples adduced of this mode of expression the most apposite are the following: Hab. ii. 11, 'The stone shall cry out of the wall, and the beam shall answer it' (meaning, that even if *men* should be silent, the very stones would exclaim): Pisidas ap. Suid. in v. ἀποῤῥῆξαι says, Οὐς, εἰ σιωπήσαιμεν, οἱ λίθοι τάχα Φωνὰς ἀποῤῥήξουσι, τῶν πεπραγμένων. I would add, Æschyl. Agam. 36, οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, Σαφέστατ' ἂν λέξειεν. Josephus, Bell. i. 10. 2, περὶ τῆς εὐνοίας—οὐκ ἔφη δεῖν αὐτῷ· κεκραγέναι γὰρ τὸ σῶμα (his body), σιωπῶντος, scil. αὐτοῦ, 'if he should be silent.'

41. [*Comp.* Jer. ix. 1. xiii. 17.]

42. *εἰ ἔγνως.*] On the force of this mode of expression a difference of opinion exists. Some take εἰ for εἴθε, 'would that thou hadst considered!' a use occasionally found in the Scriptural and Classical writers. Others, more properly, suppose an ellipsis, *per aposiopesin*, of εὖ ἂν ἔχοι, or such like; such aposiopeses being frequent in language dictated by grief or strong emotion. Render, 'if thou hadst but known.' The pathos is here increased by the high emphasis in *καὶ σὺ*, q. d. even thou, the metropolis of the country to which I was especially sent. *Καί γε* may be rendered, 'et quidem.'

— *ἐν τῇ ἡμέρᾳ σου ταύτῃ.*] Meaning, the present time, though so late, the καιρὸς τῆς ἐπισκοπῆς intended to lead them to repentance. Wetstein appositely cites Polyb. xvii. 18, βασιλεῦ, φεύγουσιν οἱ πολέμιοι· μὴ παρῇς τὸν καιρόν· οὐ μένουσιν ἡμᾶς οἱ βάρβαροι· σὴ νῦν ἐστιν ἡμέρα, σὸς ὁ καιρός. Seneca Med. 1017. Meus

MT. MK.

43 ἐκρύβη ἀπὸ ὀφθαλμῶν σου· ὅτι ἥξουσιν ἡμέραι ἐπὶ σε, καὶ 21. 11.
περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί
44 σε, καὶ συνέξουσί σε πάντοθεν, καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα
σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν
οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.
45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦν- 12 15
46 τας ἐν αὐτῷ καὶ ἀγοράζοντας, λέγων αὐτοῖς· Γέγραπται· Ὁ 13 17
οἶκός μου οἶκος προσευχῆς ἐστιν· ὑμεῖς δὲ αὐτὸν
ἐποιήσατε σπήλαιον λῃστῶν.
47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχ- 18
ιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι
48 τοῦ λαοῦ· καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ
ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.
1 XX. ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδά- 23 27
σκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου,
ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρε-
2 σβυτέροις, καὶ εἶπον πρὸς αὐτὸν λέγοντες· Εἰπὲ ἡμῖν ἐν 28
ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξου-
3 σίαν ταύτην; Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω 24 29
4 ὑμᾶς κἀγὼ ἕνα λόγον, καὶ εἴπατέ μοι· Τὸ βάπτισμα Ἰωάννου 25 30
5 ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; Οἱ δὲ συνελογίσαντο πρὸς 31
ἑαυτοὺς, λέγοντες· Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ· ἐρεῖ,
6 Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν, Ἐξ 26 32

dies est; tempore accepto utimur. [*Comp.* 2 Cor. vi. 2.]

— νῦν δὲ ἐκρύβη, &c.] Meaning, 'But now (by an inexcusable ignorance) thou rejectest the light offered thee; and therefore perish thou must.'

43. ἥξουσιν ἡμέραι, &c.] 'for days will come adverse to thee,' ἐπὶ σὲ, as it is said, Gen. xlii. 36, ἐπ' ἐμὲ ἐγένετο ταῦτα πάντα.

Here is a manifest prediction, and, in some measure, description (with which comp. Is. xxix. 3, 4. Jer. vi. 3. 6) of the siege of Jerusalem; as will appear by referring to Josephus, Bell. v. 6. 2. 3. ix. 1. 11. 1. 5, which passages illustrate the *first* stage—the χάρακα περιβ.

— χάρακα] 'a bank or rampart.' So called from the χάρακες, or *strong poles*, which were driven down to preserve the *agger*, or mound of earth, in due form; see Thucyd. ii. 75. 2. So we have in Polyb. v. 2. 5, χάρακα τῇ παρεμβολῇ περιέβαλον. The next term περικυκλώσουσι denotes the effectual *blockade* of the city by the building of a wall, which could not be burnt as the χάραξ had been.

44. ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί.] The best Commentators are agreed that there is here a *syllepsis*, of demolishing the buildings, and of dashing the inhabitants, especially the children, against the stones. Both these senses of ἐδαφ. were in use, and both here seem to be intended. On the present passage, comp. 1 Kings ix. 7, 8. Mic. iii. 12. Matt. xxiv. 1, 2. Mark xiii. 2.

— τὸν καιρὸν τῆς ἐπισκοπῆς σου.] Some difference of opinion exists as to the import of ἐπισκοπὴ, which, as being a word of *middle* signification, admits both of a good and a bad sense. The latter is assigned by some; but the former (meaning the day or time mentioned at ver. 42) seems the more apposite, comp. supra i. 68. 78. In this sense the word occurs in Job x. 12. So also 2 Cor. vi. 2, καιρὸς εὐπρόσδεκτος, ἡμέρα σωτηρίας.

46. [See 1 Kings viii. 29. Is. lvi. 7. Jer. vii. 11.]

47. ἐζήτουν αὐτὸν ἀπ.] In the passage of Mark it is, πῶς αὐτὸν ἀπολέσουσι. [Comp. John vii. 19. viii. 37.]

— τὸ τί π.] On this form of τὸ see Note on Mark ix. 23.

48. ὁ λαός.] Called in the passage of Mark, ὁ ὄχλος.

— ἐξεκρέματο αὐτοῦ ἀκ.] 'hung on his words,' i. e. heard him with deep interest. Of this sense of ἐκκρεμᾶσθαι and the Latin *pendere*, examples are adduced by the Commentators, of which the most apposite are Eunapius in Ædisio, ἐξεκρέματο τῶν λόγων; Themist., Τριβωνίου ἐξεκρέμαντο; Virg. Æn. iv. 79, pendetque iterum narrantis ab ore.

XX. 3. εἴπατέ μοι· Τὸ β., &c.] i. e. 'tell me this: Was the baptism of,' &c. and (as is *implied*) I will answer your question; or, as Matthew and Mark express it, I will tell you by what authority I do these things.

MT. MK.
21. 11. ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ
27 ἐστιν Ἰωάννην προφήτην εἶναι. Καὶ ἀπεκρίθησαν μὴ εἰδέναι 7
33 πόθεν. Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν 8
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· 9
Ἄνθρωπός [τις] ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν
12. γεωργοῖς· καὶ ἀπεδήμησε χρόνους ἱκανούς. Καὶ ἐν καιρῷ 10
34 2 ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ
35 3 τοῦ ἀμπελῶνος δῶσιν αὐτῷ. Οἱ δὲ γεωργοὶ δείραντες αὐτὸν
36 4 ἐξαπέστειλαν κενόν. Καὶ προσέθετο πέμψαι ἕτερον δοῦλον· 11
οἱ δὲ κἀκεῖνον, δείραντες καὶ ἀτιμάσαντες, ἐξαπέστειλαν
5 κενόν. Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον 12
τραυματίσαντες ἐξέβαλον. Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· 13
37 6 Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως
38 7 τοῦτον ἰδόντες ἐντραπήσονται. Ἰδόντες δὲ αὐτὸν οἱ γεωργοί, 14
διελογίζοντο πρὸς ἑαυτούς, λέγοντες· Οὗτός ἐστιν ὁ κληρο-
νόμος· δεῦτε ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρο-
39 8 νομία. Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέ- 15
40 9 κτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
41 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει 16
τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο!
42 10 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε· Τί οὖν ἐστι τὸ γεγραμμένον 17
τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
44 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; Πᾶς ὁ πεσὼν 18
ἐπ᾽ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ᾽ ὃν δ᾽ ἂν πέσῃ,
45 12 λικμήσει αὐτόν. Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμ- 19
ματεῖς ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ
46 ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν
παραβολὴν ταύτην εἶπε.

6. *καταλιθάσει ἡμᾶς.*] The Priests had themselves accustomed the people to that violence. When they could not legally convict their enemies, they invited the populace to stone them, by what was called the *judicium zeli;* see John x. 31. Acts xiv. 19. (Grotius.) Stoning was indeed enjoined in the Law of Moses as the punishment of idolatry, blasphemy, and other heinous offences; and its execution was committed to the people at large. Yet it appears from Exod. viii. 26, that such sort of irregular and tumultuary vengeance was in use *before* the Law. Nor was this confined to the *Jews;* for we find allusion to it in Hom. Il. γ. 26, and Thucyd. v. 60. See also Josephus, Ant. xvi. 7. 5.

9. [*Comp.* Is. v. 1. Jer. ii. 21. xii. 10.]

11. *προσέθετο πέμψαι*] for *πάλιν ἔπεμψε* at Mark xii. 4. This expression (as also that at xix. 11, *προσθεὶς εἶπε*) is an Hellenistic idiom formed on the Hebrew, and found in Gen. viii. 21. xviii. 29. Render, 'he proceeded to say.'

13. *ἴσως.*] To the usual sense *perhaps* it is objected by Pearce, Campbell, and Schleusner, that this can have no place here, since the Spirit of truth could be under no doubt. Hence they would render it *surely*, adducing examples of that sense from the Sept. and the Classical writers, and referring to several Notes of Critics. But the difficulty started is perhaps imaginary; for the term occurs in a *parable*, and thus may be supposed to be used *per anthropopatheiam*, and to keep up the *verisimilitude* of the story. If this be not admitted, the *ἴσως* may (as fortasse in Latin) be taken for *οἶμαι*.

14. [*Comp.* Ps. ii. 1. 8. Gen. xxxvii. 18. Matt. xxvi. 3. John xi. 53. Heb. i. 2.]

17. [*See* Ps. cxviii. 22. Is. viii. 14. xxviii. 16. 1 Pet. ii. 4. 7.] On the syntax see Note on Luke i. 73.

18. See Dan. ii. 34, 35. Is. viii. 14, 15. Zech. xii. 3.

19. *ἐν αὐτῇ τῇ ὥρᾳ*] 'at that very time.' The words are very significant, having reference to the attempts made to take him *just after* by the same persons. [*Comp.* supra xix. 47. Mark xi. 18.]

MT. MK.
20 Καὶ παρατηρήσαντες, ἀπέστειλαν ἐγκαθέτους, ὑποκρι- 22. 12.
νομένους ἑαυτοὺς δικαίους εἶναι· ἵνα ἐπιλάβωνται αὐτοῦ 15 13
λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ
21 ἡγεμόνος. Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, 16 14
οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις· καὶ οὐ λαμβάνεις
πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.
22, 23 ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὔ; Κατανοήσας δὲ 17 15
αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειράζετε; 18
24 ἐπιδείξατέ μοι δηνάριον. Τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; 19 16
25 ἀποκριθέντες δὲ εἶπον· Καίσαρος. Ὁ δὲ εἶπεν αὐτοῖς· 20 17
Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ 21
26 Θεῷ. Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναν-
τίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ 22
ἐσίγησαν.
27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων—οἱ ἀντιλέ- 23 18
28 γοντες ἀνάστασιν μὴ εἶναι—ἐπηρώτησαν αὐτὸν, λέγοντες·
Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν· ἐάν τινος ἀδελφὸς ἀπο- 24 19
θάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ
ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ
29 ἀδελφῷ αὐτοῦ. Ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος, 25 20
30 λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος· καὶ ἔλαβεν ὁ δεύτερος 26 21
31 τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· καὶ ὁ τρίτος ἔλαβεν
αὐτὴν, ὡσαύτως δὲ καὶ οἱ ἑπτά· [καὶ] οὐ κατέλιπον τέκνα, 22
32 καὶ ἀπέθανον· ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. 27
33 Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ 28 23
34 ἑπτὰ ἔσχον αὐτὴν γυναῖκα. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς 29 24
ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμί-

20. *παρατηρήσαντες.*] Commentators here suppose an ellipsis of *αὐτὸν*, *expressed* at xiv. 1. The ellipsis, however, is not a little harsh; and I should prefer *καιρὸν*, *opportunity*, as in Thucyd. iv. 26. 7, *μάλιστα δὲ ἐτήρουν ἀνέμῳ καταφέρεσθαι.* Aristot. Rhet. lib. ii. *ἐξαγγελτικοὶ δὲ οἵ τε ἠδικημένοι, διὰ τὸ παρατηρεῖν, οἵ τε κακολόγοι.* Susanna, v. 12, *καὶ παρετηροῦσαν* (for *παρετήρουν*) *φιλοτίμως καθ' ἡμέραν ὁρᾷν αὐτήν.*

— *ἐγκαθέτους.*] *Ἐγκάθετος* properly denotes 'one who is stationed in a lurking-place,' to watch another's motions, either for attacking him or otherwise; and, in a metaphorical sense, one sent as a spy, whether of words or actions.

— *δικαίους*] i. e. men of probity and integrity, who were only actuated by motives of conscience, and the desire of being taught in the questions they had to propound.

— *ἐπιλάβωνται*] i. e. 'might lay hold of and calumniate;' synonymous with *παγιδεύειν* and *ἀγρεύειν* in the passages of Matthew and Mark; and so *arripere* in Latin.

21. *λαμβάνεις πρόσωπον.*] A phrase frequent in the Sept., formed on the Heb. שׂית פנים, and signifying 'to show partiality to any one.' In the passages of Matthew and Mark we have *βλέπεις εἰς πρόσωπον.*

23. *κατανοήσας τὴν πανουργίαν.*] Two MSS. have *ἐπιγνοὺς τὴν πονηρίαν*; evidently from emendation. But though the first expression is the more elegant, the second is not the less proper. So Xenoph. Anab. vii. 5. 11, *ὁ δὲ γνοὺς τοῦ Ἡ. τὴν πανουργίαν.*

27. *οἱ ἀντιλέγοντες ἀνάστ. μὴ εἶναι.*] On this idiom, by which verbs containing *denial* add *μὴ* to the Infinitive, see Matthiæ, Gr. Gr. § 533, Obs. 4. [*Comp.* Acts xxiii. 6. 8.]

28. [See Deut. xxv. 5.]

31. *καὶ οὐ κατέλιπον—ἀπέθανον.*] Many MSS. and some Editions have not the *καὶ* before *οὐ*, which is cancelled by almost all the recent Editors; rashly, I think: for it seems to have been thrown out by the early Critics to avoid the too frequent repetition of the word. Perhaps, too, they stumbled at the *Prothysteron*, and endeavoured to soften it; forgetting that (as Bornemann observes) the primary sentiment is, rightly, placed before the secondary, as at ver. 28, and John xv. 6.

MT. MK.
22. 12. σκονται· οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ 35
30 25 τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγα-
μίσκονται· οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι 36
γάρ εἰσι, καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.
31 26 Ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς 37
32 Βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν
27 Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. Θεὸς δὲ οὐκ ἔστι νεκρῶν, 38
ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. Ἀποκριθέντες δέ 39
τινες τῶν γραμματέων εἶπον· Διδάσκαλε, καλῶς εἶπας. οὐκέτι 40
δὲ ἐτόλμων ἐπερωτᾷν αὐτὸν οὐδέν.

42 35 Εἶπε δὲ πρὸς αὐτούς· Πῶς λέγουσι τὸν Χριστὸν υἱὸν 41
43 36 Δαυὶδ εἶναι; καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ Ψαλμῶν· 42
44 Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν
μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν 43
45 37 ποδῶν σου. Δαυὶδ οὖν Κύριον αὐτὸν καλεῖ· καὶ πῶς 44
υἱὸς αὐτοῦ ἐστιν;

38 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ· 45
Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν 46
23. ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ
6 39 πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν
14 40 τοῖς δείπνοις· οἳ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ 47
προφάσει μακρὰ προσεύχονται. οὗτοι λήψονται περισσότερον
κρίμα.

41 XXI. ἈΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα 1

35. *οἱ καταξιωθέντες—τυχεῖν.*] Compare Æschyl. Prom. 247, θνητοὺς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν οὐκ ἠξιώθην αὐτός: where ἀξιόω is for καταξιόω, as in Pind. Nem. x. 73.

36. *οὔτε γὰρ ἀποθανεῖν*, &c.] I would compare Artemid. iii. 13, ἀθάνατοι οἱ ἀποθανόντες, ἐπεὶ μηκέτι τεθνήξοντες. By this our Lord meant to impugn the Pharisaical notion of a *metempsychosis*; see 1 John iii. 2.

For οὔτε propriety requires οὐδὲ, which is indeed found in some of the ancient MSS.; for another οὔτε after two just preceding would be not a little harsh. And I know not a single instance of οὔτε occurring *thrice*. Xenoph. Mem. iv. 3. 14, seems, indeed, to present one; but I doubt not that the true reading there is, ὁρᾶται δ' οὔτ' ἐπιὼν, οὐδὲ (ne quidem) κατασκήψας, οὔτε ἀπιών. And so here οὐδὲ may be read. The same error was committed by the scribes at 1 Cor. iii. 2, where the common reading is ἀλλ' οὔτε ἔτι νῦν δύνασθε. But there the best MSS. and several Fathers have οὐδὲ, which has been received by the later Editors, including Scholz.

— *ἰσάγγελοι.*] Commentators are agreed that since ἰσάγγελος is formed after the model of ἰσόθεος, it should be rendered, not *equal to the angels*, but *like unto the angels*, namely, in respect of immortality and the nature of their bodies; as in Matt. xxii. 30, ὡς ἄγγελοι. The word is very rare; but one example has been adduced from Hierocles; σέβειν ὁ λόγος παραινεῖ τοὺς ἰσοδαίμονας καὶ ἰσαγγέλους. The angels are called *sons of God*, on account of their participation in the Divine felicity and glory, as by υἱοὶ τῆς ἀναστάσεως are denoted those who are partakers in the resurrection. On which sense of υἱὸς see Note on Matt. viii. 12. xi. 19.

37. [See Exod. iii. 6. Acts vii. 32. Heb. xi. 16.]

40. *οὐκέτι δὲ ἐτόλμων*, &c.] These words, as appears from the passage of Matthew, ought rather to have been brought in after ver. 44.

41. *πῶς λέγουσι*, &c.] scil. οἱ γραμματεῖς.

43. [See Ps. cx. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. x. 13.]

46. [See supra xi. 43.]

47. [*Comp.* 2 Tim. iii. 6. Tit. i. 11.]

XXI. 1—4. Compare the more detailed account in Mark. The comma which I have placed after γαζοφ. is, if not required by the parallel passage, at least permitted by it; and it is, I think, demanded by propriety of language; for I would not, with Bornem., suppose at πλουσίους an ellipsis of εἶναι: since, however, that idiom may be justified by examples, it is here inadmissible; as leading to a sense quite unsuitable. Πλουσίους is, indeed, in apposition with τοὺς βάλλοντας, and should be rendered 'nempe divites.' This is confirmed by the antithetical words καί τινα χήραν πενιχρὰν, where πενιχρὸς is of the same form as

MT. MK.
2 αὐτῶν εἰς τὸ γαζοφυλάκιον, πλουσίους· εἶδε δὲ καί τινα 24. 12.
3 χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά· καὶ εἶπεν· 42
Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάν- 43
4 των ἔβαλεν· ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς 44
ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ, ἐκ τοῦ ὑστερήματος
αὐτῆς, ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε. 13.
5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ 1 1
6 ἀναθήμασι κεκόσμηται, εἶπε· Ταῦτα [ἃ] θεωρεῖτε, ἐλεύσονται 2 2
ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ κατα-
7 λυθήσεται. Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες· Διδάσκαλε, 3
πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα 4
8 γίνεσθαι; Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ 4 5
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγώ εἰμι· 5 6
9 καὶ ὁ καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. Ὅταν
δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ 6 7
γὰρ ταῦτα γενέσθαι πρῶτον· ἀλλ' οὐκ εὐθέως τὸ τέλος.
10 Τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ 7 8
11 βασιλεία ἐπὶ βασιλείαν· σεισμοί τε μεγάλοι κατὰ τόπους,
καὶ λιμοὶ καὶ λοιμοὶ ἔσονται· φόβητρά τε καὶ σημεῖα ἀπ'
12 οὐρανοῦ μεγάλα ἔσται. Πρὸ δὲ τούτων * πάντων ἐπιβα-
λοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσι, παραδιδόντες 9 9
εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ
13 ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· ἀποβήσεται δὲ ὑμῖν
14 εἰς μαρτύριον. Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμε- 11
15 λετᾶν ἀπολογηθῆναι. ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ

μελιχρὸς, being formed from πένης, as that is from μελί.

5. ἀναθήμασι.] This is not found in any of the parallel passages. The word denotes 'any thing set apart,' and especially any thing consecrated to God, and was the name given to those votive offerings hung up in the heathen temples, either out of gratitude for past benefits, or in hope of future favours, such as chaplets, vases, rich arms, or furniture; a custom which, as appears from several passages of the Maccabees and Josephus, had been adopted into the Temple at Jerusalem. That these ἀναθήματα were very numerous and rich, we find from 2 Macc. v. 16. ix. 16. 3 Macc. iii. 17.

— εἶπε] scil. ὁ Χριστὸς, expressed in the passages of Matthew and Mark.

6. ταῦτα.] Supply κατὰ, 'as for these things.' Or suppose, with Bornemann, an accusative absolute, though the parallel passages of Matthew and Mark strongly countenance the opinion of Rinck, that ἃ is to be cancelled, on the authority of several MSS. and Versions, and a mark of interrogation placed after ϑεωρεῖτε.

— ἐλεύσονται ἡμέραι, &c.] See supra xix. 44. 1 Kings ix. 7, 8. Mic. iii. 12. Wetstein appositely compares Hom. Il. δ. 164, ἔσσεται ἦμαρ, ὅταν ποτ' ὀλώλῃ Ἴλιος ἱρή.

9. ἀκαταστασίας.] Ἀκαταστασία denotes that *unsettled state* which arises from sedition and faction, wherein the laws cease to have any force, and things are carried on by force and violence. The word is found only in the later Greek writers and in the Sept.

— μὴ πτοηθ.] Equivalent to μὴ ϑροεῖσθε in the passages of Matthew and Mark. Bornemann compares a passage of Plutarch, Moral. π. 451, where πτοῖαι and φόβοι are conjoined.

10. φόβητρα] literally, 'objects of terror, terrific prodigies.' These verbals in τρον have all an active force, signifying what *causes*, or is productive of; as φόβητρον, μίσητρον, ϑέατρον, ἴατρον, λόετρον, φέρετρον, ϑύρετρον, ϑέλγητρον.

12. πάντων.] This, for the vulg. ἁπάντων, is received from many MSS. by almost all Editors. On the present passage compare John xvi. 2. Rev. ii. 10. Acts iv. 3. v. 18. xii. 4.

13. εἰς μαρτύριον.] Supply αὐτοῖς (which is *expressed* in the parallel passage of Mark); the sense being, that they shall not be able to say at the judgment, 'We never heard of these things.' See Phil. i. 19. Job xiii. 5.

14. ϑέσθε οὖν εἰς τὰς καρδ. ὑμ.] i.e. 'Make it a firmly fixed and heart-felt principle,' &c. [*Comp.* Matt. x. 19. Supra xii. 12.]

15. στόμα καὶ σοφίαν.] Meaning the faculty of speaking wisely and eloquently.

MT. MK.
24. 13. σοφίαν, ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες
12 οἱ ἀντικείμενοι ὑμῖν. Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων 16
καὶ ἀδελφῶν, καὶ συγγενῶν καὶ φίλων· καὶ θανατώσουσιν ἐξ
13 ὑμῶν· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά 17
μου· καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 18
13 14 Ἐν τῇ ὑπομονῇ ὑμῶν ‡ κτήσασθε τὰς ψυχὰς ὑμῶν. Ὅταν 19, 20
15 δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ,
16 τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. Τότε οἱ ἐν τῇ 21
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς
18 18 ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν
εἰς αὐτήν. ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι, τοῦ ‡ πληρωθῆ- 22
19 17 ναι πάντα τὰ γεγραμμένα. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις 23
καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ
ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ [ἐν] τῷ λαῷ τούτῳ.
Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται 24
εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ

15. *ᾗ οὐ δυνήσονται*, &c.] Wetstein compares C. Nep. Alcib. 1, 'Tanta erat commendatio oris et orationis, ut nemo ei dicendo posset resistere.' [See Exod. iv. 12. Is. liv. 17. Acts vi. 10.]

18. *καὶ θρὶξ ἐκ τῆς κεφαλῆς*, &c.] A proverbial and hyperbolical mode of expression to denote that they shall suffer no material injury. [See Matt. x. 30. 1 Sam. xiv. 45. 2 Sam. i. 11. 1 Kings i. 5.]

19. The sense of this verse depends upon the force of *κτήσασθε*, which many Commentators say is an Imper. for Fut. Indic. This, however, would be contrary to the propriety of the language; and as to the examples adduced in proof of the idiom, they fail of the purpose, being of another nature. And although several ancient Versions express the Future, yet that was because the Translators had *κτήσεσθε* in their copies, which, indeed, is found in a few MSS., but too few to deserve attention. Nor are we compelled by the context to adopt it; since, although *κτήσεσθε* makes a good sense, yet it is not *so* good as *κτήσασθε*; which, moreover, is required by the words subjoined at Matt. xxiv. 13. The sense in both passages being, 'Do not yield to these evils; but, by your patient endurance under these trials, preserve your lives, procure your safety; for he that endureth unto the uttermost shall be saved.' Of this sense of *κτάομαι* (which is also adopted by Euthymius) examples are adduced by Markland, on Lysias, p. 87, ex. gr. Lysias, p. 500, *τὰς ψυχὰς ἀλλοτρίας διὰ τὸν θάνατον* ('by the loss of their own lives') *κεκτῆσθαι*. The common version, 'possess your souls,' is forbidden by the *ὑμῶν*, which thus makes no tolerable sense. And to take *κτάομαι* for *κατέχω* (to denote self-government) is scarcely supported by example. See at 1 Th. iv. 4.

— *στρατοπέδων*.] Meaning, 'encamped armies,' as in the case of a siege.

21. *φευγέτωσαν εἰς τὰ ὄρη*.] Comp. Ps. cxxi. 1. By *τὰ ὄρη* are meant those mountains described in Ps. cxxv. 2, as 'round about Jerusalem.'

— *ἐν μέσῳ αὐτῆς*.] Meaning, as appears from what follows, at Jerusalem itself; which was especially *ἐν μέσῳ Ἰουδαίας*, just as Delphi was said to be *ἐν μεσομφάλῳ τῆς γῆς*. So the Persic Translator renders, 'within the city itself;' doubtless from a very ancient marginal gloss which had crept into the text. At *ἐκχωρ.* supply *ἐκ μέσου*, taken from *ἐν μέσῳ*. So Numb. xvi. 45, *ἐκχωρήσατε ἐκ μέσου τῆς συναγωγῆς αὐτῶν*. By *ταῖς χώραις* are meant (as in Acts viii. 1) the country parts of Judæa, whether towns or villages, &c., as distinguished from the metropolis.

22. *ὅτι ἡμέραι ἐκδ.*, &c.] Render, 'for days of avengement (i. e. penal retribution) are those to be.' *Τοῦ* is for *εἰς τὸ* or *ὥστε*, meaning, 'whereby will be fulfilled all that was written [in the prophets] respecting the final destruction of the impenitent city.' See Dan. ix. 26, 27.

For *πληρωθῆναι* very many MSS. have *πλησθῆναι*, which is received by several Editors. [*Comp.* Dan. ix. 26, 27. Zech. xi. 1.]

23. *ἀνάγκη*.] For *θλίψις*, which is found in the parallel passage of Matthew. A sense of the word occurring both in the Sept. and the Classical writers.

— *ἐν τῷ λαῷ τ.*] The *ἐν*, not found in most MSS., is cancelled by the recent Editors.

24. *στόματι μαχ.*] *Στόμα μαχ.* is said to be a Hebraism for פי חרב, as in Deut. xx. 13. Yet examples of the same expression are adduced by Wetstein and Elsner from the Classical writers. It is said that 1,100,000 Jews perished.

— *αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη*.] A prediction fully verified by the statements of the Jewish historian, especially Bell. vi. 9. 2, cited by Wetstein, *τοῦ δὲ λοιποῦ πλήθους τοὺς ὑπὲρ ιζ' ἔτη δήσας ἔπεμψεν εἰς τὰ κατ' Αἴγυπτον ἔργα, πλείστους δ' εἰς τὰς ἐπαρχίας διεδωρήσατο Τίτος, φθαρησομένους ἐν τοῖς θεάτροις σιδήρῳ καὶ θηρίοις· οἱ δὲ ἐντὸς ιζ' ἐτῶν ἐπράθησαν.*

— *πατουμένη*.] Some take this to mean *occupied*, and consequently *profaned*. So Rev. xi. 2. 1 Macc. iii. 52, *τὰ ἅγιά σου καταπεπάτηται καὶ βεβήλωται*. Others interpret, 'ignominiously

MT. MK.
25 ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. Καὶ ἔσται σημεῖα 24. 13.
ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ 29 24
26 ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου· ἀποψυχόντων
ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ
27 οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. καὶ 25

treated.' So Cic. ad Attic. viii. 11, '*Conculcari* miseram Italiam videbis proxima æstate, et quati utriusque vi:' and Æschyl. Eum. 110, καὶ πάντα ταῦτα λὰξ ὁρῶ πατούμενα. The two significations, however, merge into each other, the full meaning being, that 'it shall be in the possession of, and under oppressive and insulting subjection to, the Gentiles, just as captives in war are trodden under the feet of the conqueror.'

— ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.] The sense of these words has been disputed. Some take it to be, 'the times when the Gentiles shall be visited for their sins;' see Jerem. xxvii. 7. Ezek. xxi. 25. xxii. 3, 4. xxx. 3. Yet that would suppose the words to be perfectly enigmatical. Others (as the ancient and earlier modern Commentators) understand 'the time when the number of Gentiles to be called to God shall be complete.' This, however, would seem to be negatived by Rom. xi. 12, seqq. Others, again, consisting of the most eminent Commentators, from Lightfoot, Whitby, and Newton downwards, are of opinion that the words refer to a period when the Jews shall be restored; i. e. when the times of the four great kingdoms predicted by Daniel shall have expired, and the *fifth*, or *kingdom of Christ*, shall be set up in their place, when the scattered sheep of Israel shall be again collected, and become one fold under one shepherd, as citizens of the new Jerusalem. After all, the simplest and truest representation of the sense may be that offered by Bp. Pearce, 'until those Gentiles have done all which God has decreed that they should do;' namely, by utterly destroying the city; in which it may be implied, that the desolation should continue as long as God should see fit,—until the period allotted for the termination of the desolation inflicted by them should be completed. Thus the words will have reference to the *primary* import of our Lord's prophecy, and probably were meant to be *confined* to that. See Note on Matt. xxiv. 29.

25. τῆς γῆς.] The recent Commentators in general understand this of *Judæa;* while the ancient ones take the expression in its usual sense, 'the earth.' Much may be urged in support of either view; nay, *both* may have place, according as the passage is referred to the destruction of *Jerusalem*, or *that of the world;* see Note on Matt. xxiv. 3. [*Comp.* 2 Pet. iii. 10. 12. Is. xiii. 10. Ezek. xxxii. 7. Joel ii. 10. Rev. vi. 12.]

— συνοχή.] A term denoting, like the Latin *angustia*, such *anxiety* as holds the mind as it were enchained. So 2 Cor. ii. 4, θλίψεως καὶ συνοχῆς καρδίας. Hence it is often associated with nouns denoting distress. So Job xxx. 3, συνοχὴν καὶ ταλαιπωρίαν; and Artemid. cited by Wetstein, τοῖς πένησι, καὶ δούλοις, καὶ δεδεμένοις, καὶ καταχρέοις, καὶ τοῖς ἐν συνοχῇ οὖσι. 'Απορία denotes *inopia consilii*, or the not knowing what to do. So Herodot. iv. 14. 1, ἀπορία τοῦ πρακτέου. Render, 'amidst perplexity.'

— ἠχούσης θαλάσσης καὶ σάλου.] These words involve a difficulty which has occasioned both variety of reading and diversity in interpretation. To first advert to the *former*,—several ancient MSS. and the Syriac, Persic, Arabic, Vulg., Italic, and Slav. Versions have ἤχους θαλ., which is approved by Bengel and Kuinoel, and edited by Griesbach, in his third Edition, and Lachman. But without any good reason; for the sense thus arising is harsh and frigid, and ill comports with the other imagery in this sublime description. The reading in question arose, I much suspect, from certain *ancient Critics*, who stumbled at the intermixture of circumstances denoting, as they thought, *physical*, with those of *moral* agitation. Such, however, is frequent in the Old Test., and by no means rare in the New Test., especially in the Apocalypse; nay, is found in the Classical writers, as Æschylus. Yet it is not necessary, nor would it be proper, here to take the words *in sensu physico*. They must be understood in a metaphorical sense, as belonging to the same sublime description as that of Matt. xxiv. 29. and Mark xiii. 24, 25. And it is well remarked by Grotius, that in the Prophetical books '*Mare* significat statum mundi variis casibus turbidum; *sonus*, excitatos inde tumultus.' In proof of this I would refer to Is. viii. 7, 8. and Jerem. li. 54, 55. At σάλου supply ἠχοῦντος, taken from ἠχούσης preceding. Or we may suppose a sort of Hendiadys. By ἠχούσης θαλάσσης καὶ σάλου are, as Kypke observes, designated ἀκαταστασίαι 'et turbulentæ harum commotiones et tumultus.' There may, too, be an allusion to Ps. lxv. 7, where it is given as an attribute of God, that he 'stilleth the raging of the sea, and the noise of its waves, and the tumult of the people;' where *strepitus maris* is explained by the following *fremitus nationum.* There is in both passages a nautical metaphor. Nor is this without example in the Classical writers. So Soph. Œd. Tyr. 23. πόλις γὰρ Ἤδη σαλεύει· κἀνακουφίσαι κάρα Βυθῶν ἔτ' οὐχ οἵα τε φοινίου σάλου. See also Plut. Fab. Max. 37. Rom. 24. Theophyl. Sim. p. 72, 749, and comp. Pind. Pyth. iv. 484. Upon the whole, therefore, this may be regarded simply as an image of extreme distress, thrown in parenthetically.

26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδ.] An Hendiadys for 'a fearful expectation.' Or καὶ may be *exegetical*, and signify *even.* 'Αποψυχ. is by many explained of *death;* but it seems only to mean (like ἐκθνήσκειν), as we say *to die away with fear.* These words are very suitable to the nautical metaphor above noticed; for in such distress at sea men's hearts may be said 'to die in them for fear.'

— ἐπερχ.] This word, like the Latin *supervenio*, and our *befall*, is generally used of the occurrence of evil.

— αἱ δυνάμεις τῶν οὐρ. σαλευθ.] These words have the same sense as at Matt. xxiv. 29, where see Note. In fact, the present passage,

MT. MK.
24. 13. τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ
30 26 μετὰ δυνάμεως καὶ δόξης πολλῆς.
Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε, καὶ ἐπάρατε 28
τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
32 28 Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα 29
τὰ δένδρα· ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν 30
33 29 γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. οὕτω καὶ ὑμεῖς 31
ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασι-
34 30 λεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ 32
35 31 αὕτη, ἕως ἂν πάντα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύ- 33
σονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. Προσέχετε δὲ 34
ἑαυτοῖς, μή ποτε ‡ βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ
καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς
ἐπιστῇ ἡ ἡμέρα ἐκείνη· ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας 35
τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. Ἀγρυπνεῖτε 36

Matt. xxiv. 29, and Mark xiii. 24, 25, are all of the same nature, and relate to the very same events; i. e. *primarily*, to the destruction of Jerusalem and the Jewish state; but *secondarily*, to the destruction of *the world*. The imagery seems formed upon a passage of Is. xiii. 10, 13. (which treats of the destruction of Babylon) where Bp. Lowth remarks (after Sir Is. Newton) that 'when the Hebrews intend to express *happiness*, *prosperity*, the instauration and advancement of states, kingdoms, and potentates, they make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars; which they describe as shining with increased splendour, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented seven-fold (see Is. xxx. 26.); new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images: the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes, and the heavens tremble; and all things seem tending to their original chaos. See Joel ii. 10. iii. 15, 16. Amos viii. 9.'

28. *ἀνακύψατε.*] I have so pointed, with Markland, in order to indicate that *ἀνακ.* should not be construed with *κεφαλάς*. The word, indeed, of itself signifies to raise up the body (as opposed to *συγκύπτω*), and sometimes the head only. So Philo, p. 988. *τὸν αὐχένα συμφοραῖς πιεζόμενος, οὐδ' ὅσον ἀνακύψαι σθένων*, &c. Hence it is figuratively used in the sense *animum recipere*, as in many passages adduced by Wetstein, Kypke, and Loesner; ex. gr. Joseph. Bell. Jud. vi. 8, 5. *ὀλίγον ἐκκύψαντες ἐκ τοῦ δέους.*

— *ἐγγίζει ἡ ἀπολύτρωσις ὑ.*] According to the *primary* application, this will signify, your *deliverance* from Jewish persecution, and the tribulations and calamities of Judæa; when, as is suggested by ver. 31, the kingdom of God, or the dispensation of the Gospel, shall be fully established. According to the *secondary* application, it will denote *redemption.*

30. *ὅταν προβάλωσι.*] Supply *καρπὸν* or *φύλλα*. So Dioscorid., cited by Grotius, has *προβάλλειν ἄνθος.*

31. *ἡ βασιλεία τοῦ Θεοῦ*] i. e. the Christian dispensation firmly established. See Note on Matt. xxiv. 14.

33. [*Comp.* Ps. cii. 26, 27. Is. li. 6. Heb. i. 11. 2 Pet. iii. 7. 10.]

34—36. Here they are exhorted to be continually expecting these great events, and not to be led to forget them by the security, and self-satisfaction, induced by the use of the good things of this life, so as to forget that 'the Judge is at the door.' In these verses the secondary sense far predominates, as appears from the air of the whole passage, especially the terms *παγὶς*, *πάσης τῆς γῆς*, and *σταθῆναι ἔμπρ. τοῦ Υἱοῦ τοῦ ἀνθρώπου.* To the primary, indeed, there is merely an allusion at *ἐκφυγεῖν ταῦτα πάντα.*

34. *βαρυνθῶσιν αἱ καρδίαι.*] Very many MSS. and early Editions have *βαρηθῶσιν*, which is adopted by Wetstein, Matthæi, and others down to Scholz. But I suspect that the *η* arose from a confusion with *υν*, the abbreviations being very similar. It is a great confirmation of the common reading, that the Sept. Translators very often use *βαρύνεσθαι*, never *βαρεῖσθαι*. They have indeed the phrase *ἐβαρύνθη ἡ καρδία* at Exod. viii. 15. ix. 7. 31. x. 1. and at Sap. Sol. ix. 15. *φθαρτὸν γὰρ σῶμα βαρύνει ψυχήν.* So Hor. Sat. II. ii. 79. 'Quin *corpus* onustum Hesternis vitiis animum quoque *prægravat* una, Atque *affigit humo* divinæ particulam auræ.'

In *κραιπάλῃ καὶ μέθῃ* there is a Hysteron proteron; the latter term denoting the drunkenness itself; the former, the effects of it in headache, &c. [*Comp.* Rom. xiii. 13. 1 Thess. v. 6. 1 Pet. iv. 7.]

35. *ὡς παγὶς γὰρ ἐπελ.*] *Παγὶς* and *σκάνδαλον* are, like the Heb. רשת, frequent images expressive of *calamity*, especially such as is *sudden* and *unexpected*, (as here and in Rom. xi. 9.) by which men are taken (like beasts in a trap) before they are aware. *Καθημένους* merely means *existing*. There is a reference to Jerem. xxv. 29. [*Comp.* 1 Thess. v. 2. 2 Pet. iii. 10 Rev. iii. 3. xvi. 15.]

MT. MK.

οὖν ἐν παντὶ καιρῷ, δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα 26. 14.
πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ
Υἱοῦ τοῦ ἀνθρώπου.
37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας
ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.
38 Καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν
αὐτοῦ.
1 XXII. ἬΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη 2 1
2 πάσχα· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς
ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαον. 4
3 Εἰσῆλθε δὲ [ὁ] Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον
4 Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν
συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς 14 10
5 αὐτὸν παραδῷ αὐτοῖς. καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ 15 11
6 ἀργύριον δοῦναι. Καὶ ἐξωμολόγησε· καὶ ἐζήτει εὐκαιρίαν 16
τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.
7 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ 17 12
8 πάσχα· καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπών· Πορευ- 18 13
9 θέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. Οἱ δὲ εἶπον
10 αὐτῷ· Ποῦ θέλεις ἑτοιμάσωμεν; Ὁ δὲ εἶπεν αὐτοῖς· Ἰδού,

36. σταθῆναι.] A forensic term, signifying to stand absolved or acquitted. It here implies acceptance and salvation; but, in the primary sense, deliverance from the perils in question.

37. [*Comp.* John viii. 1, 2.]

38. ὤρθριζε πρὸς αὐτόν.] Ὀρθρίζειν signifies, 1. to rise early; 2. to go about any business early; 3. and when followed by a preposition denoting motion towards, to go or resort to any place; or, as here, person.

XXII. 1. ἡ ἑορτὴ τῶν ἀζύμων.] So Joseph. Bell. ii. 1, 3. τῆς τῶν ἀζύμων ἐνστάσης ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται.

2. ἐζήτουν—πῶς ἀνέλωσιν αὐτόν.] Here ἐζήτουν answers to the *calling* of the council, and the deliberation spoken of at John xi. 47. In which, and the consequent determination to put him to death, the Priests and Scribes unwittingly fulfilled the prophecy at Ps. ii. 2, as adverted to by Peter and John, Acts iv. 27. At τὸ πῶς ἀνέλ. α. there is that idiom, by which the Article is prefixed to a whole clause, then to be considered as independent, and itself forming an object; as Acts iv. 21. μηδὲν εὑρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς, and often elsewhere. See Matth. Gr. § 280.

— ἐφοβοῦντο γάρ.] The γὰρ has reference to a clause here suppressed, i. e. 'but not on the first day;' yet expressed in the passages of Matthew and Mark.

3. εἰσῆλθε δὲ ὁ Σ.] Not implying a *physical* entry of Satan into Judas; but to be understood of mental influence and instigation. As those who obey the divine motions are said to *receive* the Spirit as a divine guest, so Satan is said to *enter into* those who consent unto criminal suggestions. See John xiii. 2. Acts v. 3. Ephes. ii. 2. and the Notes on Matth. iii. 16. iv. 1. Luke ii. 27. This view does not at all negative the personality of Satan; that being *implied*.

The Article before Σατ., not found in many MSS. and early Editions, is cancelled by Griesb., Vater, Tittman, and Scholz; but perhaps without reason: for though the word, as partaking of the nature both of a *proper name* and an *appellative*, may either admit, or reject it; yet as here three-fourths of the MSS. have it, and as it is almost always found in the New Test. with Σατανᾶς, except in the Vocative case, it is best to retain it here.

4. στρατηγοῖς] scil. τοῦ ἱεροῦ, *expressed* infra v. 42. By these I would understand, not, with some, the officers charged with the superintendence of the buildings of the Temple; but, with Lightfoot and Bp. Middleton, the commanders over those bodies of Levites who kept guard in the Temple, mentioned in Acts v. 26. and Joseph. Bell. vi. 5. 3, of whom one, the chief, is mentioned at Acts iv. 1, and sometimes in Josephus, as ὁ στρατηγὸς τοῦ ἱεροῦ. These στρατηγοὶ, however, were, properly speaking, not military, but civil officers, and, besides the duty above mentioned, acted as præfecti and curatores Templi generally.

6. ἐξωμολόγησε.] The word signifies, 1. to say the same thing with any one; and 2, as here, to agree with, assent to, what he proposes.

7. θύεσθαι.] The term θύω is used, because the slaying of the paschal lamb was a kind of sacrifice. Hence the phrase זבח הפסח *to slay the passover*, occurs in the Old Test. On this verse to v. 13, see the Notes on Matt. xxvi. 17—19. and Mark xiv. 12—16.

MT. MK.
26. 14. εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος
κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν
14 οἰκίαν οὗ εἰσπορεύεται· καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς 11
οἰκίας· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ κατάλυμα,
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Κἀκεῖνος 12
15 ὑμῖν δείξει * ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.
19 Ἀπελθόντες δὲ εὗρον, καθὼς εἴρηκεν αὐτοῖς· καὶ ἡτοίμασαν 13
τὸ πάσχα.

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστο- 14
λοι σὺν αὐτῷ. καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμίᾳ ἐπεθύμησα 15
τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·
Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου 16
πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ δεξάμενος ποτήριον, 17
εὐχαριστήσας εἶπε· Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς·
29 25 Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς 18
26 22 ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. Καὶ λαβὼν 19
ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων·
Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο
27 23 ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὡσαύτως καὶ τὸ ποτήριον, 20
28 24 μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ δια-
θήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. Πλὴν 21
23 20 ἰδού, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.
24 21 Καὶ ὁ μὲν Υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον· 22

11. *οἰκοδεσπότῃ τῆς οἰκίας.*] A pleonasm, with which Bornemann compares *οἰκοφύλαξ δόμων, αἰπόλια αἰγῶν, συβόσια συῶν, τὰ βουκόλια τῶν βοῶν*, and others.

14. *ἡ ὥρα*] 'the time;' namely, of the evening appointed for eating the paschal lamb.

15. *ἐπιθυμίᾳ ἐπεθύμησα.*] A Hebrew idiom, as in Gen. xxxi. 30. *ἐπιθυμίᾳ γὰρ ἐπεθύμησας ἐπελθεῖν εἰς τὸν οἶκον τοῦ πατρός.* Here Blackwall, Winer, and Bornem. produce what they call similar phrases from the Greek writers; but, in truth, they are not quite similar. In Hebrew the idiom has a strongly *intensive* force; in the Greek Classical writers scarcely ever so.

The reason why our Lord thus ardently longed for the arrival of the passover, was, 1. because he knew he should then enter on that conflict, which should terminate in a glorious victory over sin and Satan, and produce the most blessed results to his faithful people of every age. And as he was so soon to leave them, he wished to open his mind freely, and prepare them for the loss they were so soon to suffer, and the trials which ere long awaited them; that they might bear the one and sustain the other. Doubtless, too, he then anticipated the period so shortly to arrive, when he should institute for their use, and that of his followers of all ages, the sacred feast appointed as a sacramental memorial of his death and passion.

16. *οὐκέτι οὐ μή.*] A negative of the strongest kind, and somewhat unusual; though examples are adduced by Bornemann from the Classical writers. *Ἐξ αὐτοῦ*, 'henceforward.' This is is also an expression extremely rare, and almost without parallel in the Classical writers. The next words, *οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ* are of the same character with those at Matt. xxvi. 29, and to be explained in the same manner; meaning, that 'he should hold no more social converse with them on earth, up to the period when the work of redemption by his blood (that sacrifice of which the Passover was the type) should be accomplished, and the kingdom of God established.'

19. *τοῦτο ποιεῖτε*, &c.] 'Do this;' namely, that which I have just done,—break bread, &c. See Bornemann, who here adduces cases in which, as in the present, the pronoun demonstr. is to be referred *ad remotiora*, and where *ἐμὸς* is used for *ἐμοῦ*. He also brings forward a remark of Schæfer, that the Greek writers often use *ποιεῖν* to save the repetition of a verb preceding.

Various passages are here cited by Schoettgen from the Rabbinical writers, proving that the ancient Jewish Church, in celebrating the Paschal feast, always had in view the sufferings of the Messiah. [*Comp.* 1 Cor. xi. 23, 24.]

20. *τοῦτο τὸ ποτήριον*, &c.] Meaning, 'By the administration of this cup I institute a new religion, to be ratified by my blood.'

21. *ἡ χεὶρ—τραπέζης.*] An oriental mode of saying, 'the person is at table with me.' [*Comp.* John xiii. 18. Ps. xli. 9. Acts i. 16.]

MT. MK.
23 πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται! Καὶ αὐτοὶ 26. 14.
ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν 22 19
24 ὁ τοῦτο μέλλων πράσσειν. Ἐγένετο δὲ καὶ φιλονεικία ἐν
25 αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. Ὁ δὲ εἶπεν 20. 10.
αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ 25 42
26 ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται· ὑμεῖς δὲ οὐχ 26 43
οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ 27 44
27 ὁ ἡγούμενος, ὡς ὁ διακονῶν. Τίς γὰρ μείζων, ὁ ἀνα-
κείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν
28 μέσῳ ὑμῶν ὡς ὁ διακονῶν. Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες 19.
29 μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· κἀγὼ διατίθεμαι ὑμῖν, 28
30 (καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν,) ἵνα ἐσθίητε καὶ
πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ
* καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ
31 Ἰσραήλ. Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ ὁ Σατα-
32 νᾶς ἐξῃτήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον· ἐγὼ δὲ

24. ἐγένετο δὲ καὶ φιλονεικία, &c.] From the difference of circumstances, notwithstanding the identity of the thing itself, some have maintained that this represents an occurrence distinct from that recorded at Matt. xx. 20. and Mark x. 35. But, as Doddridge remarks, 'we cannot suppose such a contention for superiority should have occurred immediately after so affecting a lesson of humility.' Accordingly he and some other eminent Commentators are of opinion that this is the same circumstance with that mentioned by Matthew and Mark, but here brought in out of the regular order, of which St. Luke is less observant than the other Evangelists. However, as Matthew and Mark inform us that the contention took place *in the way*, before they came to Jerusalem, or even Jericho, ἐγένετο must be taken in a *pluperfect* sense, 'there *had been*,' viz. on the road to Jericho.

25. εὐεργέται καλοῦνται.] Εὐεργέτης was among the Greeks a title of honour, assigned to all who had in any way deserved well of the monarch or state, and was the title arrogated by, and through flattery bestowed on, the princes or magistrates of antiquity. See Herodot. iii. 140. and my Note on Thucyd. i. 129. κεῖταί σοι εὐεργεσία.

26. Our Lord now takes occasion to explain the *nature* of his kingdom; intimating that it was established on different principles from those of the world, so that he who would be most advanced in his kingdom must be the most humble.

— οὐχ οὕτως.] Supply, with Schoettg., ἔσεσθε, or, with Bornemann, ἐστέ.

— ὁ μείζων.] From the antithetical word νεώτ., this has been by some supposed to denote 'one who is elder,' like the Latin *major*. But, from the parallel passage of Matthew, it is plain that νεώτ. is rather to be accommodated to μείζων than *vice versa;* and Kypke has adduced several Classical authorities for νεώτερος in the sense of an *inferior*. He shows that the expressions employed throughout have reference to *office*, or station in the kingdom of Christ. [*Comp.* supra ix. 48. 1 Pet. v. 3.]

27. τίς γὰρ, &c.] [*Comp.* John xiii. 14. Phil. ii. 7.]

28. πειρασμοῖς] 'trials, afflictions.'

29. διατίθεμαι ὑμῖν.] The best Interpreters, ancient and modern, are of opinion that διατ. has here the sense *engage for*, or *promise;* but that, just after, it must have the further removed sense of *grant* or *bestow*. The former is found in the Sept.; the latter sprang from the usual import of *covenanting*, which implies something *granted*. [*Comp.* supra xii. 32. Matt. xxiv. 4.]

30. καθίσεσθε.] This, instead of καθίσησθε, found in many of the best MSS. and some early Editions, has been received by Wetstein, Matthæi, Griesbach, and others; and rightly: for, as Bornemann observes, the Future was more likely to be changed into the Subj. than the contrary. And that the Future is *meant* to be construed with ἵνα, is probable from a similar construction at John xv. 8.

31. Our Lord now directs his discourse to *Peter* (though intending his admonition for all present), in order to forewarn him, and put him on his guard against the temptation soon coming upon him, and also to supply him with an admonition to be made use of on being brought to repentance.

— ἐξῃτήσατο ὑμᾶς.] Ἐξαιτεῖσθαι signifies to require any one to be delivered up to us, whether for *good* or for *evil;* but chiefly the latter. The difference between the active and middle is that ἐξαιτῶ signifies to ask or beg any one for another; ἐξαιτεῖσθαι, to ask for one's own use. The sense here is simply, 'Satan desires to get you into his power;' a strongly figurative form of expression, used with allusion to the Scripture narrative of Job's temptation.

— τοῦ σινιάσαι.] Σινιάζειν (from σινίον, *a sieve*,) signifies to *sift*, or *winnow;* and as that implies agitation, commotion, and separation, so the expression has been usually supposed to mean *disturb*, *loosen*, i. e. undermine, and overthrow your fidelity. But the primary sense is more apt, namely, *sift* you, *scrutinize*, or try your fidelity and constancy. [*Comp.* 1 Pet. v. 8.]

MT. MK.
26. 14. ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε
ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. Ὁ δὲ εἶπεν αὐτῷ· 33
35 29 Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον
34 30 πορεύεσθαι. Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει 34
σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με.
Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου 35
καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ
εἶπον· Οὐδενός. Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν ὁ ἔχων 36
βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλη-
σάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. Λέγω 37
γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν
ἐμοί, τό· Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ
ἐμοῦ τέλος ἔχει. Οἱ δὲ εἶπον· Κύριε, ἰδοὺ μάχαιραι ὧδε 38
δύο. ὁ δὲ εἶπεν αὐτοῖς· Ἱκανόν ἐστι.
36 32 ΚΑΙ ἐξελθὼν ἐπορεύθη, κατὰ τὸ ἔθος, εἰς τὸ ὄρος τῶν 39
Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. Γε- 40
νόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Προσεύχεσθε μὴ
39 35 εἰσελθεῖν εἰς πειρασμόν. Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν 41

32. *ἐπιστρέψας.*] Neut. for reciprocal. The full sense is: 'having recovered thyself [from that lapse which will befall thee] by hearty repentance,' &c.

35. The connection here with the preceding context is obscure, and may best be traced by considering the *purpose* of our Lord in what he was now saying; namely, to warn his disciples of, and prepare them for, future trials. This could not be better done than by contrasting their past state with that so near at hand. They are apprised that a total change will shortly take place in their condition, which consequently will require a corresponding change in their plans and measures. *Before* he had sent them forth for a brief period only, and in their own country; in which case there was no need of long preparation in provisions for their journeys, or precautions against perils. But *now* they were to go forth to the world at large (see Matt. xxviii. 19.), and would have to encounter every form of hardship, necessity, and peril. (See 2 Cor. xi. 26, 27.) Hence there would be need to provide for altered circumstances by suitable precautions.

36. *πωλησάτω τὸ ἱμάτιον.*] A proverbial form of expression, by which a thing is counselled to be done *at any rate*. I would compare Thucyd. viii. 81. *οὐδ', ἢν δέῃ, τελευτῶντα τὴν ἑαυτοῦ στρωμνὴν ἐξαργυρῶσαι.* Xen. Anab. vii. 5, 5. *καὶ προσδανεισάμενος, εἰ μήγ' ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαυτοῦ ἱμάτια.*

This direction to buy swords *at any rate* is not to be considered as a positive command so to do; but rather an allegorical mode of intimating the extreme perils they would have to encounter. So the Prophets of the Old Test. are accustomed to prefigure perilous times, by representing what men then commonly do to guard against danger. See Is. xiv. 21. and Jerem. ix. 17, 18.

37. *ἔτι τοῦτο—ἐν ἐμοί.*] As much as to say: 'After all that I have suffered, this last now remains,—namely, that I should (as was long ago prophesied of me) be brought unto an ignominious death. And as *I* have suffered, so must *you*; for the hatred and reproach encountered by the master shall extend to you his disciples.' (Grot.) Τέλος ἔχει is synonymous with τελεσθῆναι, and is used by the best Classical writers of the completion of predictions. Of the many examples cited by Wetstein and Kypke, the most apposite are the following: Æschyl. Prom. 13. *ἐντολὴ Διὸς ἔχει τέλος.* Dionys. Hal. Ant. ix. 12. *τέλος εἶχε τοῖς Τ. τὰ μαντεύματα.*

38. *ἰδοὺ μάχαιραι ὧδε δύο.*] 'See here are *two* swords.' How it happened that they had the swords, and for what purpose, has been variously accounted for; but best by Grotius, who supposes that, as the road from Galilee to Jerusalem was infested with robbers, travellers took swords. Nay, as Schoettgen has shown, at that time in Judæa even the Priests carried arms when on a journey. And, as we find from Josephus, even the quiet and pacific Essenes took swords when travelling. So Bell. ii. 8, 4. *διὸ καὶ ποιοῦνται τὰς ἀποδημίας οὐδὲν μὲν ὅλως ἐπικομιζόμενοι, διὰ δὲ τοὺς λῃστὰς ἔνοπλοι.*

— *ἱκανόν ἐστι.*] The best Commentators, ancient and modern, are agreed that ἱκανόν ἐστι has here a sense not unfrequent, in this and similar expressions in all languages (see the examples adduced in Rec. Syn.), as employed on occasions when we do not care to rectify a dull misapprehension, but dismiss both the person and the thing with 'It is very well; that will do;' q. d. in the words of Bornemann, 'pluribus enim gladiis non opus est in periculis instantibus, quæ nullâ pugnâ removeri poterant.'

41. *ἀπεσπάσθη.*] Many Commentators render 'proripuit sese.' But the more eminent, both ancient and modern, are of opinion, that no idea of *impetuosity* is implied; the Hebrews, Greeks, and Romans using words, which

MT. MK.
42 ὡσεὶ λίθου βολήν· καὶ θεὶς τὰ γόνατα προσηύχετο, λέγων· 26. 14.
Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ·— 36
43 πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω. ὤφθη δὲ
44 αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. Καὶ γενόμενος
ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. Ἐγένετο δὲ ὁ ἱδρὼς
αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.
45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς 40 37
46 αὐτοῦ, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, καὶ εἶπεν
αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσ- 41 38
έλθητε εἰς πειρασμόν.
47 Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος 47 43
Ἰούδας (εἷς τῶν δώδεκα) προήρχετο * αὐτούς, καὶ ἤγγισε τῷ 48 44
48 Ἰησοῦ φιλῆσαι αὐτόν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα, 49 45

properly have a notion of violence, with a considerable diminution, and sometimes an entire abandonment thereof. They render, 'he withdrew himself from them;' adducing several examples, the most apposite of which are the following: 2 Macc. xii. 10. ἐκεῖθεν δὲ ἀποσπασθέντων σταδίους δέκα. Ach. Tat. ii. 10. ἀπεσπάσθη μὲν ἡ Κλείω, ἡ δὲ παρθένος κατελέλειπτο. Thucyd. vii. 80. So also in Plutarch, Op. Mor. p. 77. B. we have ὅταν δὲ ἀπεσπάσθη in antithesis to ἐν τῷ παρεῖναι.

— λίθου βολήν.] A rough mode of estimating distance, which originated in the simplicity of primitive times, and was afterwards retained in the ordinary phraseology used by writers who employed the language of common life. Thus Procop. p. 236. 17. διεστήκει γὰρ αὐτοῦ ὅσον λίθου βολήν.

42. εἰ βούλει—ἀπ' ἐμοῦ.] Supply παρένεγκε. Or rather, we may suppose a sort of *Aposiopesis*, by which request is merely *intimated*, not expressed. By παρενεγκεῖν is here meant, as Bornemann shows, to suffer it to pass by. [*Comp.* John vi. 38.]

43, 44. These verses are rejected by some Critics, and bracketed by Scholz. But the external evidence for their omission is trifling (only *five* MSS. being without them), and the *internal* is quite in favour of the verses; since no reason can be imagined why they should have been *introduced*, but many why they should have been *cancelled*. That might very well happen, not only from the *heterodox*, who denied the human nature of Christ, but also from certain *orthodox*, but injudicious, persons, who, it should seem, regarded what is here narrated of Christ (similarly to what is elsewhere recorded, of his weeping over Jerusalem, and weeping at the grave of Lazarus) as unworthy of his exalted character, and affording too much countenance to the Arian heresy; and therefore, to take away a stumbling-block, removed the portion; as the same kind of persons, for a similar reason, did the narrative in John viii. 1—11. [*Comp.* John xii. 27. Heb. v. 7.]

44. ἀγωνίᾳ.] A word used in Polyb. viii. 21, 2. iv. 56, 3. for there, instead of ἦσαν ἐν ἀγῶνι, must be read, ἦσαν ἐν ἀγωνίᾳ. On the nature of this ἀγωνία, and how it is to be understood, see a Dissertation of Hoffmann, Lips. 1830, 4to.; also Bp. Jeremy Taylor's 'Considerations,' Works, vol. iii. p. 318, 324.

— ὡσεὶ θρόμβοι αἵματος.] It has been generally supposed, that our Lord's sweat was actually blood, or at least bloody; and examples of such a phenomenon have been adduced. But the most eminent Expositors, ancient and modern, understand the meaning to be, 'his sweat became *like* drops of blood;' a sense, they think, demanded by the words themselves. Compare Acts ix. 19. Nay, Theophylact and Photius (Epist. 13.) consider this as merely a proverbial mode of expression, by which it is said of those who labour, that they sweat drops of blood. A view, however, quite inadmissible. Surely the very existence of the saying in the Greek, as well as in our own and other languages, at least attests the existence of bloody sweats, under excessive perturbation of mind or distress of body. See Lucan, Phars. ix. 809—14, where, among other expressions, we have *sudor rubet*. So that, after all, those who understand it of a *sanguineous appearance in the sweat*, probably take the most correct view; especially as such sweats have been, by numerous authorities adduced or referred to in Rec. Synop., proved to have *sometimes* attended extreme mental agony. So Aristot. Hist. Anim. iii. 19. adduces an instance of sanguineous sweat from extreme agitation; and Dr. Mead, in his Medica Sacra, gives the same attestation from Galen. This view is, I would add, strongly supported by the following citation from an eminent medical writer, *Blainville*, for which I am indebted to the British Critic for 1831, p. 1. 'On l'a trouvée (la sueur) *colorée en rouge* dans une affection qui a reçu le nom de *Diapedese*, maladie dans laquelle il n' y a pas une véritable transpiration, mais qui constitue plutôt une *hémorragie* par exhalation, comme celle que l'on observe à la surface de la membrane pituitaire. Cette *transudation* a lieu dans les cas où, par suite d'une frayeur subite, ou d'une *vive émotion*, il se fait congestion.'

45. κοιμωμένους ἀπὸ τῆς λύπης.] The force of the expression may best be understood by considering, that extreme grief has a stupifying tendency, and tends to induce a sort of heavy, though unrefreshing, sleep; an effect which is alluded to in various passages of the Classical writers cited by Wetstein; ex. gr. Hom. Od. μ. 310. Quint. Curt. xiv. 13, 17.

48. φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως;] The three terms contained in this asser-

MT. MK.
26. 14. φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως; Ἰδόντες δὲ οἱ 49
50 περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ· Κύριε, εἰ πατάξομεν
51 47 ἐν μαχαίρᾳ; Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον 50
τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. Ἀπο- 51
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ἐᾶτε ἕως τούτου! καὶ ἁψάμενος
55 48 τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν. Εἶπε δὲ ὁ Ἰησοῦς πρὸς 52
τοὺς παραγενομένους ἐπ᾿ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς
τοῦ ἱεροῦ καὶ πρεσβυτέρους· Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε
μετὰ μαχαιρῶν καὶ ξύλων; καθ᾿ ἡμέραν ὄντος μου μεθ᾿ ὑμῶν 53
ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾿ ἐμέ. Ἀλλ᾿ αὕτη
ὑμῶν ἐστιν ἡ ὥρα· καὶ ἡ ἐξουσία τοῦ σκότους!
57 53 ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον 54
54 αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει
58 μακρόθεν. Ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ 55
συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.
69 66 Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ 56
70 67 ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν. Ὁ δὲ 57
71 68 ἠρνήσατο αὐτὸν, λέγων· Γύναι, οὐκ οἶδα αὐτόν. Καὶ μετὰ 58

tion are all emphatical, and there is a sort of climax; q. d. 'Betrayest thou thy master, and him the Son of Man, and that with a kiss?' *Φιλήματι*, as denoting that which constituted the greatest aggravation of the guilt, is placed *first*, in order to be made most prominent. [*Comp.* John xviii. 3.]

49. *εἰ πατάξομεν.*] Εἰ may here be rendered *num*, as in Mark viii. 23, where see Note. The full sense is: '[What] if we strike?' Or *πατάξομεν* may be taken for *πατάξωμεν*. Ἐν is here said to stand for *σύν*. But no good writers use *σὺν* to denote the *instrumental cause;* whereas *ἐν* is sometimes found in that sense, though in the writers of the New Test. it, no doubt, proceeded from Hebraism.

50. [*Comp.* John xviii. 10.]

51. *ἐᾶτε ἕως τούτου.*] These words (obscure from brevity) admit of two different interpretations, according as they are supposed to be addressed to the *multitude*, or to the *disciples.* Agreeably to the former view, the sense is, 'leave me free till I shall have healed the wounded man.' This, however, besides supposing a very harsh ellipsis, yields a sense not a little objectionable. According to the latter view, the expression will denote (by an ellipsis of *αὐτοὺς* after *ἐᾶτε*), 'let them do what they please,—desist.' Yet this ellipsis of *αὐτοὺς* is not a little harsh. The true ellipsis after *ἐᾶτε* is *τὸ πρᾶγμα*; and *ἐᾶτε* stands for *ἄφετε*, 'let alone.' There is also a *sensus prægnans*, as in Thucyd. i. 71. *μέχρι τοῦδε ὡρίσθω ὑμῖν ἡ βραδύτης.* The sense, then, may be explained (as it is done by Wetstein, Rosenmuller, Kuinoel, and Schleusner), 'Let the matter rest [after its having proceeded] thus far!' q. d. 'Enough of this.'

52. *ὡς ἐπὶ λῃστήν.*] The construction is: *ἐξελ. μετὰ μαχαιρῶν καὶ ξύλων ἐπ' ἐμὲ, ὡς ἐπὶ λῃστήν*; The *ἐπὶ* signifies *against*, namely, for *apprehension;* as in Josephus Antiq. xiv. 11, 6. *ἐξελθεῖν ἐπὶ Μάλιχον πείθει μετὰ ξιφιδίων.*

53. *ἀλλ' αὕτη — σκότους.*] There is here again a certain obscurity, occasioned by the sense being, from intensity of feeling, but imperfectly developed. Some take the words to mean, 'This is the time most opportune for your purpose; this is the hour fitted for deeds of darkness.' An interpretation supported by several passages adduced from the Classical writers. Others explain, 'This is the time destined and permitted by God, and this is the power of iniquity;' i. e. iniquity has obtained this power; *αὕτη ἐστὶ* being supplied before *ἐξουσία*. The *latter* sense is preferable; and the interpretation, as far as concerns the *first* clause, is confirmed and illustrated by Matt. xxvi. 45, 56. The sense of the *second* clause, however, has not been so well discerned. It should seem that *ἐξουσία τοῦ σκότους* is, as it were, a *personification* of the *Prince* of darkness, the Devil, called at Eph. ii. 2. *ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος*, and his subordinate agents *ἐξουσίαι τοῦ σκότους.* Of *ἐξουσία*, as used for *ἄρχων*, examples occur supra xii. 11. Rom. xiii. 1. 1 Cor. xv. 24. Eph. i. 21. iii. 10. Col. i. 16. ii. 10. Thus the complete sense is: 'This is the time when power is given you against me by the determinate counsel of God (Acts iv. 28.), and in which the Power, or Prince of darkness is permitted to exercise his rancour against me.' In the latter clause there is an ellipsis of *αὕτη ἐστὶ*, to be supplied from the preceding one.

54. [*Comp.* John xviii. 12. 24.]

56. *ἀτενίσασα αὐτῷ.*] Ἀτενίζειν signifies 'to fix oneself intently;' and, with *ὄμμασι* or *ὀφθαλμοῖς*, to fix one's *view* intently. Those words, however, are almost always left to be understood; and the *object* of view is expressed either by an Accus. with *εἰς* (as in Acts i. 10. iii. 4.), or by a Dative without a preposition, as here and in Luke iv. 20.

MT. MK.
βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ 26. 14.
59 Πέτρος εἶπεν· Ἄνθρωπε, οὐκ εἰμί. Καὶ διαστάσης ὡσεὶ 72 69 73 70
ὥρας μιᾶς, ἄλλος τις διϊσχυρίζετο, λέγων· Ἐπ' ἀληθείας
60 καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. Εἶπε δὲ 74 71
ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, 72
61 ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν [ὁ] ἀλέκτωρ. Καὶ στρα-
φεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος 75
τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν ἀλέκτορα
62 φωνῆσαι, ἀπαρνήσῃ με τρίς. καὶ ἐξελθὼν ἔξω ὁ Πέτρος
ἔκλαυσε πικρῶς.
63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, 67 65
64 δέροντες· καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ τὸ πρόσ-
ωπον, καὶ ἐπηρώτων αὐτὸν λέγοντες· Προφήτευσον, τίς 68
65 ἐστιν ὁ παίσας σε; καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον
εἰς αὐτόν. 27. 15.
66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, 1 1
ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ
67 συνέδριον αὐτῶν, λέγοντες· Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν.
68 Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ἐὰν
δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.
69 Ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ
70 δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. Εἶπον δὲ πάντες· Σὺ οὖν

58. ἕτερος.] In the passage of Matthew we have ἄλλη, 'another *maid-servant*.' This discrepancy, however, may be removed on the principle suggested by Wetstein,—that ἕτερος may be used with reference to ἄνθρωπος being understood, which is sometimes used of a *woman*. Examples of this idiom are frequent. Thus Pausan. ii. 21, speaking of two women, τούτους δέ φασιν; and Sophocles Elect. 977. τώδε τὼ κασιγνήτω. — ἄνθρωπε.] This, like the Latin *homo*, and our *man*, is a term of expostulation.

59. διϊσχυρίζετο] 'strongly affirmed,' as Acts xii. 15, and in passages of Lysias, Ælian, Lucian, and Josephus, cited by the Commentators.

61. [*Comp.* John xiii. 38. xviii. 27.]

62. ἔκλαυσε πικρῶς.] So the Sept. in Is. xxxiii. 7. for the Heb. בכה מר.

66. τὸ πρεσβ. τοῦ λαοῦ.] Luke alone, in this passage, and in Acts xxii. 5, gives this name to the Sanhedrim. At Acts v. 21. he calls it ἡ γερουσία.

67. εἰ σὺ—εἰπὲ ἡμῖν.] These words admit of being rendered in three different ways. 1. 'Art thou the Christ? tell us.' 2. 'If thou be the Christ, tell us [so].' 3. 'Tell us whether thou be the Christ [or not].' The 1st mode has far less to recommend it than the 2d and 3d, of which the latter seems, on account of its greater suitableness to the occasion and the context, (especially the words of the answer) to be entitled to the preference.

68. ἐὰν δὲ καὶ ἐρωτήσω.] So little satisfactory is the ordinary sense of ἐρωτ., that Heinsius would here assign that of *supplicate*. But that signification is ill founded, and the sense arising would here be very objectionable; being, indeed, at variance with the words following, οὐ μὴ ἀποκριθῆτέ μοι, by which *interrogation* of some kind is certainly adverted to;—of *what* kind is the question. Certainly not what Bp. Pearce understands, concerning the Christ: still less what Doddridge supposes, 'inquiring wherefore they persist in their infidelity.' To ask questions, in order to convince, is incongruous. The true force of the expression was alone, I think, seen by Grotius, who observes, that 'it bears a sense which, united with that of *interrogation*, yet has *another*, namely, that of *argumentation*.' 'The Hebrews (says he), as well as the Greeks, used to carry on argument by interrogation.' Of this he adduces an example from Aristotle. He might have added, that this use of the word to signify *quæstionem proponere*, is (as H. Steph. Thes. in v. attests) frequent in the Dialecticians, especially Sextus Empiricus; as also *interrogare* in Latin. The sense, then, may be thus expressed: 'If I simply *tell* you [that I am the Christ], ye will not believe me; and if I *propose questions in argument*, [to support my claim,] ye will not answer me, nor, though convinced, will you release me. [However] henceforward shall the Son of Man (meaning himself) be [seen] sitting,' &c. On which last words comp. Matt. xxvi. 64, where indeed the πλὴν may seem more definite; but there is very great force in the *Asyndeton* here.

69. ἀπὸ τοῦ νῦν] *henceforth* (so Lu. i. 48. 2 Cor. v. 16), as denoting continuity of action. [*Comp.* Dan. vii. 9. Matt. xvi. 27. xxiv. 30. Acts i. 11.]

MT. MK.
27. 15. εἶ ὁ Υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε
ὅτι ἐγώ εἰμι. Οἱ δὲ εἶπον· Τί ἔτι χρείαν ἔχομεν μαρτυρίας; 71
αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

2 XXIII. ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, * ἤγα- 1
γον αὐτὸν ἐπὶ τὸν Πιλάτον. Ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, 2
λέγοντες· Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ
κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν
11 2 βασιλέα εἶναι. Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων· Σὺ 3
εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ
λέγεις. Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς 4
ὄχλους· Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. Οἱ 5
δὲ ἐπίσχυον λέγοντες· Ὅτι ἀνασείει τὸν λαὸν, διδάσκων
καθ᾽ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως
ὧδε. Πιλάτος δὲ, ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ 6
ἄνθρωπος Γαλιλαῖός ἐστι· καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξου- 7
σίας Ἡρώδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα
καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. Ὁ δὲ 8
Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ
ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ
ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ᾽ αὐτοῦ γινόμενον. Ἐπηρώτα δὲ 9
αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
Εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατη- 10
γοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης, σὺν τοῖς 11
στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα

XXIII. 1. τὸ πλῆθος αὐτῶν.] Πλῆθος. Render, 'cœtum:' and by αὐτῶν understand the chief priests, &c. Or πλ. may here have simply the sense *number*, without reference to great or small. So Thucyd. i. 47. τῶν εἴκοσι νεῶν, ἀπὸ ἐλάσσονος πλήθους, οὐ παρουσῶν, and elsewhere. Ἤγαγον (instead of the Vulg. ἤγαγεν) is found in almost all the best MSS., and has been adopted by most Editors. [*Comp.* John xviii. 28.]

2. τοῦτον εὕρομεν διαστρέφοντα, &c.] Εὑρίσκω is here a forensic term, denoting *conviction* after legal trial. [See Matt. xxvii. 25. xxii. 21. Mark xii. 17. supra xx. 25. Rom. xiii. 7. Acts xvii. 7.]

— κωλύοντα Καίσαρι φ. δ.] This use of the Infinitive after κωλύω (found elsewhere in the New Test.) is far less usual in Greek than μὴ and the Subjunctive; yet, as Bornemann observes, it is not without example in the best writers.

4. οὐδὲν εὑρίσκω αἴτιον.] Αἴτιος is properly an adjective neuter, from αἴτιος, signifying *worthy of*, or *the cause of*; and when used in a forensic sense, means *worthy of blame*, and consequently of *punishment*.

5. ἀρξάμενος ἀπὸ τῆς Γ.] On this form see Note at Matt. xx. 8. Here the terminus *ad quem* is added, ἕως ὧδε; where ὧδε is for ταύτης τῆς πόλεως, and there is an ellipsis of καὶ πορευόμενος, or such like.

7. ἐπιγνούς.] Render, 'having learnt.' Ἐκ τῆς ἐξουσίας, 'ex ditione,' namely, the region over which he held power. Ἀνέπεμψε, *remisit*, to use the corresponding term in the Roman law. 'It was (observes Grotius) the regular practice of the Roman law to remove the prisoner to the governor of the province or district to which he belonged, though governors had the right of trying all offences within their own province.'

8. ἐχάρη.] Join this closely with ἰδών; as in John xx. 20. ἐχάρησαν ἰδόντες τὸν Κύριον, on which idiom see Matth. Gr. Gr. § 555.

— ἦν γὰρ θέλων, &c.] [*Comp.* Acts xxv. 22. supra ix. 7. Matt. xiv. 1.]

9. ἐπηρώτα.] Render, 'interrogated him;' the word being used in a judicial sense, as John xviii. 21. Our Lord returned no answer to these interrogatories, as well knowing that they were not put from any desire to know the truth.

10. εὐτόνως] *intensè*, *validè*. So Hesych. explains ἰσχυρῶς, with a reference, it may be supposed, to this passage, or that of Acts xviii. 28.

11. ἐξουθενήσας] 'having treated him with insult and ignominy.' How, and in what manner, see Matt. xxvii. 29. and Mark xv. 18; though what is here said is chiefly meant of Herod's *soldiers*.

— στρατεύμασιν] *satellites*, i. e. his bodyguards, as in Acts xxiii. 10. More than *those* Pilate would not have allowed him to bring.

— περιβαλὼν αὐτὸν ἐσθῆτα, &c.] This construction (Accus. both of person and thing) is rare,

MT. MK.

12 λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. Ἐγένοντο δὲ φίλοι 27. 15.
ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων·
13 προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. Πιλάτος
δὲ, συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν
14 λαὸν, εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον
τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν. καὶ ἰδοὺ, ἐγὼ ἐνώπιον
ὑμῶν ἀνακρίνας, οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον,
15 ὧν κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα
γὰρ ὑμᾶς πρὸς αὐτόν· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ
16 πεπραγμένον αὐτῷ. Παιδεύσας οὖν αὐτὸν ἀπολύσω.
17 Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα. 15 6
18 Ἀνέκραξαν δὲ παμπληθεὶ, λέγοντες· Αἶρε τοῦτον! ἀπόλυσον 8
19 δὲ ἡμῖν τὸν Βαραββᾶν! ὅστις ἦν διὰ στάσιν τινὰ γενο- 16 7
μένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν.
20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν 22
21 Ἰησοῦν. Οἱ δὲ ἐπεφώνουν, λέγοντες· Σταύρωσον, σταύρωσον
22 αὐτόν! Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποί- 23

though an example of it occurs in Test. xii. Patr. p. 648.

12. ἐγένοντο φίλοι] 'were made friends.' See Acts iv. 27. It is observed by M. Saurin, that the reconciliation of Herod and Pilate is more wonderful than their enmity. The enigma, however, is solved by the profound remark of the Stagirite, that 'it contributes much to the formation of friendship, or to the recovery of it, to either love or hate the same person; to be engaged, no matter how, as colleagues in the same business.' That, in the present instance, was the putting down of the Gospel; though, of course, the interchange of civilities would tend to promote the reconciliation. Comp. Æschyl. Agam. 659.

— ἐν ἔχθρᾳ.] Classical usage would require ἐπ' ἔχθρᾳ, as in Thucyd. i. 69. Schleusner and Kuinoel say that προϋπ. has the force of an adverb here and at Acts viii. 9. But, in fact, ὑπάρχειν here follows the construction of τυγχάνειν, and ὄντες could not be dispensed with. For though we may say εἶναι ἐν ἔχθρᾳ, yet we cannot ὑπάρχειν ἐν ἔχθ.

The cause of this enmity may have been, as Noldius and Whiston suppose, that Pilate had intermeddled with Herod's jurisdiction; and that, willing to make up the matter, he sent Christ to Herod at this time.

14. ἀποστρέφοντα τὸν λαόν] scil. ἀπὸ τοῦ Καίσαρος, 'from their allegiance to Cæsar.' So Ecclus. xlvi. 11. καὶ ὅσοι οὐκ ἀπεστράφησαν ἀπὸ Κυρίου.

15. ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν.] Some of the best MSS. have ἀνέπεμψε γὰρ αὐτὸν πρὸς ἡμᾶς, which is preferred by Grotius and Beza, but without reason; this being a manifest *alteration*, to remove an obscurity proceeding from a popular and too brief mode of expression, but easy to be filled up.

— καὶ ἰδοὺ, οὐδὲν ἄξιον ϑαν.—αὐτῷ.] This is rendered in the E. V. and most other Versions, 'and, lo, nothing worthy of death is done unto him.' Yet how such a sense can be defended, I see not; nay, it may be said to border on absurdity. It should seem that, according to the opinion of many eminent Commentators, αὐτῷ here is (as often in the Greek writers) to be taken for ὑπ' αὐτοῦ; the πεπραγμένον being understood of *Jesus*, not of Pilate. And this is quite agreeable to the use of the phrase πράσσειν τι ἄξιον ϑανάτου elsewhere. So Acts xxv. 25. I have pointed accordingly; considering the words ἀνέπεμψα—αὐτὸν as hypo-parenthetical.

16. παιδεύσας] 'having chastized.' Παιδεύειν properly signifies to educate a child; and then, from the adjunct, to *correct*, either generally, or in some particular manner, expressed or understood. Here punishment by *flagellation* is meant; which, among the Romans, always preceded capital punishment. The *kind* of flagellation varied according to the offence, being sometimes simply flogging with rods; in most cases scourging with the flagella. Here, however, the flagellation meant must be that spoken of by St. Paul, 2 Cor. xi. 25. 'thrice was I beaten with rods.' [*Comp.* John xix. 1.]

17. ἀνάγκην εἶχε.] A phrase very much like the Latin *opus habere*, yet occasionally found in the later Classical writers. The *kind* of necessity will depend upon the context. Here that of *custom* is meant. See Acts iii. 14.

18. παμπληθεὶ] 'the whole multitude together.'

— αἶρε τοῦτον] i. e. 'Away with this man to death!' So John xix. 15. ἆρον, ἆρον· σταύρωσον αὐτὸν, and Acts xxi. 36. So also the word is used in Joseph. Ant. xvi. 1, 1. αἰρομένῳ τοὺς ἀδελφούς. And so sometimes the Latin *tollo* and the Heb. נשא.

21. ἐπεφώνουν.] Render, *acclamabant, voce ferebantur.*

22. τί γὰρ, &c.] The γὰρ has reference to a negative clause left understood; q. d. Not so! for what, &c.

MT. MK.
27. 15. ησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας
οὖν αὐτὸν ἀπολύσω. Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, 23
αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν
15 καὶ τῶν ἀρχιερέων. Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ 24
26 αἴτημα αὐτῶν· ἀπέλυσε δὲ [αὐτοῖς] τὸν διὰ στάσιν καὶ 25
φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾐτοῦντο· τὸν δὲ
Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.
32 21 Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος 26
Κυρηναίου, [τοῦ] ἐρχομένου ἀπ᾽ ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν
σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ 27
πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἳ καὶ ἐκόπτοντο καὶ
ἐθρήνουν αὐτόν. Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε· 28
Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ᾽ ἐμὲ, πλὴν ἐφ᾽ ἑαυτὰς
κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν! ὅτι ἰδοὺ, ἔρχονται ἡμέραι 29
ἐν αἷς ἐροῦσι· Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ
ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθήλασαν! Τότε ἄρξονται 30
λέγειν τοῖς ὄρεσι· Πέσετε ἐφ᾽ ἡμᾶς! καὶ τοῖς βουνοῖς·
Καλύψατε ἡμᾶς! Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, 31
ἐν τῷ ξηρῷ τί γένηται; Ἤγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, 32
σὺν αὐτῷ ἀναιρεθῆναι.

23. ἐπέκειντο φωναῖς μεγ.] '*instabant alta voce*,' 'were urgent with him in loud voices.' So Aristoph. Equit. 252, παῖε, καὶ δίωκε, καὶ τάραττε—κἀπικείμενος βόα, *enixè vocifera.*

24. ἐπέκρινε] 'judicando decrevit.' The word denotes the final adjudication, or decree, of a judge. So Plutarch, 864, B. cited by Wetstein: ἐπαγαγὼν τοὺς μάρτυρας καὶ ἐπικρίνας, &c., 2 Macc. iv. 47.

25. ἀπέλυσε δὲ αὐτοῖς] i. e. 'he pardoned at their request;' αὐτοῖς being a dat. commodi. In many MSS., &c., the αὐτοῖς is not found; and it is cancelled by Griesbach, Knapp, and Scholz; but rashly; for more causes may be imagined for the omission, than for the insertion of the word.

— τῷ θελήματι α.] Namely, as the other three Evangelists express it, ἵνα σταυρωθῇ.

26. τοῦ ἐρχομένου.] The τοῦ, not found in the greater part of the MSS. and early Editions, is cancelled by almost all Editors. Propriety of language will not admit it; and it seems to have arisen from the ιου preceding.

— ὄπισθεν τοῦ Ἰ.] i. e., as Grotius explains, he laying hold of the hind part, and Jesus of the fore part.

27. αἳ καὶ ἐκόπτοντο.] Render, 'who also were bewailing themselves and lamenting him.'

28. μὴ κλαίετε ἐπ' ἐμὲ, &c.] Meaning, 'Weep not so much for me as,' &c. For ἐπ' ἐμὲ some MSS. have ἐπ' ἐμοὶ, which is supported by Luke xix. 41. But the other reading is confirmed by the usage of the Sept.

'Here,' observes Grotius, 'our Lord speaks agreeably to the manner of *men*, who weep rather for their own evils, than for those of others;' q. d. 'If you could see the calamities which await you and your children, you would have no tears left for *me*.' So Sophocl. Phil. 339, οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας, 'Αλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν.

29, 30. How awfully the predictions contained in these verses were fulfilled at the destruction of Jerusalem, the narrative of the great Jewish historian abundantly attests. The first of these verses alludes to a pathetic circumstance, to which numerous parallels from the ancient writers are adduced by Pricæus, Grotius, and Wetstein. The second contains a yet more touching feature of this graphic sketch; with which may be compared similar descriptions in Is. ii. 19. Hos. x. 8. Rev. vi. 16, 17. ix. 6, and from the Greek writers. Here, however, I cannot agree with Kuinoel and certain recent Commentators, that 'per montes et colles intelliguntur cavernæ et speluncæ;' see Matt. xxiv. 16. To suppose any allusion to the caves as *places of refuge* would be to mar the beauty of the idea, which simply expresses that they would even wish for speedy death to rid them of their troubles. So Josephus, Bell. ii. 6, 2 (speaking of what had taken place under Herod's reign), says, πλείστων γοῦν ἀνῃρημένων ὑπ' αὐτοῦ, τοιαῦτα πεπονθέναι τοὺς καταλειφθέντας, ὥστε μακαρίζεσθαι τοὺς ἀπολωλότας.

31. ἐν τῷ ὑγρῷ—γένηται.] A proverbial form of expression; for (as we find from Ps. i. 3. Ez. xx. 47. Ecclus. vi. 3, and especially the Rabbinical writers) the Hebrews were accustomed to figuratively call the righteous *green trees*, and the wicked *dry* ones; as if to intimate that the righteous are undeserving of punishment, as a green tree is unfit for burning; see Abp. Newcome. [*Comp.* 1 Pet. iv. 18.]

32. It is the opinion of Commentators in general, that Christ is here numbered among malefac-

MT. MK.
33 Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, 27. 15.
ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ 33 22
34 δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ,
ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι! Διαμεριζόμενοι δὲ
35 τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. Καὶ εἱστήκει ὁ λαὸς
θεωρῶν· ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, 39 29
λέγοντες· Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ 42 31
36 Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ
37 στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, καὶ
λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.
38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ᾽ αὐτῷ γράμμασιν 37 26
Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, ΟΥΤΟΣ ΕΣΤΙΝ
Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, 44 32
40 λέγων· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀπο-
κριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῇ σὺ τὸν
41 Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Καὶ ἡμεῖς μὲν δικαίως·
ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν

tors, agreeably to what was said supra xxii. 37, *καὶ μετὰ ἀνόμων ἐλογίσθη*, and because he was so *considered* by the Jews. This view, however, as it involves no little harshness, must not, and, indeed, need not be adopted, if, with H. Stephens and many of the recent Commentators, we regard *κακοῦργοι* as not in *concord*, but in *apposition*, with *ἕτεροι*; by which the expression will be equivalent to *οἳ ἦσαν κακοῦργοι*. As an example of this idiom it may suffice to adduce Thucyd. iv. 67, *οἱ δὲ μετὰ τοῦ Δημοσθένους Πλαταιῆς τε ψιλοὶ καὶ ἕτεροι, περίπολοι*, (for *οἳ ἦσαν π.*) *ἐνήδρευσαν*, &c.

By this term *κακοῦργοι* are, it is supposed, not meant, strictly speaking, robbers, but insurgents, brigands. It is true that these are called by Matthew and Mark *λῃσταί*. But the terms *λῃσταὶ* and *κακοῦργοι* were, as Kypke and Wetstein have shown, convertible; and from the examples they have adduced, it is clear that both terms were applied not only to robbers, but to *plunderers*, and *ravagers* in war. On the latter term see Thucyd. ii. 67. vii. 4. 10. ii. 22. iii. 1. vi. 6; and on the former, Thucyd. iv. 2. viii. 40, and my Notes there. Probably, however, the persons in question were both insurgents and robbers, who, having taken up arms on a principle of resistance to the Roman oppression, were, indeed, professedly opposed to the Romans only; but, when engaged in their lawless courses, made less difference between Romans and Jews than they at first set out with doing.

34. *Πάτερ, ἄφες αὐτοῖς*, &c.] The *complete* construction is an Accusative of the *thing* (the offence) and a Dative of the *person*, i. e. the doer of it, as in Matt. vi. 12. As to the next words, *οὐ γὰρ οἴδασι τί ποιοῦσι*, it is well remarked by Grotius, 'that much may be pleaded in extenuation of the crime of the *people at large*, especially as regards their *ignorance* of the real nature of Him whom they so injuriously treated. And ignorance was, by the universal consent of the philosophers of old, considered, if not an excuse for crime, an extenuation of its guilt. Thus the Grecian Moralist distributes offences into *ἀτυχήματα*, *ἁμαρτήματα*, and *ἀδικήματα*. Now, though the offence of the Jews was not a mere *ἀτύχημα*, nay, exceeded the ordinary sort of *ἁμαρτήματα*, yet it carried with it something of the *ἀτύχημα*, from the ignorance joined with it.' This ignorance, indeed, was in all of them, both the Priests and the people, in a great degree voluntary, since they might have known what they were doing, and were therefore liable to punishment. Our blessed Lord, however, compassionating their ignorance, whatever might be its cause, implores God to pardon them, praying that opportunity for repentance might be granted to the guilty, and that pardon might be extended to such as should lay hold on the mercy of God. That not a few *did* repent, is clear from the Evangelical history contained in the Acts of the Apostles.

35. *σὺν αὐτοῖς*.] This is to be closely connected with *ἐξεμυκτήριζον*; as if the sentence had been thus written: *καὶ εἱστήκει ὁ λαὸς θεωρῶν καὶ μυκτηρίζων. Συνεξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες, λέγοντες*, &c. The thing is more clearly expressed in the passages of Matthew and Mark, where it is said that the people, or 'passers-by, reviled him, &c.; and likewise also the chief priests mocking him, with the scribes and elders, said, He saved others,' &c.

40. *οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι*, &c.] The best Commentators are agreed that the *οὐδὲ* must be connected with *σύ*; q. d. 'Art thou not afraid of offending God [by thus acting], thou who art suffering the same punishment [and might therefore be expected to feel sympathy]; a punishment, too, by him wholly undeserved; for we indeed are suffering justly (since, &c.), but He,' &c.

MT. MK.
27. 15. ἄτοπον ἔπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, 42
ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· 43
Ἀμὴν λέγω σοι, σήμερον μετ᾽ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
45 33 Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ᾽ ὅλην τὴν 44
γῆν ἕως ὥρας ἐννάτης. Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη 45
46 34 τὸ καταπέτασμα τοῦ ναοῦ μέσον· καὶ φωνήσας φωνῇ μεγάλῃ 46
50 37 ὁ Ἰησοῦς εἶπε· Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ
54 39 πνεῦμά μου. καὶ ταῦτα εἰπὼν ἐξέπνευσεν. Ἰδὼν δὲ ὁ ἑκα- 47
τόνταρχος τὸ γενόμενον, ἐδόξασε τὸν Θεὸν, λέγων· Ὄντως
ὁ ἄνθρωπος οὗτος δίκαιος ἦν. Καὶ πάντες οἱ συμπαρα- 48
γενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενό-
55 40 μενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. Εἱστήκεισαν 49
δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συν-
ακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
57 43 ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς ὑπάρχων, 50
ἀνὴρ ἀγαθὸς καὶ δίκαιος, (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ 51

42. *ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.*] Markland, Reiske, and Kuinoel assign as the sense, 'quando redieris in regno tuo,' i. e. Rex, regia potestate præditus. But though that sense of *ἔρχεσθαι* and *ἥκειν* be found in the Classical writers, it does not obtain in the Scriptural ones; and, upon the whole, the interpretation is a strained one. There is, indeed, no reason to abandon the common view (supported by the Versions), by which *ἐν τῇ βασιλείᾳ* is taken for *εἰς τὴν βασιλείαν*, especially since this idiom is common in the later Greek writers.

It is a point of greater importance, and greater difficulty, to ascertain the precise idea affixed by the penitent malefactor to this coming of Jesus in his kingdom. That he recognised Jesus to be the Messiah is certain; but what notion he formed of the Messiah it is impossible to determine; as also whether he expected an immediate translation of Jesus to his kingdom, or one to be enjoyed at the day of judgment. All we know assuredly is, that he believed in the Messiahship of Jesus, and entreated to have an interest in the kingdom (of whatever nature that might be, whether temporal or spiritual) that he believed him come to establish.

43. *σήμερον μετ᾽ ἐμοῦ*, &c.] It is a point not a little discussed by Commentators, both of ancient and modern times, what our Lord intended the penitent malefactor to understand by the *paradise* here promised. Chrysostom, Euthymius, Grotius, Wetstein, and the most eminent Expositors are agreed that no countenance was here meant to be given to Jewish fables, or the notions of the Essenes, still less the Pharisaical ones (like the Mahometan) of a *paradise of sensual delights.* Also that we are not to suppose that by *Paradise* is here meant *heaven.* The word itself is derived from the Persian or Armenian פרדס, *a garden.* Now, as great pains were bestowed by the Orientals on their *gardens*, thus the word easily came to mean a *pleasure* garden, a place of luxury and enjoyment. In this sense *παράδεισος* often occurs in Xenophon. Hence it is no wonder that the term came to denote, among the later Jews, that *pleasant abode* in Hades appointed for the reception of the just, until they should, after the day of judgment, be again united to their bodies in a future state; see Josephus, Bell. Jud. iii. 8. 4. ii. 8. 11. This, Chrysostom has shown, was the idea entertained of Paradise by all the *orthodox* believers of his time. The sense, therefore, intended to be expressed was, that the penitent malefactor might hope from the mercy of God for something far beyond what Jewish opinions attached to the idea of Paradise, even a secure and quiet retreat for the time which should intervene between death and the resurrection; and also (which was *implied* in the other) an admittance into the regions of that *eternal* felicity, of which the other was but a foretaste and earnest.

44. With this and verse 49, comp. Acts i. 4. 8.

46. *ἐξέπνευσε.*] Supply *τὴν ψυχὴν*, *expressed* in Eurip. Orest. 1163. [*Comp.* John xix. 38.]

47. *ὄντως—δίκαιος ἦν.*] See Note on Matt. xxvii. 54, by which a method of removing the minute discrepancy between the accounts of the Evangelists will suggest itself. Thus, too, we see how suitable *ὄντως* is to this passage of Luke, as *ἀληθῶς* is to those of Matthew and Mark; in the first of which the sense is, 'This was truly [what he appeared to be] a just person;' in the second and third, 'This was really the personage he claimed to be, the Son of God.' At the same time, when we consider that, in prophetic language, Christ was called the Just One, and that this was probably a common appellation among the Jews (one, too, not unfrequently given by this Evangelist to the Messiah, see Acts iii. 14. vii. 52. xxii. 14), there may be some reason to think, with Bp. Middleton, that *δίκαιος* is here put for *ὁ Δίκαιος.*

51. *συγκατατεθειμένος.*] *Συγκατατίθεσθαι* (with a Middle form and Deponent sense) signifies, 1. to *lay down any thing with* another; 2. also with *ψῆφον expressed*, to give one's vote with another; 3. with *ψῆφον implied* (as here), it means figuratively to *agree with* any one, and, when followed by a dative of *thing* (as *γνώμῃ* or

MT. MK.
βουλῇ καὶ τῇ πράξει αὐτῶν) ἀπὸ Ἀριμαθαίας πόλεως τῶν 27. 15.
Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ
52 Θεοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ 58
53 Ἰησοῦ. Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ 59 46
ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς 60
54 κείμενος. Καὶ ἡμέρα ἦν παρασκευὴ, καὶ σάββατον ἐπέφωσκε.
55 Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνε- 61 47
ληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον,
56 καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. Ὑποστρέψασαι δὲ ἡτοίμα-
σαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν 28. 16.
1 κατὰ τὴν ἐντολήν· XXIV. τῇ δὲ μιᾷ τῶν σαββάτων, 1 1
ὄρθρου βαθέος, ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν 2
ἀρώματα· καί τινες σὺν αὐταῖς.
2 Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 4
3 καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ. 5
4 Καὶ ἐγένετο, ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ,
* ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. 2
5 Ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον

βουλῇ), to *assent to* any measure. In this last sense the word is used both in the Sept. and the Classical writers.

51. *προσεδέχετο τὴν βασιλείαν τ. Θ.*] This expression (which occurs also at Mark xv. 43) means, 'he, in firm faith, expected the coming of the Messiah.' It is, however, implied in the context, that he believed Jesus to be that Messiah. Thus the present is nearly equivalent to the expression used, in this same case, by Matt. xxvii. 57, *ἐμαθήτευσε τῷ Ἰησοῦ*, and John xix. 38, *ὢν μαθητὴς τοῦ Ἰησοῦ*.

53. *ἐν μνήματι λαξευτῷ*] i. e. 'hewn out of the solid rock' (so Matthew and Mark have *ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ*); not, as the term would import in a Classical writer, 'of hewn stone.' Indeed all the Jewish *μνημεῖα* were subterraneous caves or vaults, and (in so rocky a country) would of course have to be cut out of the solid rock.

54. *ἐπέφωσκε*] 'was just dawning,' i. e. commencing. As the Sabbath commenced in the evening of the preceding day, the expression *ἐπέφωσκε* requires to be taken by a metaphor which may seem strange. Yet it is justly observed by Kuinoel (after Wetstein), that however incongruous it might sound to Greek and Roman ears, when they heard of the evening, or approach of night, expressed by *ἐπιφώσκω*, yet to Jewish ones it was familiar, and by no means harsh.

XXIV. 1. *μιᾷ*] for *πρώτῃ*, by Hebraism.

— *ὄρθρου βαθέος.*] *Βαθὺς* is often used with words denoting *time*, especially evening, night, or the dawn of day, as here. With respect to *ὄρθρου* Hemsterhus. on Lennep Etymolog. in v. says, 'the phrase properly means, "when the day already beams forth;" and that by rendering it here *primò manè* no discrepancy will be involved with the accounts in the other Evangelists.' An expedient, however, unnecessary; and which seems to have been resorted to from the idea that the word had something to do with *light*. And so Mr. Mitchell, on Aristoph. Vesp. 216, explains it, 'the time when the sun rises.' But it may rather be said to denote that period which immediately precedes its rise. The word derives its origin from *ὄρω*, *to stir*; and denotes properly that light *stir* of the air which ushers in the dawn; what the Poet beautifully terms

'The *breezy* call of incense-breathing morn.'

Hence, also, the Latin *aurora*. This will account for, and illustrate, the use of the *epithet* with the word; a use, too, by no means Hellenistic, but occurring in the purest Attic writers, as Aristoph. Vesp. 216, and Plato, more than once. [*Comp.* John xx. 1.]

4. *ἄνδρες δύο.*] This, instead of the common reading *δύο ἄνδρες*, is edited by Griesbach, Matthæi, Vater, and Scholz, from all the best MSS. and the Ed. Princ.

— *ἀστραπτούσαις.*] Not meaning, as some explain, '*streaming out light.*' The term merely denotes the shining of pure whiteness, and may be rendered, 'dazzling white.' So Luke ix. 29, *ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων*. Also Mark ix. 3, *ἱμάτια στίλβοντα*. *White* garments are, indeed, appropriate to angelic messengers, see John xx. 12. Acts i. 10; and hence the expression is employed of the *accepted* of God, Rev. iii. 4, 5. See Note on John xx. 12.

5. *κλινουσῶν τὸ πρόσωπον.*] With a mixed feeling of reverence and terror, which forbade them to look up; agreeably also to the opinion (founded on Exod. iii. 6. xix. 27. Judges xiii. 20, et al.) which regarded it as highly dangerous to look at any heavenly appearance. That the heathens also partook of this feeling is clear from the passages cited from Wetstein, especially Apoll. Rhod. iv. 1315, *αὐτὰρ ὅγ' εἰς ἑτέρωσε παλιμπετὲς ὄμματ' ἔνεικε, Δαίμονας αἰδεσθείς.*

MT. MK.
28. 16. εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ
5 6 τῶν νεκρῶν; Οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη. μνήσθητε ὡς 6
6 ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων· Ὅτι δεῖ τὸν 7
Υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρ-
τωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.
8 8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· καὶ ὑποστρέψασαι ἀπὸ 8,9
τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα, καὶ πᾶσι
τοῖς λοιποῖς. Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα 10
καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον
πρὸς τοὺς ἀποστόλους ταῦτα. Καὶ ἐφάνησαν ἐνώπιον αὐτῶν 11
a John 20. 3, 6. ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. [a] Ὁ δὲ 12
Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας
βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε, πρὸς ἑαυτὸν
θαυμάζων τὸ γεγονός.
b Mark 16. 12. [b] ΚΑΙ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ 13
ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερου-
σαλήμ, ᾗ ὄνομα Ἐμμαούς· καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλή- 14
c Matt. 18. 20. infra ver. 36. λους περὶ πάντων τῶν συμβεβηκότων τούτων. [c] Καὶ ἐγένετο, 15
ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς

5. *τί ζητεῖτε*, &c.] This, as appears from the citations in Wetstein, was a popular adage among the Jews to denote that any one is employing himself to no purpose.

6. See Matt. xvi. 21. xvii. 23.

10. *αἱ λοιπαί*] 'the other women;' meaning that company of women who, along with the two Maries and Joanna, are mentioned so frequently in this history; see supra viii. 3.

11. *ἐφάνησαν—ῥήματα αὐτῶν.*] Similarly it is said, Lucian Tim. 1 (cited by Wetstein), *ἅπαντα ταῦτα λῆρος ἤδη ἀναπέφηνε.*

— *ἠπίστουν αὐταῖς.*] Not that they believed them to have *fabricated* the account, but as regarding them in the light of *foolish women;* since, as it is truly observed by the great philosophic historian (L. vi. 33), *οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἀπαγγέλλοντες, οὐ μόνον οὐ πείθουσιν, ἀλλὰ καὶ ἄφρονες δοκοῦσιν εἶναι.*

12. With this verse comp. John xx. 3. 12.

— *παρακύψας.*] Παρακύπτειν properly signifies to stoop to any thing, and especially to stoop in order to *look down* or into any thing. This last is the sense in the present passage, of which I have met with an example in Theocr. Id. iii. 7, *τοῦτο κατ' ἄντρον παρακύπτοισα.*

— *μόνα*] scil. *τοῦ σώματος*, 'without the body of Jesus.'

— *ἀπῆλθε, πρὸς ἑ. θ.*] The sense here will depend upon the *construction.* Πρὸς ἑαυτὸν may be construed either with the preceding, *ἀπῆλθε*, or the *following*, *θαυμάζων*. Several ancient and some modern Commentators adopt the former mode, adducing in its support certain passages from the Classical writers and from the New Test. But of the latter only one is to the purpose, John xx. 10, *ἀπῆλθον οὖν πρὸς ἑαυτοὺς οἱ μαθηταί;* and, at all events, this will only show that such *may* be the sense, if the *context* shall permit it. Yet this it scarcely does; for as to the *sense* which they assign, 'he went home to his inn or lodging,' it is truly observed by Campbell, that 'it seems more probable from infra v. 24, and John xx. that Peter did not go *directly* home from the sepulchre, but returned to the place where the Apostles and disciples were assembled.' Hence it is better to construe the words with *θαυμάζων*, as is done by most Expositors, ancient and modern (supported by the authority of all the best ancient Versions and Theophylact); especially as, from the occurrence of the similar expression *διελογίζοντο πρὸς ἑαυτοὺς* at xx. 14, it appears to be very suitable to the style of the Evangelist.

13. *δύο ἐξ αὐτῶν.*] These words must be referred to verse 9, where we read *ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα, καὶ πᾶσι τοῖς λοιποῖς.* The two persons here mentioned are, with reason, supposed to have been of the number of the Apostles, or at least Seventy disciples. The name of *one* of those persons the Evangelist has recorded; that of the other he has omitted to mention, and has thereby exercised the ingenuity of the Commentators in guessing it; some of whom conjecture *Nathanael*, others *Bartholomew*, or *Luke himself.*

— *Ἐμμαούς.*] There were *two* places of this name; one a *town*, 160 stadia from Jerusalem, and often mentioned in Josephus, the Books of Maccabees, and the Rabbinical writings; the other (the one here meant) a *village* distant only 70 stadia. These persons probably lived at Emmaus, and were returning thither from the feast of the Passover.

14. *ὡμίλουν πρὸς ἀλλήλ.*] 'conversed.' This signification of *ὡμ.* is rare in the Classical writers, but not unfrequent in the Hellenistic ones.

16 ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρα-
17 τοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτούς·
Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περι-
18 πατοῦντες, καί ἐστε σκυθρωποί; Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ
ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς [ἐν]
Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς
19 ἡμέραις ταύταις; [d] Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ εἶπον
αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ
προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ
20 καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς
καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν
21 αὐτόν. [e] Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων
λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε σὺν πᾶσι τούτοις τρίτην

d Matt. 21. 11. supra 7. 16. John 4. 19. & 6. 14.

e Acts 1. 6.

16. *οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρ.*] It is not agreed among the Commentators, whether this *being prevented* proceeded from natural causes, or supernatural ones. The ancients and early moderns take the *latter* view, and attempt to trace the *mode* in which this was effected; adducing several passages of the Classical writers, where a similar effect is ascribed to the influence of some Deity, ex. gr. Soph. Aj. 85, *ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.* The more recent Commentators ascribe it to *natural* causes, taking the word metaphorically; and refer the hindrance to the inattention of the observers, or to our Lord's being so situated as not to be distinctly seen, especially with the change of apparel mentioned at Mark xvi. 12. In *this* view it is considered as an Oriental and popular mode of expression, importing that they were prevented from recognising, i. e. *failed* to recognise him. But *ἐκρατοῦντο*, when coupled with *διηνοίχθησαν* just after, seems to be too strong a term to permit us to suppose aught less than *Divine agency*, on either the body or the mind, or both. Though as there is a marked *economy* in all the preternatural operations of the Deity, it is not for us to pronounce *how far* that agency might be exerted, or how far the natural causes might contribute to the effect in question. Be that as it may, the words ought to be rendered, 'their eyes were held fast that they *did* not see him,' i. e. recognise him.

17. *ἀντιβάλλετε.*] The word properly signifies 'to toss backwards and forwards,' as a ball; but is here used of the reciprocation or interchange of remark in conversing or arguing. So 2 Macc. xi. 13, *πρὸς ἑαυτὸν ἀντιβάλλων*, reasoning with himself. At *καί ἐστε σκυθρωποί*, Kuin. and Born. supply *τί*, *why*, taken from the preceding *τίνες*. The subject of their conversation and reasoning one with another was doubtless on the evidence for the Messiahship of Jesus.

18. *σὺ μόνος παροικεῖς*, &c.] Some difference of opinion exists as to the exact import of these words. The ancient and earlier modern Commentators take the sense to be, 'Art thou the only sojourner, (lit. *by-dweller* or, as others render, the only *resident*) in Jerusalem who art ignorant of these things?' The best Expositors, however, from Whitby and Wolf downwards, take *παροικεῖς* in the sense 'art thou a stranger?' and regard the words as a form of speech applied to those who are ignorant of what is doing around them, adducing several passages from Classical writers, as Dio Chrys. Or. iii. p. 42, *σὺ ἄρα μόνος ἀνήκοος εἶ τούτων, ἃ πάντες ἴσασι;* But I would rather take *μόνος* for *μόνον*, and *παροικεῖς* for *πάροικος εἶ*; rendering, 'Art thou [though] but a stranger in Jerusalem, ignorant?' &c. The *ἐν*, not found in most of the ancient MSS. and the early Editions, is cancelled by almost every Editor from Bengel and Wetstein to Scholz; but perhaps without sufficient cause.

19. *ἀνὴρ προφήτης.*] The *ἀνὴρ* is not, as some imagine, redundant; nor yet is it, as others suppose, emphatic, and intended as a title of honour; but in it we have merely a vestige of the wordiness of primitive phraseology, by which what are now *verbal nouns*, were formerly only *adjectives*, and consequently required *ἀνήρ*, or some other noun, to make them serve for substantives.

— *δυνατὸς ἐν ἔργῳ καὶ λόγῳ.*] *Δυνατὸς* properly signifies 'having *power*;' but sometimes, 'having *authority* or influence;' and here (as also at Acts vii. 22.) both power and *skill*, or *excellence.* So Thucyd. i. 139. *λέγειν τε καὶ πράττειν δυνατώτατος*, and Cebes, Tab. p. 6. *ἀνὴρ ἔμφρων, καὶ δεινὸς περὶ σοφίαν λόγῳ τε καὶ ἔργῳ.* Here *ἔργῳ* relates to the miracles, and *λόγῳ* to the Divine teaching, or doctrine of our Lord.

20. *ὅπως τε.*] It is well remarked by Bornemann, that *ὅπως τε* refers to the *οὐκ ἔγνως* at v. 18.

— *παρέδωκαν.*] Render, 'have delivered.'

21. *σὺν πᾶσι τούτοις.*] The *σὺν* is said to be for *ἐπὶ*, as often in the Scriptural and Classical writers, like עם for על in Hebrew. The phrase *σὺν πᾶσι τ.* may, indeed, be compared with our adverb *withal*, which was once likewise a *phrase* signifying 'with all this' or these things. In this very sense, indeed, *σύμπασι* occurs in Dionys. Hal. i. 59. and Nehem. v. 18. and *σὺν τούτοις*, 3 Macc. i. 22. *Ἀλλά γε*, just before, is a rare formula, and to be rendered *at nimirum*, or *at sanè.*

— *τρίτην ταύτην ἡμέραν ἄγει σήμερον.*] Here there is a certain irregularity in the phraseology, which has perplexed the Commentators. Some suppose a Nomin. (as *Θεὸς* or *οὐρανὸς*) to be left understood. Others regard *ἄγει* as put

f Matt. 28. 8. Mark 16. 10. John 20. 18. g Isa. 50. 6. & 53. toto. Phil. 2. 7, &c. Heb. 12. 2. 1 Pet. 1. 11. h Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Ps. 16. 8, 9, 10. & 22. toto. & 132 11. Dan. 9. 24, &c.

ταύτην ἡμέραν ἄγει σήμερον ἀφ᾽ οὗ ταῦτα ἐγένετο. [f] Ἀλλὰ 22
καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι
ἐπὶ τὸ μνημεῖον· καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον 23
λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν
αὐτὸν ζῇν. Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνη- 24
μεῖον, καὶ εὗρον οὕτω, καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν
δὲ οὐκ εἶδον. Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὦ ἀνόητοι 25
καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν
οἱ προφῆται! [g] οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ 26
εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; [h] Καὶ, ἀρξάμενος ἀπὸ Μωϋ- 27
σέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν
πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ ἤγγισαν εἰς 28
τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρω-

for *ἄγεται*, taken impersonally; but this is *cutting* the knot. Others, again, take *σήμερον* as a *Nominative*. All these methods are more or less objectionable. More to be recommended is the one pursued by Beza, Kypke, Middleton, and others, who supply *αὐτὸς*, supposing here an idiom (frequent in the best writers) whereby, when it is intended to show that a thing has been done on a certain day, that which belongs properly to the *day*, is ascribed to the *person*. Thus the sense will be such as is assigned in our common Version. Yet the expression *τρίτην ἡμέραν ἄγει* contains an allusion to that being the third day since his *death*, as well as the other circumstances in question. There is, in fact, a blending of two modes of expression; namely, *τρίτην ταύτην ἡμέραν ἄγει*, 'it is now the third day [since his death],' and *τρίτη ἡμέρα ἐστὶν ἀφ᾽ οὗ ταῦτα ἐγένετο*. The above ellipsis is frequent. So Lucian has: *ἐν Βαβυλῶνι κεῖμαι ταύτην τὴν ἡμέραν*, scil. *ἄγων*, 'since my death.' Also Galen ap. Wets. *τετάρτην ἡμέραν ἄγων* (i. e. 'since he was wounded'), *ἀνώδυνος ἦν*. But *ἡμέραν*, &c. often occurs without the *ἄγων*, it being understood, as in the passage of Lucian.

22. *ἐξέστησαν*] 'have thrown us into amazement.' This *active* sense is also found in Acts viii. 9, and in the Classical writers. There is an ellipsis of *τοῦ νοῦ*, or *τοῦ φρονεῖν*. *Ὄρθριαι* is adject. for adverb, as often, especially in adjectives of *time*, both in Greek and Latin. So Job xxxix. 7. Sept. *ἐξεπορεύετο ὄρθριος*. Virg. Æn. viii. 465. 'Æneas se *matutinus* agebat.'

25. *ἀνόητοι.*] Doddridge and Campbell object to the common version '*fools*,' and render *thoughtless*. And indeed that *ἀνόητος* and similar terms (as *μωρὸς* and *μάταιος*) are often, in Greek, and in all languages, used in a milder sense, is certain. If *foolish* be thought too harsh, we may render 'misjudging.' The word, indeed, denotes either 'one who has not, or who uses not, the faculty of reason;' or, as here, 'who *uses it not aright*.'

— *καὶ βραδεῖς τῇ καρδίᾳ.*] *Βραδὺς* is often opposed to *ἀγχίνους* (*ready-witted*), to signify 'dull of understanding;' and *καρδία* has freq. the sense *mens* in the Classical writers. Yet as it is here followed by *τοῦ πιστεύειν*, for *εἰς τὸ πιστεύειν* (like James i. 19. *βραδὺς εἰς τὸ λαλῆσαι*), which points to the *affections* rather than the understanding, it should rather be explained 'sluggishly disposed, indisposed to believe,' namely, from the force of previous opinions and prejudices.

— *ἐπὶ πᾶσιν οἷς ἐλάλησαν*] 'all that the prophets have spoken,' namely, on the subject of the Messiah and his sufferings.

26. *οὐχὶ ταῦτα ἔδει παθεῖν*] 'ought not,' i. e. must not, was it not indispensable to the fulfilment of prophecy and the salvation of man, that Christ should thus suffer, and thereby enter into the glory destined for him? So Heb. ii. 10. *ἔπρεπε αὐτῷ* (i. e. *Θεῷ*) *τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι*. The reason for the necessity, implied in *ἔδει*, is the justice of God; which required that honour to his violated laws should be united with pardon to guilty, however penitent, man.

27. *ἀρξάμενος.*] This is not (as some consider it) redundant, merely to signify 'commencing his discourse;' but is very significant, denoting that the action in question is done completely. Nor need we stumble at its being said that Christ began from *all* the prophets; for it should seem that we have here merely an extremely brief mode of expression, and a sort of *Synchysis*, or confusion of the order in which the words would naturally run; q. d. 'and commencing from the books of Moses, and proceeding through all the prophets, he explained to them the things therein, and in all the other Scriptures, concerning the Messiah;' meaning himself. For it should seem that, after showing them what the Scriptures foretold respecting the Messiah, he left them to determine how far they applied to *himself*.

The expression *τὰ περὶ ἑαυτοῦ* includes not only prophecies, but types and symbols; as in the case of the *brazen serpent*. The passages, we may suppose, peculiarly dwelt upon would be Gen. iii. 15. xlix. 10. Deut. xviii. 15. Num. xxi. 8, 9. Is. ix. 6, 7. liii. Dan. ix. 25—27. Ps. xvi. xxii. cx. Mal. iv. 2—6. Though doubtless he opened out to them the true character, as not temporal but spiritual, of the Messiah; rectifying their erroneous notions on that subject, and thus disposing them to embrace the evidence for his being the long-expected Messiah.

28. *προσεποιεῖτο πορρωτέρω π.*] *Προσποιεῖσθαι* signifies properly 'to take to oneself, make one's own;' and, in a metaphorical sense, to *make*

29 τέρω πορεύεσθαι. [i] Καὶ παρεβιάσαντο αὐτὸν, λέγοντες· [i] Gen. 19. 3. Acts 16. 15. Heb. 13. 2.
Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ
30 ἡμέρα. καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. Καὶ ἐγένετο,
ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον
31 εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς. Αὐτῶν δὲ διηνοίχθη-
σαν οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος
32 ἐγένετο ἀπ' αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ
καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ,
33 καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες αὐτῇ
τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους
34 τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, [k] λέγοντας· ὅτι ἠγέρθη ὁ [k] 1 Cor. 15. 5.
35 Κύριος ὄντως, καὶ ὤφθη Σίμωνι. Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν
τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
36 [l] Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν [l] Mark 16. 14.
37 μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν! Πτοηθέντες John 20. 19.
38 δὲ καὶ ἔμφοβοι γενόμενοι, ἐδόκουν πνεῦμα θεωρεῖν. Καὶ
εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ
39 ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; [m] Ἴδετε τὰς χεῖράς [m] John 20. 20, 27.

as though; a sense occurring both in the Scriptural (as 1 Sam. xxi. 13. 2 Sam. xiii. 5.) and the Classical writers. See Note on Mark vi. 48. Euthymius well explains it ἐσχηματίζετο, 'he made a motion as though.' This by no means involves any thing like *dissimulation;* for our Lord would really have gone on, had he not been detained by their friendly importunity, which, indeed, is all that παρεβιάσαντο, scil. μένειν, imports. See Note on Matt. xiv. 22. and Mark xiv. 23. The Evangelist had, I imagine, in mind what is said respecting the angels and Lot, Gen. xix. 2, 3. καὶ κατεβιάσατο, where the Alexandrian MS. has παρεβιάζετο, probably the reading in St. Luke's copy.

29. πρὸς ἑσπέραν.] Πρὸς with nouns of time denotes the *proximity* of it (like our *towards*). So Thucyd. iv. 135. πρὸς ἔαρ ἤδη.

30. κλάσας.] This was contrary to the custom of guests, that office belonging to the *host;* except when the host, out of respect, chose to resign it to the guest. (Grotius and Pric.)

31. διηνοίχθησαν οἱ ὀφθαλμοί.] On the hindrance before adverted to, v. 16, being removed, and on a nearer approach, they recognised Christ.

— ἄφαντος ἐγένετο ἀ. α.] Some difference of opinion exists as to the exact sense of these words. The best Expositors are now agreed that we are not to suppose our Lord to have vanished as a *spectre* might be imagined to do. From the passages of ancient writers adduced by Abresch and Wetstein, there is no doubt that the sense simply is, 'he suddenly or abruptly withdrew from their society.' In the passages adduced there, and in my Note on Thucyd. viii. 38. ἀποπλέων—ἀφανίζεται, all that is implied by this use of the word is a notion of *suddenness* or *abruptness* in the action of the verb.

32. καρδία ἡμῶν καιομένη ἦν, &c.] Καίεσθαι is often used of the more lively emotions, especially joy. See Ps. xxxix. 4. The feeling here experienced was doubtless a compound one, made up partly of *respectful affection* towards one who had so ably expounded the oracles of the Prophets; of *desire* to longer enjoy his society and instruction; of *joy,*—since they anxiously longed that what he had taught them of the resurrection of the Messiah might prove true; and they rejoiced in the anticipation of that truth.

34. λέγοντας· ὅτι ἠγέρθη—Σίμωνι] 'who told them that the Lord had risen indeed, and had appeared to Simon.' The *indirecta oratio* is far more suitable to these, and especially the *following* words.

This appearance to Peter, not mentioned in the other Gospels, is alluded to in 1 Cor. xv. 5.

36. ἔστη ἐν μέσῳ αὐτῶν.] Namely, when the Apostles had assembled together, with closed doors, for fear of the Jews. It is plain from the context that our Lord appeared suddenly and unexpectedly.

— εἰρήνη ὑμῖν.] This form of salutation was, indeed, in common use; but in the present case it was peculiarly suitable, as addressed to them in their present state of alarm, and coming from Him who had, before his death, said, 'My peace I leave with you.' See John xiv. 27.

37. πτοηθέντες καὶ ἔμφοβοι, &c.] This extreme fear doubtless arose from the suddenness of the appearance. So Quintil., cited by Wetstein: 'Inopinata subitò amici mei species effulsit: obstupui, totumque corpus perfudit frigidus pavor.'

38. διαλογισμοὶ ἀναβαίνουσι.] This fig. use of ἀναβαίνειν with διαλογ. occurs with εἰς or ἐπὶ τὴν καρδίαν at Acts vii. 23. 1 Cor. ii. 9, and also in the Sept. at Is. lxv. 17. Jer. iii. 16. and elsewhere; answering to the Heb. עלה על לב. So also *surgere* in Latin; ex. gr. Virg. Æn. i. 582. 'nate Dea, quæ nunc animo sententia *surgit*?' Ἐν ταῖς καρδίαις is for εἰς τὰς καρδίας. The expression διαλογ. has reference to συζητεῖν at v. 15.

μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ
με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς
ἐμὲ θεωρεῖτε ἔχοντα. Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς 40
n John 21. 10. τὰς χεῖρας καὶ τοὺς πόδας. [n] Ἔτι δὲ ἀπιστούντων αὐτῶν 41
ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς· Ἔχετέ τι
βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, 42
καὶ ἀπὸ μελισσίου κηρίου· καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 43
o Matt. 16. 21. & 17. 22. & 20. 18. Mark 8. 31. & 9. 31. & 10. 33. supra 9. 22. & 18. 31. & 24. 6. [o] Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς 44
ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα
ἐν τῷ νόμῳ Μωϋσέως καὶ Προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ.
Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· 45
p Supra v. 26. Psal. 22. 7. Acts 17. 3. [p] καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει 46
παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ
q Acts 13. 38. 1 John 2. 12. ἡμέρᾳ, [q] καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν 47
καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερου-
r Job 15. 27. s John 14. 26. & 15. 26. & 16. 7. Acts 1. 4. & 2. toto. σαλήμ. [r] Ὑμεῖς δέ ἐστε μάρτυρες τούτων. [s] Καὶ ἰδού, 48, 49
ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρός μου ἐφ' ὑμᾶς·
ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε
δύναμιν ἐξ ὕψους.
t Acts 1. 12. [t] Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας 50
u Mark 16. 19. Acts 1. 9. τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [u] Καὶ ἐγένετο, ἐν τῷ 51
εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς
τὸν οὐρανόν. Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν 52
εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· καὶ ἦσαν διαπαντὸς ἐν 53
τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. ἀμήν.

39. *πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει.*] From the citations adduced by Wetstein and others, it is plain that both the Jews and the Gentiles alike believed in the immateriality of departed spirits. See Hom. Od. λ. 217. and Virg. Æn. vi. 700. And so Max. Tyr. Diss. xv. 1. οὐ γὰρ σάρκες αἱ δαιμόνων φύσεις, οὐδὲ ὀστᾶ οὐδὲ αἷμα, agreeably to Ovid, Met. iv. 443. 'errant exsangues, *sine corpore et ossibus* umbræ.' It is, however, the opinion of the recent Commentators in general, that our Lord is not to be understood as *confirming* those notions, but as meaning to show his hearers that, according to their *own* ideas with respect to the nature of spirits, he could not be one. Yet the opinion in question may, with reason, be considered as strongly *countenanced* by these words of our Lord. See Bp. Pearson on the Creed, p. 452.

41. *ἀπιστούντων αὐτῶν ἀπὸ τῆς χ.*] This is sometimes the case on the occurrence of events very felicitous, which happen suddenly and unexpectedly. We think the news too good to be believed, and fancy we are dreaming. So Ovid: 'Tarda solet magnis rebus inesse fides.'

42. *ἀπὸ μελισσίου κηρίου.*] A frequent food with the ancients, especially among the abstemious. So Porphyr. Vit. Pyth. 34. says of Pythagoras: τῆς δὲ διαίτης τὸ μὲν ἄριστον ἦν κηρίον, ἢ μέλι· δεῖπνον δ' ἄρτος ἐκ κεγχρίου.

44. *οὗτοι οἱ λόγοι* (scil. εἰσι) *οὓς ἐλ.* &c.] Meaning: 'The words spoken by me, when I was with you, imported that all things written of me (that I should die, &c.) should be fulfilled.' The *Psalms* stand for the *Hagiographia*, as being the chief book of that division.

45. *διήνοιξεν α. τὸν ν.*] This is quite distinct from the *explanation of the Scriptures* supra v. 27, and imports an enlightening of the mind by assisting the natural powers; and it may also include *inclining* and *disposing* the mind to *attend* to the knowledge in question.

47. *καὶ κηρυχθῆναι,* &c.] Supply δεῖ from ἔδει.

— *ἀρξάμενον ἀπὸ Ἱ.*] That the commencement should be made from Jerusalem, was a prerogative of the Holy City.

48. *τούτων.*] Namely, of the events of the life, death, and especially *resurrection* of Christ, as an unequivocal proof of his Divine mission.

49. *ἐπαγγελίαν*] i. e. the thing promised, namely, the gift of the Holy Ghost.

— *ἐνδύσησθε.*] Ἐνδύεσθαι answers to the Heb. לבש and the Latin *induere;* but, like them, when taken in conjunction with δύναμιν, denotes that supernatural energy from on high so indispensable to qualify them for their important functions.

52. *προσκυνήσαντες αὐτόν.*] The term here must denote no less than the *performance of religious worship*, now first rendered to Christ by the Apostles, even though absent and invisible; a decisive proof of their opinion of his *divinity.*

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΕΥΑΓΓΕΛΙΟΝ.

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1 I. [a] ’ΕΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν a 1 John 1. 1, 2.
2 Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Rev. 19. 13. infra 10. 33, 36.

Of all the Gospels, this may be considered the most important, both as regards the subjects treated of and the doctrines thence to be deduced. In no other have we the real person of the Redeemer so fully exhibited. Insomuch that it was with reason called by the Fathers *the Spiritual Volume*, *the Pectus Christi*. While the other Evangelists chiefly occupy themselves in narrating the *events* which marked our Lord's earthly course, St. John applies himself, almost exclusively, to record the *discourses* of Christ, and whatever, either of words or deeds, was calculated to show forth his majesty and glory, his Divine origin, the nature of the office committed to him by the Father, and the efficacy of his death as an atonement for the sins of the world. The other Evangelists have, indeed, inculcated this fundamental doctrine, but only occasionally and incidentally; St. John professedly and systematically. In fact, the purpose of St. John in writing this Gospel differed materially from that of the other Evangelists. It was not to write a *history of the life of Christ*, but to select some of the most remarkable parts of his personal history, in order thereby to introduce some of the most important of his *discourses*, in which he spoke of himself, his person, and his office; intending thereby to demonstrate his *Divine nature*, to show the excellency of his office, and to vindicate the truth against the Jews and Judaizing Christians of those times, and sceptical persons of every age,—who, whether from the influence of error or deep-rooted prejudice, should entertain notions derogatory to the honour of the Saviour. This the Evangelist has done; not by resorting to subtilty of argument, but by stating the *evidence of facts*, and urging the authority of our Lord himself. As, then, St. John did not intend to write the *life* of Christ, he commences, not with his birth by the Virgin Mary, but carries us back beyond even the creation of the universe, and teaches that our Saviour existed *before that period*. He commences with a Proeme (forming, indeed, the sum and substance of the whole Gospel), which has been justly termed the *Golden* Proeme, and which Augustin tells us a Platonic Philosopher said ought to be written in letters of gold, and hung up in all churches,—wherein we have inculcated the following weighty truths:—that the promised Messiah *existed before* the beginning of the world *with God*, and *was* God; that he was Creator of the universe, but was made man, and lived among men, and by words and works manifested himself to be the Son of God, the Saviour of mankind. After adverting to the strong testimony of John the Baptist, and recording the commencing miracles wrought in Cana of Galilee and the Temple of Jerusalem, it seems to have been the intent of the Evangelist to furnish his readers with some *specimens of the Discourses of Christ*, in order thence to establish and illustrate the positions laid down in the Preface. For in each year of Christ's ministry he has narrated certain actions and *miracles*, and recorded certain *discourses* in which our Saviour spoke of his person and office. These *actions* he seems to have related solely with a view to the *discourses* which gave rise to them. As to the *miracles*, it was not his intention to accumulate as many instances as possible of the miraculous powers exerted by Christ; but only to select such as were best adapted to the purpose of his Gospel. The *later* discourses of our Lord, and the history of his passion, death, and resurrection, St. John has more fully detailed, both that Christians might be assured of the *reality* of his death (to which so great an efficacy was attached), and that they might be convinced of his *resurrection*, and the *glory* into which he was afterwards received. It is, too, from this Gospel especially that we collect the actual state of the controversy of the Christians with the Jews.

To advert to the personal history of the Evangelist himself, suffice it to say that, as being the son of a respectable master fisherman, he must have had a tolerable education; and, although without pretensions to learning properly so called, could not be termed illiterate. He and his brother James had probably received a careful religious education, had been well grounded in the Scriptures; if not in the original, yet in the Syro-Chaldee Version, or Paraphrase, and in the Sept., and were probably not wholly unversed in the Rabbinical learning of the day. From the time that they received their immediate call from

b Eph. 3. 9. Col. 1. 17. Heb. 1. 2. infra 5. 26. & 8. 12. & 9. 5. & 12. 46. 1 John 5. 11. Ps. 33. 6.

Θεόν. [b] Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγέ- 3
νετο οὐδὲ ἓν ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν 4

Christ, they became first his disciples, then his constant attendants, and lastly, were appointed, with others, as Apostles. With respect to the *character* and *disposition* of the Evangelist, we have every reason to think that it was at once frank and amiable, uniting suavity with firmness. Hence he became the object of our Lord's peculiar regard and confidence; which he repaid by the most sincere attachment to his Master.

The *genuineness* of the present Gospel is unquestionable; not only as being attested by the strongest internal evidence (namely, in its style and peculiar character, the circumstantiality of its details, and the evident marks of the writer's having been an eye-witness of much that he relates), but from the strongest *external* evidence, in an unbroken chain of testimonies from writers in the Apostolical age down to that of Epiph., Chrys., and Jerome. It was, indeed, never disputed, until lately by Bretschneider; whose doubts, however, have been, as he confesses, entirely removed by the very able writers who came forward to maintain the authenticity of the Gospel. On the genuineness of a particular part of it, namely, the narrative of the woman taken in adultery, ch. viii. 1—11, and also of ch. xxi., see the Notes in locis.

To advert to the *character* of this Gospel, the Evangelist has a style and manner peculiar to himself, uniting plainness of diction with sublimity of character; not such as results from art, but is engendered by magnitude of conception, united with a natural simplicity of expression; and which, coming from the heart, speaks to the heart. Among the peculiarities in his style, the following (as noticed by Kuinoel) are the most remarkable:—1. We have in this writer a frequent use of abstracts for concretes, as φῶς, ζωή, ὁδὸς, ἀνάστασις, &c. 2. We have the same sentiment expressed affirmatively and negatively. See i. 3, 20. iii. 15. v. 24. viii. 18. x. 28, &c. 3. We have frequently a repetition of the same words and formulas; ex. gr. μαρτυρεῖν and μαρτυρία, v. 31—34; λαμβάνω, v. 41—44; ἄρτος, vi. 26, 31—35, 48—58; δοξάζειν, xiii. 31, 32; xvii. 1, 3, 4, 10, 22; εἶναι and μένειν ἔν τινι, xiv. 10, 11, 20. xv. 4—11. 4. We not unfrequently find words and expressions used in a different sense in the same verse. See i. 33. We have also a frequent *enallage* of the tenses. See viii. 58. Many words, too, are used in a peculiar acceptation, ex. gr. ἁμαρτία, to denote *lying*, as opposed to ἀλήθεια, viii. 46; ἁμαρτωλὸς, a liar or impostor, ix. 16, 24, 25, 31, 34; ἑλκύειν, to *draw* or *lead*, vi. 44. xii. 32; τὰ ἴδια, house or domicilium, i. 11. xvi. 32. xix. 27; παροιμία, for παραβολή, x. 6. xvi. 25, 29. Among words peculiar to this writer are ἀποσυνάγωγος, ix. 22. xii. 42. xvi. 2; ἀρχιτρίκλινος, ii. 8, 9; γενετή, ix. 1; γλωσσόκομον, xii. 6; ἐκκεντέω, xix. 37; ἐμφυσάω, xx. 22; κερματιστής, xi. 14; κηπουρὸς, xx. 15; λέντιον, xiii. 4, 5; Μεσσίας, i. 42. iv. 25; παρακλητὸς, xiv. 16, 26. xvi. 7; προβατική, v. 2; προσφάγιον, xxi. 5; συμμαθητὴς, xi. 16; τετράμηνον, iv. 38; φραγέλλιον, ii. 15; ψωμίον, xiii. 26, 27, 30. Add to this that the use here of καὶ at the beginning of a sentence is very peculiar, as standing in the place of several of the Conjunctions.

This Gospel is, however, by no means without its *difficulties*, which may be accounted for in various ways. 1. From the abstruseness of the subjects treated on; for, as it is well remarked by Campbell, 'it does not appear to have been our Saviour's intention to express himself in such a manner as to be equally intelligible to all. His own disciples he brought by little and little to the full knowledge of his doctrine.' 2. These difficulties may be attributed to the obscure cast and manner of the writer; and 3. to the strongly Hebraic character of the style; and that not only in the acceptation of words (some of which are peculiar to himself), but in the structure of sentences, and especially in the use of the Tenses; where *Enallage* of Past, Present, and Future is not unfrequent. Hence, after all the labour which has been so profusely bestowed upon it by learned and pious Expositors, yet there is not any book of the New Test. of which the interpretation has been so uncertain and undetermined.

But to consider some circumstances connected with this Gospel, namely, as to the *place where* and *time when* it was written, the unanimous voice of antiquity testifies that the place was Ephesus. And to this all the moderns readily assent. On the time, however, considerable difference of opinion exists. It has been the general sentiment, both of ancient and modern inquirers, that it was published about *the close of the first century*. While some of those who are best able to judge of such matters (as Lampe, Lardner, Owen, Tittman, and Kuinoel,) suppose it to have been written before the destruction of Jerusalem, though they differ as to the exact date. The *former* opinion, indeed, is alleged to be most agreeable to ancient authority. Yet the testimonies adduced are almost entirely from writers (such as Epiphanius, Theodoret, and Jerome) of a period too far remote from the Apostolic age to have much weight. In fact, the only ancient authority alleged is Irenæus ap. Euseb. Eccl. Hist. v. 8. (where, however, it is merely said that John wrote *after* the other Evangelists), and another passage cited from him by Lardner, vi. 187, from which it has been inferred, but very precariously, that this Gospel was written long after the destruction of Jerusalem. The evidence, however, is not such as to establish the point in question. And the opinion itself seems to have originated in the notion (prevalent both in ancient and modern times) that this Gospel was written for the especial purpose of confuting the heresies of Cerinthus and the Gnostics as to the person of Christ, and partly the notions of the Sabæans or Johannites. Now if we inquire what evidence can be alleged for that opinion, several expressions in the *Proeme* are pointed out, and a few others occurring up and down in the Gospel. Yet these cannot, without the aid of strong imagination, be thought to give any great countenance to it; and Expositors best acquainted with the contents of this Gospel (as Calvin, Lampe, Tittman, Kuinoel, and Tholuck) are decidedly of opinion that the notion is unfounded, and that the design of St.

5 τὸ φῶς τῶν ἀνθρώπων. [c] καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. c Infra 3. 19.

John in writing this Gospel was of a *general nature*,—namely, to convey to the Christian world just notions of the real nature, character, and office of that great Teacher who came to instruct and to redeem mankind. As he himself says, xx. 31, 'These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name.' So long, however, as the opinion prevailed, that the Gospel was a *polemical* one, and written to confute heresies, men were obliged to suppose as late a date as the life of the Evangelist would permit, for the publication of the Gospel; since the heresies in question were not prevalent before the latter end of the first century.

To advert to another opinion almost universal, that St. John wrote to supply the deficiencies and omissions of the former Evangelists,—for this there is no foundation, at least in the *Gospel itself*. And when it is attempted to unite this notion with the *late date*, the inconsistency is surely great; for if the date were what those writers allege, and if St. John wrote to supply certain deficiencies in the former Gospels, why are so many things unaccountably *omitted?* as, for instance, the remarkable fulfilment of our Lord's prophecies respecting the destruction of Jerusalem; which would have tended in the highest degree to confirm whatever the Evangelist intends to prove. Moreover, if St. John meant, as they say, to supply the omissions and confirm the authority of the preceding Evangelists, is it likely that he would have suffered 30 or 40 years to elapse without doing either one or the other? Those, indeed, who contend for a late date, ground their arguments not only on *external* testimony, but *internal evidence*, namely, in the *contents* of the Gospel. The Evangelist, they allege, considers those whom he is addressing as little acquainted with the Jewish customs and names; since he gives various explanations, even more frequently than St. Mark and St. Luke. The reason of which, they think, was, that, at the time when St. John wrote, many more Gentiles had been converted; and thus it became necessary to explain several circumstances, which required no explanation while the Jewish Polity was in existence. These arguments, however, are rather specious than solid. For the very same reasons, in nearly the same degree, might exist 28 or 29 years earlier. Upon the whole, it should seem that there is no conclusive evidence adduced for the *late* date in question. On the other hand, many arguments are pressed too far in favour of a date before the destruction of Jerusalem. However, the arguments, though not all of equal weight, yet, upon the whole, overbalance those on the contrary side. To advert to a few of both,—Lampe, Tittman, and others appeal to ch. v. 2, 'there is at Jerusalem by the sheep-market, a pool,' &c. as a proof that this Gospel must have been written before the destruction of Jerusalem; since it recognises the city *as in being* when the words were written. This others attempt to set aside, by remarking, that writers 'do not weigh their words so exactly;' and that 'the Present there may be put for the Past tense.' But the former is a frivolous excuse; and as to the latter, such a confusion of tenses cannot be admitted in *narration*. And when it is suggested that Jerusalem *might*, during a period of 26 or 27 years, have risen from its ruins—yet of that there is no sort of historical evidence; while to its utter and total destruction Josephus bears testimony in his Bell. vii. 1, where he says that the whole city was so completely destroyed and dug up, ὥστε μηδὲ πώποτ' οἰκισθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι. And if, in the course of those years, a few houses might have been erected, yet surely not so as to be called a *city*, and have its streets designated by names. Nor are there wanting, in addition to the above, strong *internal* arguments adduced by the Commentators, who maintain the publication *before the destruction of Jerusalem*. These are, however, closely connected with the question as to the *main purpose* of the Evangelist; which, if it was, as it should seem, *general*, evidently points to a date far earlier than the close of the first century. With respect to the above two points, the *date* and the *design* of the Gospel, it appears most probable that it was published not very long after St. John had gone to reside at Ephesus, and only a short period before the destruction of Jerusalem, say A. D. 69, probably 4 or 5 years after. John had left Judæa when the troubles were beginning, which ended in the destruction of the Jewish state. Had, indeed, St. John written so late as the close of the first century, he would surely have done *more* towards repressing the heresies of the Gnostics, Cerinthians, Nicolaitans, and others, than barely employ a few expressions intended to repress their dogmas; since in the Apocalypse he has censured them pointedly, openly, and by name. If, however, the expressions in question should appear to be such as to imply a *settled purpose* in the writer, we may suppose that, together with the above-mentioned *general* design, there was united a *particular* one,—namely, to encounter those heretical notions, which probably were even then starting up like weeds in the rising corn. In this view I find I am supported by the opinion of Dr. Pye Smith (Scrip. Test., vol. iii. 73, sq. & 121.), who, while he 'dares not affirm that St. John wrote with an expressly polemical purpose, to refute the notions of the Gnostics or others, yet thinks that he might write to correct those errors, or perhaps to *anticipate* them, and prevent their dissemination.' This latter view (namely, as regards *anticipation*, and thereby prevention, by nipping in the bud) is, I apprehend, the most just and exact that can well be imagined. That the design of the Evangelist was of a *mixed* nature is also confirmed by a long and instructive passage adduced, with translation, by Dr. Pye Smith from *Bertholdt*, in which the learned writer observes, that, 'admitting St. John's general design to be the same as that of the three other Evangelists, yet he had *special* objects in view, i. e. together with certain principal objects, *collateral* ones; and accordingly that the design of this Gospel was of a *mixed* kind, partly historical and partly controversial.' Although, then, it cannot be proved that St. John wrote for the *purpose* of supplying the omissions of his predecessors, yet, as he *has*, in some measure, done so

d Matt. 3. 1. Mar. 1. 2, &c. Luke 3. 3. & 7. 27. Acts 13. 24.

ᵈ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ· ὄνομα 6
αὐτῷ Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ 7

by the insertion of certain particulars not required by his principal design, we may say that his Gospel was intended to be, in some degree, supplementary to, and consequently confirmatory of, those of the other Evangelists.

I. 1, & seqq. On this noble Proeme, see an erudite Dissertation of C. Vitringa, t. ii. p. 122—156, or the substance of it, as found in Townsend's Chron. Arr.; also Dr. Pye Smith's Scrip. Test., vol. iii. 68, seqq.

— ἐν ἀρχῇ ἦν ὁ Λόγος.] One cannot but notice the wonderful majesty and dignity contained in this brief but comprehensive introductory clause, probably formed on the simple but noble commencement of Genesis, ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

At ἐν ἀρχῇ understand τοῦ κόσμου. The expression answers to the Heb. בראשית in Gen. i. 1, and denotes 'the origin of all things.' That ἀρχῇ must have this sense, and not that contended for by the Unitarians, 'the beginning of the Gospel dispensation,' is ably evinced by Dr. Pye Smith, ubi supra. On account of the ἦν, many Commentators, indeed, explain the phrase to mean '*before* the creation of the world;' referring, in support of this sense of ἐν ἀρχῇ, to John xvii. 5. Eph. i. 4. and Prov. viii. 23; in which last passage the meaning is more exactly defined by the preceding πρὸ τοῦ αἰῶνος and the following πρὸ τοῦ τὴν γῆν ποιῆσαι. But neither in the passage of Proverbs, nor in the one before us, has ἐν ἀρχῇ *properly* that sense; nor can it ever have it. It is only *implied* from the context. For what was existing *at* the creation of the world must have existed *before* it.

—ὁ Λόγος.] On this most important subject (to which the limits of a work of this nature must be quite inadequate) the reader is referred to Tittman, p. 27—29, Kuin. Proleg. § 7. 13—90, Dr. Burton's Bampton Lectures, p. 212—24, and Dr. Pye Smith's Scrip. Test., vol. iii. p. 70. Whatever may be the source from whence St. John derived this term, all the most competent judges are agreed that it designates a real subsisting *Being*, and not an *attribute*, as Wisdom or Reason. Indeed, the personality of the Logos is manifest from the whole portion.

— πρὸς τὸν Θεόν.] The phrase εἶναι πρὸς τὸν Θεὸν denotes close union, and in the present context, compared with infra xvii. 5. and 1 John i. 1. (where see Note) cannot be thought to mean less than communion of the Divine nature, and participation of the Divine glory and majesty, implying also a community of *actions* and *counsels*; or, as Dr. Smith expresses it, that 'the Word existed in the eternal period before all creation, naturally and essentially *one Being* with the Deity, yet possessing some species of relative distinction.'

This assertion is repeated in the next verse, in order to more fully explain what is *meant* by this communion with God, and to show *how* the Son used and evinced his majesty, and the Divine power which he had with the Father.

— καὶ Θεὸς ἦν ὁ Λόγος.] The sense is clearly, 'and the Logos was God;' ὁ Λόγος being the *subject*, and Θεὸς the *predicate*, as in John iv. 24. πνεῦμα ὁ Θεὸς, and iv. 8. ὁ Θεὸς ἀγάπη ἐστίν. For, according to the idiom of the Greek language, it is the noun *preceding* the Article that is the subject: the other is the *attribute;* ex. gr. ἡ ἀρετὴ πλοῦτός ἐστι. The temerity of Crellius, who, to destroy this irrefragable testimony to the Godhead of Jesus Christ, proposed to alter Θεὸς to Θεοῦ, met with well-merited chastisement from Bengel and Wetstein. Some, after his time, have attempted to compass the same end, by maintaining, that as Θεὸς has not the Article, it should be taken in a lower sense, to denote *a* God. But that position has been completely overturned by Bengel, Campbell, Middl., Kuinoel, and Smith.

3. πάντα δι' αὐτοῦ, &c.] By πάντα understand all things in the world—the *universe*. Ἐγένετο, 'were brought into existence;' for ἐκτίζετο. See Ps. cxlviii. 5. Many take διὰ as denoting the *instrumental cause*, as in Heb. i. 2. But there is no reason to abandon the opinion of almost all the ancient, and the most eminent modern Interpreters, that it denotes the *efficient* and *principal* cause, as in Rom. xi. 36. 1 Cor. i. 9. Gal. i. 1, and often elsewhere. As to the passage of Hebrews, it is of quite a different nature from this of St. John; since in the latter only *one* agent is spoken of, but in the other *two* agents are adverted to. Thus the Logos is described as being 'very God,' and Creator of the universe; who, on account of his communion with the Divine nature, hath an equal power with the Father, and, by his co-operation with the Father, created the world.

The next words καὶ χωρὶς—γέγονεν are usually explained as yielding an identity of sentiment with the foregoing clause; the same thing being expressed both by affirmation and by negation, as very often in this Gospel. Here, however, it should seem, we have not merely the *same thing* expressed, but a much stronger sentiment. Even the *dialysis* οὐδὲ ἓν has an intensive force. See Bp. Bull's Jud. Eccles., p. 15, and Dr. Smith.

4. Lightfoot observes, that to the *physical* creation by the Logos is here subjoined a new and *moral* one by the same. Strictly speaking, however, there is here (as Chrysostom and Tittman remark) a *reason* given for what has been just affirmed.

— ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φ. τ. ἀ.] On the exact meaning here of ζωὴ and φῶς some difference of opinion exists; and that from the very extensive signification of these terms, and the several senses in which it is equally true that our Saviour was life and light. By ζωὴ, most Expositors think, is here meant *author of life and salvation;* and by φῶς, teacher and promulgator of its doctrine, the Gospel. This sense, however, though agreeable to the *usus loquendi*, is one quite inapplicable in the present instance.

The general sense here intended is, that 'He is the source of both natural and spiritual life.' To consider the two clauses of the sentence separately, the relation of the *first* to the preceding sentence is, as Dr. Smith thinks, the 'assigning of a cause adequate to the effect. The argument being this: that He possesses conscious and active existence, so as to have the power of bringing animated beings into existence.' The ἐν denotes that the power was centered in himself, i. e. was (unlike that of

8 περὶ τοῦ φωτὸς, ἵνα πάντες πιστεύσωσι δι᾽ αὐτοῦ. Οὐκ ἦν
9 ἐκεῖνος τὸ φῶς, ἀλλ᾽ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. [e] Ἦν e Infra 3. 19. & 8. 12.
τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον & 9. 5. & 12. 46.
10 εἰς τὸν κόσμον. [f] Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι᾽ αὐτοῦ
11 ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, f Heb. 1. 2. g Rom. 8. 15.
12 καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. [g] Ὅσοι δὲ ἔλαβον αὐτὸν, Gal. 3. 26. 2 Pet. 1. 4. 1 John 3. 1.

the Prophets) self-derived, and exerted by a proper and natural, not an adventitious, acquired, or delegated force. Thus he is elsewhere said ζωὴν ἔχειν ἐν ἑαυτῷ. So we read in Ps. xxxvi. 9. 'with Thee is the *fountain* of life.' And so at v. 26. the Father is said ἔχειν ἐν ἑαυτῷ ζωήν. In the latter clause (as observes Dr. Smith) 'He who is described as the Author of existence is further on represented (in a designation nearly the same as those by which the Prophets describe the Messiah) as the Author of all that constitutes the good of existence, deliverance from error, sin, and misery, designated by the Scriptural metaphor as *darkness*.'

5. *καὶ τὸ φῶς—οὐ κατέλαβεν.*] Σκοτία is in Scripture a frequent image of ignorance, and sin, and also the *misery* consequent upon it. See Is. ix. 2. Matth. iv. 16. Acts xxvi. 18, and compare the citations from ancient writers in Recens. Syn. Here the word is put (abstract for concrete) in the place of οἱ ἐσκοτισμένοι τῇ διανοίᾳ, Eph. iv. 18, namely, those immersed in ignorance, idolatry, and vice, and consequently far removed from light and virtue, holiness and happiness. Thus the sense is: 'And this salvation was offered to wretched, corrupt, and miserable man; but the plan of salvation they did not comprehend, much less accept and embrace it.'

6—8. The scope of these verses is to show that *John the Baptist*, whom many so magnified, was not the Christ, but one sent by God to bear witness of Him, and to prove, even on the evidence of John himself, the infinite superiority of Jesus to that Prophet; q. d. 'To bear witness of this light, and further its reception, was John sent from God; not as being himself that light,—namely, the Messiah,—but to bear witness to the Divine mission of Him who was so.'

— *ἐγένετο ἄνθρωπος*, &c.] Lit., a man raised up, or brought forward, as a messenger from God.

— *αὐτῷ*] for ᾧ, by an idiom not confined to the Hebrew, but extending to the *popular* dialect of every language.

7. *εἰς μαρτυρίαν, ἵνα μαρτ.*] Here there is not so much a repetition of the same thing in plainer terms, as rather, in ἵνα μαρτ., &c., an *epanorthosis* upon εἰς μαρτυρίαν τοῦ φωτός. John was not only a *Forerunner* of the Messiah (as he is described in the three first Gospels), but a WITNESS, such as he is represented in this Gospel. After our Lord's baptism in the river Jordan, John's former character ceased, and the latter commenced. And up to his death John ceased not, on all proper occasions, to bear decided testimony to the exalted character of Jesus.

8. *ἐκεῖνος.*] This is to be taken emphatically. Render, 'he himself.'

9. *ἦν τὸ φῶς τὸ ἀληθινόν.*] Render, '*that* (meaning *he*) was the true light.' In the sense of *reality* there is here implied *excellency*, as infra vi. 32. xv. 1. and elsewhere. Φωτίζει may be either supposed to stand for the Fut. φωτίσει; or may be taken to mean, 'is to enlighten.' By πάντα ἄνθρωπον (which is emphatic) are to be understood men of all nations, and not the Jews only (see Luke ii. 32.), in opposition to the Jewish notion, that the Messiah was come for the salvation of the *Jews* only.

The next words ἐρχ. εἰς τὸν κόσμον are commonly taken with πάντα ἄνθρωπον. But the best Commentators are generally agreed that they should be construed with τὸ φῶς; since in the former construction the words would seem unnecessary, and never occur in that sense; whereas in the latter the phrase is very weighty, and well suited to the connection. Moreover, ὁ ἐρχόμενος εἰς τὸν κόσμον was an usual phrase to designate the Messiah. See vi. 14. xviii. 37. And so at iii. 19. xii. 46. he is designated as a light coming into the world. Finally, the other sense would require the *Article* after ἄνθρωπον. Not to say that the sense usually assigned would be scarcely reconcilable with facts. Nor is the interpretation above stated without the support of ancient authority; since so the passage was taken by the very ancient author of the Test. xii. Patr. p. 578. τὸ φῶς τοῦ κόσμου τὸ δοθὲν ἐν ὑμῖν πρὸς φωτισμὸν παντὸς ἀνθρώπου. With respect to the scope of the declaration, it seems to repeat, somewhat more emphatically, what was said at ver. 4. ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

10. *ἐν τῷ κόσμῳ ἦν.*] These words affirm the appearance and existence of the Logos on earth in a human form,—i. e. that he became incarnate. In this and the following verse there is a kind of climax in the *four* particulars now presented concerning the True Light; q .d. 'The only and true Saviour came to, and abode in the world,—a world created by him, but which, nevertheless, knew him not, recognised him not as such. Nay, though he came to his own people especially, yet even they received him not as the Saviour.' Some take τὰ ἴδια to mean 'the world at large.' But though it be true that 'the whole earth is the Lord's,' yet Christ could not be said to be rejected by those to whom he did not reveal himself as Saviour; viz. the Gentiles. Indeed he professes (Matt. xv. 24.) that 'he was not sent but unto the lost sheep of the house of Israel.' The best Expositors are therefore, with reason, agreed that τὰ ἴδια, sub. οἰκήματα, can only mean his *own country*, or people; a sense of which numerous examples are adduced by Krebs, Wetstein, and Kypke. The metaphor (as observes Smith, Scrip. Test.) is that of a sovereign over a state, or the head of a family over his household. The Jews, indeed, might be called Christ's *own people*, as being the peculiar people of God, and consequently of Christ, as united in the Godhead; and moreover, from his having been born and having lived among them.

12. From the Jews, who rejected Jesus as their Saviour, the Evangelist turns to those, whether Jews or Gentiles, who received him

h Infra 3. 5. James 1. 18. 1 Pet. 1. 23.
i Matt. 1. 16. & 17. 2. Luke 1. 31. & 2. 7. 2 Pet. 1. 17. Col. 1. 19. & 2. 3, 9. Heb. 2. 14, 16. Is. 40. 5.

ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν
εἰς τὸ ὄνομα αὐτοῦ· [h] οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελή- 13
ματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ
ἐγεννήθησαν. [i] Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν 14

12. *ὅσοι δὲ ἔλαβον α.*] The reasoning may be completed thus: 'His countrymen, as a body, rejected him. Yet his coming was not utterly without effect. Some few *did* acknowledge him as the Christ. And to such as *did* (or hereafter should) he gave the privilege of adoption into the number of God's children;' for *ἐξουσία* here denotes *privilege* or *prerogative;* a signification sometimes occurring in the later Classical writers and the Sept. By *τέκνα Θεοῦ* are meant *obedient and true worshippers of God*, and, from the adjunct, those who are *acknowledged* by God as such, and admitted to the privilege of sonship,—the most supreme blessing a created being can receive, comprehending both the privileges of Christians in the present state, and their felicity in the future; a blessed resurrection and a glorious immortality; in short, to be eternally as happy as infinite goodness, united with infinite wisdom, can make them.

13. *οἳ οὐκ—ἐγεννήθησαν.*] Meaning, 'who obtained that privilege of sons, not by virtue of ancestry, nor by any affinity or connexion of human descent, but by the free grace of God.' The *plural* is used by way of adaptation to *ἔδωκεν* before; though, of course, what is here applied to those who received Jesus as the Christ during his abode on earth, is equally applicable to those who *should*, at any future period, receive him. The plural *αἱμάτων* is used to denote all the degrees of consanguinity and lines of descent, and has reference to the *several* ancestors from whom the children of Israel boasted their descent, as Abraham, Isaac, and Jacob; see 2 Cor. xi. 22, sq. This use of the word in the plural is very rare; but I have noted it in Eurip. Ion, 693, *ἄλλων τραφεὶς ἀφ' αἱμάτων*, and Lycoph. Cassand. v. 804. 1249. The two phrases *ἐκ θελ. σαρκ.* and *ἐκ θελ. ἀνδρὸς* designate, by Hendiadys, the *natural* mode of descent, as opposed to the *spiritual* one proceeding from the adoption of God.

14. *καὶ ὁ Λόγος σὰρξ ἐγ.*] This is closely connected with ver. 10, *ἐν τῷ κόσμῳ ἦν*, and is a resumption of what was there said; q. d. 'And [accordingly] the Logos was clothed with a human body, and sojourned among us [men].' This addition of the *human* nature to the Divine implies that conjunction by which the same person is both Son of God and Son of Man. *Σάρξ*, for *σάρκινος*. So Artemid. ii. 35, *ἐάν τε γὰρ σάρκινοι οἱ θεοὶ φαίνωνται.*

— *ἐσκήνωσε.*] Here there is no need to suppose (with Lampe and Schoettgen) any reference to the *Schechinah;* the sole object of the Evangelist being to prove that the Logos became *incarnate.* The full sense is that laid down by Wetstein: 'He who had dwelt in heaven descended from thence, that he might *sojourn* with men.' For *σκηνοῦν* signifies to take up one's quarters, or sojourn. And it is here used in preference to *ζῆν*, with allusion to the life of man *as a sojourn;* and because it better designates that *familiariter vivere*, which seems here intended; (so Acts i. 21. *εἰσῆλθε καὶ ἐξῆλθε εἰς ἡμᾶς*) and suggests such an *intercommunity* of all the functions of human life, as showed that Jesus was really and truly a *man.*

The next words *καὶ ἐθεασάμεθα*, &c., may be considered as, in some measure, another proof that the Logos became incarnate; yet they seem meant also to intimate, that though he was really *man*, yet he was also something far *more;* namely, *Son of God;* implying a community of the *Divine* nature. *Ἐθεασάμεθα* is a very significant, and even emphatic, term; q. d. We *distinctly saw* his glory. Now there were many ways in which his disciples saw the *glory* of Christ; namely, in his *miracles* (see ii. 11); and not only in acts which evinced *power*, but *wisdom* and *goodness* also,—in that unspeakable *love* to men for which he was content to suffer death, even the death of the cross, for their salvation. The Apostles themselves, too, had some of them seen his glory in his *transfiguration* on Mount Tabor. Though these, and the other evidences of Christ's glory in his mediatorial capacity, John did not intend to *specify*, being content with affirming it to have been *δόξαν ὡς μονογενοῦς παρὰ Πατρὸς*, 'such a glory as might be expected in a Being the only-begotten Son of the Father;' who accordingly is, (as it is said, Heb. i. 3,) the *ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.* The *ὡς* (as Chrysostom and Tittman remark) expresses not *similitude*, but *identity* and truth; meaning '*truly such.*' On the full sense of *μονογενὴς*, see Lampe and Tittman, and Dr. Smith. The use here of the verbal for the verb, *μονογενὴς* for *μόνος γεννηθεὶς*, will account for the use of the Genitive with *παρὰ* instead of the simple Genitive. Besides, as it is truly observed by Bp. Bull, Judic. Eccl. p. 56, *μονογενὴς παρὰ* seems more significant (expressing the Divine generation of the Son from the Father) than the simple genitive.

With respect to the *construction* of the passage, many, as Kuinoel, in order to avoid a slight irregularity, would make the words *καὶ ἐθεασάμεθα—Πατρὸς* parenthetical, referring *πλήρης* to *ἐσκήνωσεν.* A procedure which does violence to the whole sentence, in which the words thus attempted to be separated from the rest, are any thing but parenthetical. And as to the method of Lampe and Smith, who would construe *πλήρης χάριτος καὶ ἀλ.* with *ἐσκήνωσε*, and consider them as the second clause of the sentence; this supposes a harsh transposition, and such as it were difficult to account for, since no reason can be imagined why the natural position should have been thus changed; not to mention that both the above methods tend to weaken the sense. We may, I think, best regard the words *πλήρης χάριτος καὶ ἀληθείας* as *continuative* of the foregoing idea, and intended to *carry on* the feeling of devout admiration inherent in *δόξαν ὡς μονογενοῦς παρὰ Πατρός.* And we have only to suppose, with some eminent Expositors, an enallage of *πλήρης* for *πλήρους*, a figure frequent in the pre-

ἐν ἡμῖν· καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονο-
γενοῦς παρὰ Πατρὸς, πλήρης χάριτος καὶ ἀληθείας.
15 [k] Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων·
Οὗτος ἦν, ὃν εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου
16 γέγονεν· ὅτι πρῶτός μου ἦν! [l] Καὶ ἐκ τοῦ πληρώματος
17 αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. [m] ὅτι
ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ
18 Χριστοῦ ἐγένετο. [n] Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς
Υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.

k Matt. 3. 11. Mark 1. 7. Luke 3. 16. infra ver. 26, et seqq. & 3. 31.
l Col. 1. 19. & 2. 9
m Exod. 20. 1, &c. Deut. 5. 6, &c.
n Ex. 33. 20. Deut. 4. 12. infra 6. 46. 1 John 4. 12. 1 Tim. 6. 16. Matt. 11. 27. Luke 10. 22. Ecclus. 43. 31.

sent writer; and which may have been here resorted to in order to prevent the words being by mistake referred to (what it might otherwise have seemed intended for) Πατρὸς just before. This view is strongly confirmed by an imitation of the passage which I have noted in Theophylact Simoc. p. 115, καὶ ἐθεασάμεθα τὴν δόξαν αὐτῆς πλήρη χάριτος.

Χάριτος καὶ ἀληθείας is put, per Hendiadyn, for χάριτος ἀληθινῆς; and the expressions are (as Dr. Smith observes) 'peculiarly strong, denoting the largeness of possession, and the profuseness or infinite liberality of communication,' as in a similar passage of St. Paul, Eph. iii. 8. 18, 19.

15. Having appealed, in a general way, to the testimony borne by the Baptist to Jesus, the Evangelist now proceeds to mention *what* that testimony was; and by κέκραγε he intimates that he uttered it *openly*, *ex animo*, and *decisively*. — ὁ ὀπίσω μου ἐρχόμενος.] Meaning, 'He who enters (i. e. is to enter) upon this office after me, he of whom I am the forerunner;' in which sense ἔρχεσθαι frequently occurs in the New Test. and sometimes in the Sept. The interpretation of ἔμπροσθέν μου γέγ. is uncertain; since the words may be understood either of *time* or of *dignity*. According to the *former* view the clause ὅτι πρῶτός μου ἦν must be considered as expressing the same sense as the preceding; and thus the meaning will be, that 'though he came *after* him in both birth and entrance into office, yet that he had existed long before him.' According to the *latter*, the meaning will be, 'This is He of whom I said, He who cometh into the world [or entereth on his office] after me, is become of greater dignity than myself,—inasmuch as [by his own Divine nature] he was [always] before me; i. e. more honourable than I.' An interpretation which may perhaps be thought to deserve the preference, as yielding a sense equally suitable to the context, and more worthy of the illustrious speaker than the other.

16—18. It has been disputed whether these verses are from the *Baptist* or from the *Evangelist*. The *former* opinion has been adopted by many Interpreters, though (as Tittman observes) 'it lies open to the objection, that what is contained in these verses could hardly have been said by John the Baptist of himself, his own times, and that of his disciples.' They are, doubtless, the words of the *Evangelist*; who, in using the term πληρώματος (answering to the Heb. מלא, which denotes the *sum* of any thing, and also *plenty*) seems to have had reference to the expression πλήρης χάριτος καὶ ἀληθείας at ver. 14 (for this verse is a continuation of what was said at ver. 14, ver. 11 being in some measure parenthetical), and meant by it to express the idea of *abundance*. Thus ἐκ τοῦ πληρ. αὐ. means, 'from his rich store-house of benefits and blessings.' Of the controverted phrase, χάριν ἀντὶ χάριτος, the only two interpretations deserving of notice are the following. 1. That of those who regard it as a periphrasis of the superlative, like the Hebr. חן על חן; an idiom not unknown in the Greek Classical writers. Thus Theogn. Admon. 344. δοίης ἀντ' ἀνιῶν ἀνιάς. The sense will thus be, 'grace upon grace,' or 'benefits upon benefits,' abundance of benefits. 2. That of those who suppose the *fulness* here mentioned to be no other than the *grace* and *truth* of which the *Logos* was just said to be full. Thus the καὶ will be merely *explanatory*; and αὐτοῦ, which occurs after πληρώματος, will have to be repeated after χάριτος; the sense being, 'we have received grace answering or correspondent to that which is in Christ Jesus.' This sense, however, cannot be elicited without considerable harshness. And therefore the other interpretation (especially as it presents a sense more worthy of the Evangelist) is entitled to the preference. Render, 'Yea, of this fulness (i. e. his exuberant abundance) have we all received [grace], even grace upon grace, blessings superlatively great.' So Plato i. 334, cited by Wetstein, says the Deity, after giving τὰς πρώτας χάριτας, εἰσαῦθις ἑτέρας ἀντὶ ἐκείνων, καὶ τρίτας ἀντὶ τῶν δευτέρων, καὶ ἀεὶ νέας ἀντὶ παλαιοτέρων ἐπιδίδωσι.

17. ὅτι ὁ νόμος—ἐγένετο.] In these words are *exemplified* and *illustrated* the benefits received from Christ by his disciples; and the grace of the Gospel is opposed to the rigour of the Law. The Law was given *as* a benefit to the Israelites; yet it was harsh and burdensome, its blessings scanty, and those confined to one nation; whereas the Gospel imparts its blessings, through Christ, plenteously to the whole human race. (Kuinoel.) Ἡ χάρις καὶ ἡ ἀλ. denotes, *per hendiadyn*, ἡ χάρις ἀληθινὴ, 'the true and most excellent grace;' namely, a religion full of grace. This χάρις Christians receive from the πλήρωμα of Christ, since to him (as it is said at iii. 34) οὐκ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα.

18. Here we have a confirmation and illustration of the foregoing sentiment as to the superiority of the Gospel over the Law, and that deduced from the *clear knowledge of God* communicated by Christ. 'Lest, however (says Dr. Smith), we should suppose some *communicated* knowledge, not involving identity or proximity of nature, there is added another figure, derived

o Infra 5. 33.
p Infra 3. 28. Luke 3. 15. Acts 13. 25.
q Deut. 18. 15.
r Isa. 40. 3. Matt 3. 3. Mark 1. 3. Luke 3. 4. supra ver. 15

[o] Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν 19
οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευΐτας, ἵνα ἐρωτήσωσιν
αὐτόν· Σὺ τίς εἶ; [p] καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ 20
ὡμολόγησεν· Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. [q] Καὶ ἠρώτησαν 21
αὐτόν· Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει· Οὐκ εἰμί. Ὁ
προφήτης εἶ σύ; καὶ ἀπεκρίθη· Οὔ. Εἶπον οὖν αὐτῷ· Τίς 22
εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ
σεαυτοῦ; [r] Ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, 23
εὐθύνατε τὴν ὁδὸν Κυρίου! καθὼς εἶπεν Ἡσαΐας ὁ
προφήτης. Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων· 24

from the ancient custom of reclining, not sitting at meals (whereby he who was placed next the host, who was at the top of the table, seemed to lie in his bosom), to denote intimate and perfect conjunction, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρός. An intimacy of communion not merely that of saints with angels, but of one who is a Son, in a sense absolutely *unique*, intimating that the acquaintance the Messiah has with the Divine nature, will, and purposes, is peculiar to him, and such as could be affirmed of no other being. And thus the expression corresponds with that at verse 2, 'the Word was with God.'

— Θεὸν οὐδεὶς ἑώρακε πώποτε.] In other words, 'No wonder that the Gospel of Christ should be so superior to the Law of Moses; for no *man* hath seen (i. e. perfectly known) God; not even Moses and the Prophets (so Ecclus. xliii. 31, τίς ἑώρακεν αὐτὸν, καὶ ἐκδιηγήσεται), but the Only-begotten, he hath fully disclosed,' &c. On the extent of sense in ἑώρακε, see Dr. Smith, who shows that it denotes an absolutely perfect and intellectually intuitive perception, such as is the property of no other being.

Thus the present passage is by no means in contradiction to Exod. xxxiii. 11, 'the Lord spake to Moses face to face.' Indeed there is reason to think that it was Christ, the Logos, who appeared as the Jehovah-Angel on that and other occasions.

— ἐξηγήσατο] scil. τὸν Θεόν; namely, τὰ θεῖα, 'hath fully disclosed or revealed what is to be known by man of the Deity, his nature, attributes, will,' &c., agreeably to the usage of the Greek Classical writers, who apply this term to their prophets or others, called ἐξηγηταὶ, who were supposed to have secret communication with the Gods, and accordingly delivered and explained the Divine oracles, and regulated the religious ceremonies. Thus Dionys. Hal. describes Numa as τὰ θεῖα ἐξηγήσασθαι σοφόν.

19. The Evangelist, again reverting to John, points to the well-known public testimony of John, given by him to the great Council of the nation, which had the charge of religion. Render, 'Moreover, this is the testimony of John, when the Jews sent,' &c.

— οἱ Ἰουδαῖοι ἐξ Ἱερ.] 'the Jews of Jerusalem;' meaning those who are elsewhere called οἱ ἄρχοντες τῶν Ἰουδ., namely, the Sanhedrim, who had the authority of making inquiry into the pretensions of prophets. There is no reason to suppose, with some, that the Evangelist has not given the whole address; for the τίς in the question evidently refers to the *kind* of prophetical character claimed by John, which *implied* an inquiry, 1. whether he was the Christ; 2. whether he was Elias. The form σὺ τίς εἶ was (it appears from Wetstein's citations) not unusual, as addressed by those who demanded to know any one's authority to act in any business. Though the Sanhedrim knew that John's ancestry did not accord with that which had been predicted of Christ; yet, when they bore in mind what had happened to Zacharias in the Temple, and that his mother was of the lineage of David, they might think it *possible* that he was the Messiah; especially as it was not absolutely determined among the doctors whether Christ was to be born at Bethlehem or not.

— ὡμολόγησε — καὶ ὡμολόγησε.] These words contain the strongest *asseveration* possible, since the two methods, assertion by affirmation and by negation of the contrary, together with a repetition of the affirmation, are here united.

21. τί οὖν;] A *popular* form of expression; q. d. 'What is it, then, you mean to say?'

— Ἠλίας εἶ σύ;] The Jews supposed, from Malachi iv. 5, that Elijah would return from Heaven, whither he had been caught up, and would usher in and anoint the Messiah.

— οὐκ εἰμὶ] i. e. not in the sense in which the question was asked; though in *another* sense he might be called Elias, as he came in the *spirit* and *power* of Elias; see Matt. xi. 14.

— ὁ προφήτης εἶ σύ;] It is plain that this cannot mean Elijah, since that would involve a vain repetition. The Article shows that it must denote some particular prophet. The best Commentators, ancient and modern, are of opinion that *Jeremiah* is meant; q. d. the prophet promised (namely, in Deut. xviii. 15. 19. See Acts iii. 22), who, they supposed, would appear previously to the advent of the Messiah, to recover the ark of the covenant which he had hidden; see 2 Macc. ii. 5.

22. τίς εἶ;] i. e. 'what sort of a person art thou,' whether a prophet or not?

23. ἐγὼ φωνὴ, &c.] q. d. What the Prophet Isaiah (xl. 3) says, 'the voice of one,' &c., holds good of *me*; you will find there what will sufficiently explain who I am, and what it is I have to do.

24. ἦσαν ἐκ τῶν Φαρισαίων.] Why not (it may be asked) of the *Sadducees* too, since they also went to John's baptism? Because the Pharisees formed by far the greater part of the Sanhedrim, and held the whole power in their own hands. So Josephus, Antiq. xviii. 1. 4, πράσσεται δ' ἀπ' αὐτῶν (scil. Σαδδουκαίων) οὐδὲν ὡς εἰπεῖν· ὅποτε γὰρ ἐπ' ἀρχὰς παρέλθοιεν,

25 [q] καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, q Deut. 18. 15.
εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης;
26 [r] Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν r Matt. 3. 11. Mark 1. 7.
27 ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε. Αὐτός Luke 3. 16. Acts 1. 5. & 11. 16.
ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ & 19. 4.
ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.
28 Ταῦτα ἐν * Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν
Ἰωάννης βαπτίζων.
29 [s] Τῇ ἐπαύριον βλέπει [ὁ Ἰωάννης] τὸν Ἰησοῦν ἐρχόμενον s Exod. 12. 3. Isa. 53. 7.
πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν infra ver. 36. 1 Pet. 1. 19. Acts 8. 32.

ἀκουσίως μὲν, καὶ κατ' ἀνάγκας, προσχωροῦσιν δ' οὖν οἷς ὁ Φαρισαῖος λέγει.

25. *τί οὖν βαπτίζεις, &c.*] Baptism had been hitherto confined to *Gentiles*, on their becoming proselytes to Judaism; and it had been unusual to baptize Jews. Now the Pharisees supposed that the power of baptizing *Jews*, and thereby establishing a new Religion, was confined to the Messiah and his precursors the Prophets; who, they thought, would return to life for that purpose. Hence they were desirous of knowing on what authority John had introduced such an innovation; and they presumed, from this circumstance, that he claimed, in some way or other, a Divine mission, either as the Messiah, or as a Prophet, or some other authorized Legate.

26. *ἐγὼ βαπτίζω, &c.*] John admits that he baptizes; but, in justification of what might seem arrogance, intimates that his baptism is only preparatory, and far subordinate to that of *another*, even that exalted Personage whom he had above adverted to; who was infinitely his superior, and whose authority would justify what he himself had done. Nay, that He of whom he speaks is *among* them, though unknown to them.

27. *αὐτός ἐστιν ὁ ὀπίσω, &c.*] q. d. 'He it is who was to come after me, but to be before me in dignity, even as much as the master is superior to the lowest menial.'

28. Βηθανίᾳ.] This reading (instead of the vulg. Βηθαβάρᾳ) is found in almost all the best MSS. and Versions, many Fathers, and ancient Commentators, and almost all the early Editions; and was restored to the text by Wetstein, Matthæi, Griesbach, Knapp, Vater, Tittman, and Scholz. The common reading they suppose to have proceeded from a mere conjecture of Origen, who, because the situation here does not correspond with that of Bethany, where Lazarus and his sisters lived, made the change in question; forgetting that there are in all countries several places of the same name. So in Judæa there were Bethsaida, Bethlehem, Cana, and Emmaus. And Bethany, from its signification (namely, a ferry-place or passage) was very likely to be one. Moreover, *this* Bethany seems meant to be distinguished from the other by the addition, *πέραν τοῦ Ἰορδάνου*. The *meaning*, indeed, of the name *Bethabara* is almost the same with that of *Bethany*; since *both* of them denoted the *ford* or *ferry* at which the Jordan was crossed in the way from Jerusalem to Peræa. Insomuch that many learned men are, with reason, of opinion that Bethabara and Bethany were only two different names for the same place. We may suppose that Bethabara was the more *ancient* one, and the original name of the place (probably the Bethabara of Judg. vii. 29), but that in the time of Christ it was usually called *Bethany*, as then better designating its situation (probably at about five miles from the embouchure of the Jordan into the Dead Sea); the original crossing by *ford* having now been changed to that by *ferry*; though notwithstanding this, the old name (of which many examples might be adduced) still continued in use. Insomuch that in the time of Origen it seems to have been commonly called Bethabara. Hence he changed the reading, which others also approved.

29. *τῇ ἐπαύριον.*] Namely, the day after the mission of the priests and Levites. So at ver. 35 it denotes 'the day after.' Ὁ Ἰωάννης, not found in many ancient MSS. and Versions, is cancelled by Griesbach, Vater, and Scholz; but, I think, on insufficient grounds.

— *ἴδε ὁ ἀμνὸς—κόσμου.*] In order to rightly understand these words, we must observe, that as often as in Scripture the name Lamb is applied to Christ, so often the subject of what is spoken is his *death* and *passion*; inasmuch as he underwent it for men. And in this view John the Baptist considered Jesus, when he called him *lamb*, namely, as suffering and dying *like a victim*. It is clear that he meant to represent our Lord as one *dying*, and that *in the place of others*. For he has subjoined the words *ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου*, by way of explication. Now the phrase *αἴρειν τὴν ἁμαρτίαν* answers to the Hebr. נשא עון or נשא חטאה, which never signifies to *remove* sins, i. e. *extirpate iniquity* from the earth (as some recent Interpreters suppose), but to *forgive* sins (as in Gen. i. 17. Exod. xxxiv. 7. Num. xiv. 19. Ps. xxxii. 1. 5. 1 Sam. xv. 25. xxv. 28), or to *pay the penalties of sin*, either one's own, or others, as in Exod. xxviii. 30. Lev. v. 1. x. 17, where are conjoined, as synonymous, the formulas to *bear the sin* of the people, and *expiate* and to *atone* the people with God. Therefore the formula to *bear sins* signifies to be punished because of sins, to undergo punishment of sins. Furthermore, as to *bear one's own sins* denotes to be *punished* for one's own sins, so to *bear the sins of others* must mean to be punished for the sins of others, to undergo the punishment which the sins of others have deserved.

Moreover, Christ is said to bear the sin of the *whole world*; and therefore the interpretation above mentioned can have no place. It must be observed, too, that there is in these formulas a manifest allusion to, and comparison with, a *piacular victim*. For such a victim was solemnly

[t] Supra ver. 15. ἁμαρτίαν τοῦ κόσμου. [t] Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· 30
Ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι
πρῶτός μου ἦν. κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ 31
τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.
[u] Matt. 3. 16. Mark 1. 10. Luke 3. 21. [u] Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι τὸ Πνεῦμα 32
καταβαῖνον ὡσ[εὶ] περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ'
[x] Matt. 3. 11. Acts 1. 5. αὐτόν. [x] Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπ- 33
τίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα
καταβαῖνον καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν
Πνεύματι ἁγίῳ. Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός 34
ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.
Τῇ ἐπαύριον πάλιν εἱστήκει [ὁ Ἰωάννης], καὶ ἐκ τῶν 35
[y] Supra ver. 29. μαθητῶν αὐτοῦ δύο. [y] καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, 36
λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. Καὶ ἤκουσαν αὐτοῦ οἱ δύο 37
μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Στραφεὶς 38
δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει
αὐτοῖς· Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββὶ, (ὃ λέγεται 39
ἑρμηνευόμενον διδάσκαλε) ποῦ μένεις; Λέγει αὐτοῖς· Ἔρ- 40
χεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ'

brought to the altar, and then the Priest put his hands over the head; which was a *symbolical action*, signifying that the sins committed by the persons expiated were *laid upon the victim:* and when it was slaughtered, it was then said to *bear* or carry away the sins of the expiated; by which it was denoted that the victim paid the penalty of the sins committed, was punished with death in their place, and for the purpose of freeing them from the penalty of sin. Therefore when Christ is called *the Lamb bearing the sins of the world*, it is manifest that we must understand one who should take upon himself the sins of men, so as to pay the penalties of their sins, and in their stead, for the purpose of freeing them from those penalties. (Tittman.) For by ἁμαρτία is here to be understood the imputation, or punishment, of sin; see 1 John iii. 5. And so we have αἴρειν τὸ ἁμάρτημα, 1 Sam. xv. 25. Comp. the marginal reference in Scott's Bible (all abundantly testifying to the grand and fundamental doctrine of the Atonement), and see Dr. Pye Smith's Scrip. Test. vol. ii. 31. 39.

30—34. John now mentions *how* he obtained this knowledge, that Jesus was the Messiah; namely, by an express revelation from God. Up to the period of his baptism, our Lord, it seems, had passed for a mere man. He was first made known as *Messiah* by John at his baptism, and through him to the multitude. Whether John had before any personal knowledge of Jesus is variously disputed. Certain it is that he did not know him to be *the Messiah. That* knowledge he obtained by a Divine revelation, which had given him the *sign* whereby he should recognise the Messiah, namely, the descent of the Holy Spirit, in symbolic figure, upon him. That sign he saw in Jesus, and was therefore sure he was the very personage. The words ἀλλ' ἵνα φανερ., &c., should be rendered: 'But to the end that he should be made manifest to Israel am I come baptizing with water.' It is not said that this was the *sole*, but only that it was the *chief* end.

34. μεμαρτύρηκα.] Here there is supposed the use of the Preterite for the Present. But the sense is rather, 'I have borne, and do bear witness.'

35. τῇ ἐπαύριον.] Namely, two days since this testimony was borne, and after the mission of the Priests and Levites.

— εἱστήκει] 'was standing,' i. e. was there. Ὁ Ἰωάννης, not found in many MSS., Versions, and Fathers, is cancelled by Matthæi, Vater, Tittman, and Scholz.

36. ἐμβλέψας] 'having fixed his eyes intently upon him;' with that deep interest which he would naturally feel on beholding the long-expected Messiah; see Note on Matt. xii. 49.

37. ἠκολούθησαν τῷ Ἰ.] 'became followers of Jesus.'

39. τί ζητεῖτε;] A popular form of expression, signifying, 'What is your business with me?'

—ποῦ μένεις;] 'where abidest thou?' Μένειν, like the Latin *manere*, is used either of a *fixed habitation*, or a *lodging*, as in Luke xix. 5. xxiv. 29. Acts xviii. 3. 20, and often in the Sept., and sometimes in the Classical writers. Such also must be the sense here, since our Lord's *home* was at Nazareth. By calling him Ῥαββὶ they showed that they sought *instruction;* and by addressing to him the question, ποῦ μένεις; they requested *private* conversation; doubtless, on the great doctrine which then occupied the minds of all serious and reflecting Jews.

40. ἔρχεσθε καὶ ἴδ.] Our Lord did not tell them *where* he abode; but graciously bade them follow him, to inspire them with confidence to ask what they wished to know. Of these disciples

αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα [δὲ] ἦν ὡς δεκάτη.
41 [z] Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο z Matt. 4. 18.
τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ.
42 Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ
λέγει αὐτῷ· Εὑρήκαμεν τὸν Μεσσίαν, (ὅ ἐστι μεθερμηνευό-
43 μενον [ὁ] Χριστός.) [a] καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. a Matt. 16. 18.
ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ·
σὺ κληθήσῃ Κηφᾶς· (ὃ ἑρμηνεύεται Πέτρος.)
44 Τῇ ἐπαύριον ἠθέλησεν [ὁ Ἰησοῦς] ἐξελθεῖν εἰς τὴν
Γαλιλαίαν· καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκο- b John 12. 21.
45 λούθει μοι. [b] Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδὰ, ἐκ τῆς c Infra 21. 2. Gen. 3. 15.
46 πόλεως Ἀνδρέου καὶ Πέτρου. [c] Εὑρίσκει Φίλιππος τὸν & 22. 18. & 49. 10.
Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὃν ἔγραψε Μωϋσῆς ἐν τῷ Deut. 18. 15. 2 Sam. 7. 12.
νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Isa. 7. 14. & 9. 6. & 40. 10, 11.
47 Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ. [d] Καὶ εἶπεν αὐτῷ Ναθαναήλ· & 53. 1, &c. Jer. 23. 5.
Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιπ- & 33. 14. Ezek. 34. 23 & 37. 24.
48 πος· Ἔρχου καὶ ἴδε. [e] Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχό- Dan. 9. 24. Mich. 5. 2.
μενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Zach. 6. 12. & 9. 9. d Matt. 2. 23.
49 Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. Λέγει αὐτῷ Ναθαναήλ· Luke 2. 4. infra 7. 41, 42.
Πόθεν με γινώσκεις; ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ· e Psal. 32. 2. infra 8. 39.

one, we learn, was Andrew. The other is generally supposed to have been the Evangelist himself, who usually suppresses his own name (see xiii. 23. xviii. 15. xix. 26).

— ὥρα δὲ ἦν.] The δὲ, not found in most of the ancient MSS. and the early Editions, has been cancelled by almost every Editor from Bengel and Wetstein to Scholz.

42. ἀδελφὸν τὸν ἴδιον] for ἀδ. αὐτοῦ (like the Hebr. suffix ו), 'his brother.' An idiom frequent both in the New Test. and the Sept.

— τὸν Μεσσίαν, ὅ ἐστι μεθ.] When a significant name (such as Peter, Thomas, or Tabitha) was given to any one, it was usual to *translate* it, when the person was spoken of in a different language.

44. ὁ Ἰησοῦς.] In very many MSS., Versions, and Fathers, ὁ Ἰ. is not found here, but after λέγει; and so Griesbach, Matthæi, and Scholz.

— ἀκολούθει μοι.] A form of speaking equivalent to 'become my disciple;' and sometimes used by the Grecian Philosophers. Thus Socrates ap. D. Laert. ii. 48, says to Xenophon, ἕπου τοίνυν καὶ μάνθανε. In the present instance, however, it imported more than mere discipleship; namely, the embracing Christ's doctrines and following his *example*.

46. Ναθαναήλ.] Supposed to have been the same with the *Bartholomew* mentioned by Matthew; 1. because all the rest of John's followers mentioned in the Chapter were received into the number of the Apostles; 2. because John no where makes mention of Bartholomew, nor the rest of the Evangelists of Nathanael; 3. because Luke vi. 14, in his list of the Apostles, puts Bartholomew after Philip, with whom Nathanael was converted. This opinion is, moreover, confirmed by *Bartholomew's* being a *surname*, as is plain from the simple Θολομαῖος (Heb. תלמי) occurring in Josephus. The meaning of that is *son of Thol.*

47. ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι;] As we should say, 'can any thing extraordinary come out of,' &c. It seemed little probable to Nathanael that a prophet, much less the *Messiah*, could come out of Galilee, still less from Nazareth; which was but a mean country town, whose inhabitants, as indeed all the Galilæans, were held in contempt by the Jews; the cause for which has been attributed to their being a mixed race, partly of Gentile origin, very corrupt in their morals, and proverbially boorish and stupid.

— ἔρχου καὶ ἴδε.] A proverbial formula equivalent to 'Judge for yourself; seeing is believing.'

48. ἀληθῶς Ἰσρ.] for ἀληθὴς Ἰσρ. So Plutarch de Is. (cited by Schleusner) Ἰσιακὸς ὡς ἀληθῶς. The appellation *true Israelite* (denoting one who imitates the virtues of the Patriarch Israel, see Rom. ix. 6) was given, among the Jews, to persons remarkable for uprightness and integrity; comp. also Rom. ii. 28. In the words ἐν ᾧ δόλος οὐκ ἔ. there is supposed to be a reference to what is said of Jacob, Gen. xxv. 27. But it should rather seem that we have here a phrase derived from Ps. xxxii. 2. xiv. 3 (comp. 1 Pet. ii. 22), to designate a man of undoubted integrity towards men, and unfeigned piety towards God; what Martial Epigr. i. 40. 4, calls, 'vera simplicitate bonus.'

49. πόθεν με γ.] Meaning, 'knowest my disposition and character.' Nathanael seems here to hint that Jesus had been previously *informed* of his character by his friends. In order, therefore,

Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν
σε. Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ· Ῥαββὶ, σὺ εἶ ὁ 50
Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. Ἀπεκρίθη 51
Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι· Εἶδόν σε ὑποκάτω
τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει. [f] Καὶ λέγει αὐτῷ· 52
Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳ-
γότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ κατα-
βαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

f Gen. 28. 12. Matt. 4. 11. Luke 22. 43. & 24. 4. Acts 1. 10.

II. ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ 1
τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ἐκλήθη 2

to remove this supposition, and show Nathanael that he knew him, not from the information of Philip, or any other person, but from his own knowledge,—our Lord mentions, what none could know but Philip and Nathanael, πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε. Now this circumstance of *sitting under the fig-tree* Chrysostom and Theophylact, with the best modern Commentators, well illustrate by supposing that Philip had found Nathanael under a particular fig-tree, and had then, as often before, conversed with him about Christ; and that *now* our Lord mentions this in order to evince his divine power. And no wonder; for there had been a conversation of only *two*, nor was there any one present who could tell what had passed at it. Thus a conversation was alluded to, held at some time previous, and in a particular place, identifying it, and distinguishing it from any other. A proof this of supernatural knowledge, and consequently of a Divine commission. (Tittman.) That conversation, meditation, and prayer, was not unfrequently carried on under fig-trees is proved by the Rabbinical citations of Lightfoot and Schoettgen.

50. σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ, &c.] Similar to the confession of Peter, Matt. xvi. To the usual expression to denote the Messiah he adds that of ὁ βασιλεὺς τοῦ Ἰσραήλ, *King of Israel;* one of the *titles* designating the expected Saviour, and which is applied to Christ in various parts of the Gospel. This, from the circumstance that under the Jewish theocracy *God* was King of Israel, has been supposed to allude to the *Divinity* of the Messiah. It is more obvious to discern in it, with Calvin, the notion of an earthly kingdom, and one confined to Judæa.

51, 52. πιστεύεις—Υἱὸν τοῦ ἀνθρ.] On the scope of this assurance Commentators differ; some recognising *reproof*, others, more properly, *praise*. With respect to the words ἀπ' ἄρτι—Υἱὸν τοῦ ἀνθρώπου, it has been disputed whether they should be taken *literally*, to denote such angelic manifestations as those recorded at Matt. iv. 11. xxviii. 2. Luke ii. 9. 13. 22. Acts i. 10; or *figuratively*, in the sense, 'henceforth shall ye see the power of God and His providence most signally displayed to defend and protect me; ye shall see far *greater* works than this,—even signs and mighty deeds wrought by me, such as to prove of a truth that I am the Son of God.' The former view was adopted by the ancient and the earlier modern Commentators; but the latter has been maintained by those of after times, and especially the recent Interpreters, and is far preferable; for the angelic ministrations in question were *past* events. The whole phraseology, indeed, may best be considered as *metaphorical*. First, by ὄψεσθε is meant, 'ye shall have evident proof of the thing.' The remaining figures, 'the heaven opened, and the angels in attendance upon (ἐπὶ) the Son of Man,' are, however, I apprehend, not *solely* meant to denote such interposition from above, as should evince the Divine mission of Jesus. The use of the term ἀπ' ἄρτι, which, as Calvin observes, suggests the idea of *continuity* (as Rev. xiv. 13, μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. See also John xiii. 19. xiv. 7), and especially the allusion to the mystical vision (Gen. xxviii. 12) of *Jacob's ladder*, plainly point at a *secondary* sense, denoting the *opening of heaven* by the Gospel dispensation, whereby the heaven, which had been closed to sinful man, was opened by 'the Mediator of the New Covenant.' Thus there is here a *double* sense; one as respected Christ personally, the other as he was Son of Man, the representative of the human race. The first regarded the proof of his being sent from God; the second, of God's having come to man and visited him. Now the declaration, in its primary sense, was fulfilled at those various times of his earthly career, at his passion, death, and resurrection, when the angels appeared to honour and support him, thereby evincing him to be 'the Christ, the Son of God.' The expressions ascending and descending are used suitably to the *allusion* above adverted to; but are also intended to denote zealous ministration, just as διάκονος signifies literally, 'one who is busily engaged in attendance' on another. Thus it is meant that they should henceforward see such a succession of 'signs and wonders and mighty deeds' wrought by Christ, in the course of his ministry, that it should seem as if heaven were opened, and the angels of God were continually (as they appeared in vision to Jacob) ascending and descending upon the Son of Man; intimating also, that in the Gospel dispensation, now about to commence, should be *realized* the blessings which had been *figuratively represented* by that vision.

II. 1. τῇ ἡμέρᾳ τῇ τρίτῃ.] Namely, the third day after Christ's arrival in Galilee from Bethany, or rather after his conversation with Nathanael.

— γάμος] meaning, 'a wedding-feast.'

2. ἐκλήθη.] On what ground, whether of *relationship*, or of *acquaintance*, Jesus was invited, has been variously conjectured. It is most probable that the bride or bridegroom, or both, were

3 δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. Καὶ
ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν·
4 Οἶνον οὐκ ἔχουσι. [a] Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, a 2 Sam. 16. 10. & 19. 22. 2 Kings 3. 13.
5 γύναι; οὔπω ἥκει ἡ ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς
6 διακόνοις· Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε. [b] Ἦσαν δὲ ἐκεῖ b Mark 7. 3.
ὑδρίαι λίθιναι ἓξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων,
7 χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς·
Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.
8 Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχι-

related to his mother Mary, who, it is supposed, had been προμνηστρία, or νυμφαγωγός, and had been already there making arrangements for the feast, since it is plain that she had the chief direction therein. The house is conjectured to have been that of Alpheus or Clopas, who married the sister of Jesus's mother.

3. οἶνον οὐκ ἔχουσι.] Equivalent to ὑστερεῖ οἶνος, 'the wine is falling short.' Comp. Gen. xliii. 2. This might very well happen, without supposing any excess on the part of the guests, since these festivities lasted a considerable, though not any certain, number of days; not to mention the probable accession of many beyond the number of guests originally expected, attracted to the company by the presence of Jesus.

On the *intent* with which Mary addressed these words to our Lord, some difference of opinion exists. To omit several frivolous and improbable suppositions, it should seem (according to the view adopted by Chrysostom and almost all the earlier modern Commentators) that the words, while intimating the inability of the host to provide a further supply of wine, were intended to convey a hint to our Lord that he should remove the want by a *miracle*,—a miracle most suitable wherewith to commence his ministry, as it would supply a decisive proof of his Divine mission, and while benefiting her friend, would most signally evince his own Divine power. Certainly the directions given by Mary to the servants mark such an expectation of miraculous agency; an expectation, indeed, warranted by the wonderful circumstances of her son's birth and childhood, and the recent testimony to his Divine mission by John the Baptist.

4. τί ἐμοὶ καὶ σοὶ, γύναι;] These words cannot import (as some have supposed) *strong reprehension*; for that would seem unmerited by the address preceding. As far as the opinion rests on the expression γύναι it is groundless, this being a form of address used even to the most dignified persons, and, in fact, employed by Jesus to his mother on the most affecting of all occasions. With respect to the remaining words, τί ἐμοὶ καὶ σοὶ, they are a formula taken from the language of common life, and must be interpreted according to the occasion, and the circumstances of the case. It usually denotes impatience of interference, signifying, 'What hast *thou* to do with me' (i. e. with what belongs to me)? And such would seem to be the sense here, though it was probably modified by the tone of voice, and softened into a mild rebuke for interfering with him, in a matter where her parental claim to respect could have no authority over him.

The words following, οὔπω ἥκει ἡ ὥρα μου, evidently mean, 'The time for what you suggest is not yet come,'—implying that *he* alone was the proper judge of that season, and would seize it when it arrived, thus mixing comfort with mild reproof. That time would be when the wine was *quite* exhausted, whereby the reality of the miracle would be undoubted.

6. ὑδρίαι] i. e. water vats for the various ablutions prescribed by the Jewish law; see Luke xi. 39. Κατὰ is here used for πρὸς, and signifies *for the purpose of*, a very rare sense.

— ἀνὰ μετρητὰς δύο ἢ τ.] Μετρ. may either designate the Hebr. בת, to which this word answers in the Sept., namely, a measure containing 7½ gallons, or the Attic measure *Metretes*, consisting of nine gallons. The latter is the more probable; though, even according to the former, the quantity of liquor has been cavilled at by sceptics. But besides that the largeness of the quantity would the more manifestly prove the miracle, this cannot be considered enormous for many days' consumption, if we take into account the number of guests already assembled to partake of it; to which *more* would now be added by the fame of the miracle, and from curiosity to see the worker of it. Not to say that we need not suppose *all* the wine to have been used. The surplus, if any, would be acceptable to the newly married couple.

7. γεμίσατε—ἕως ἄνω.] These circumstances are *not* too minute to be worthy of introduction. They are mentioned to evince the *truth* and *magnitude* of the miracle. So in that worked by Elijah, 1 Kings xviii. 33. 35, the Prophet in like manner exclaims, 'Fill four barrels with water, and pour it, &c. Do it the second time. Do it the third time.' The words were doubtless pronounced, and the thing done, *publicly*; and the servants were made the doers of it to prevent misrepresentation.

8. ἀρχιτρικλίνῳ] 'the director of the feast.' Namely, the person appointed to superintend the preparations for, and management of a feast; to examine the provisions and liquor brought forward, and pass among the guests to see that they were in want of nothing, and to give the necessary orders to the servants (see Ecclus. xxxii. 1). This ἀρχιτρίκλινος is to be distinguished from the συμποσιάρχης, βασιλεὺς, or στρατηγὸς, of the Greeks, and the *moderator*, *arbiter*, or *rex convivii*, of the Romans. This latter was one of the *guests*, chosen sometimes by lot, who presided at the table, and prescribed rules in regard to drinking, &c. Whereas the former was really a domestic, answering to the τραπεζοποιὸς of the Greeks,

τρικλίνῳ· καὶ ἤνεγκαν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος 9
τὸ ὕδωρ οἶνον γεγενημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ
διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον
ὁ ἀρχιτρίκλινος, καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν 10
καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω·
σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. [c] Ταύτην ἐποίησε 11
τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας,
καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ
μαθηταὶ αὐτοῦ.

c Supra 1. 14.

and the *Tricliniarches* of the Romans. As confirmatory of which Juvencus, in his Hist. Evang., terms the Architriclinus a 'summus *minister*.' The wine was, as usual, handed to the Architriclinus, in order that he might taste and see whether it were worthy of being set before the company.

10. πᾶς ἄνθρωπος—τίθησι] 'sets on [the table].' So Bel and Drag. 11, τὸν οἶνον τιθ. And so sometimes in the Classical writers. The present tense denotes what it was *customary to do*. Μεθύειν, from μέθυ (probably derived from the Northern word *Med* or *Meth*), signifies to *moisten*; and μεθύεσθαι, to be moistened with liquor, and, in a figurative sense (like the Latin *madere vino*), to be filled with wine. In Classical use it generally, but not always, implies intoxication. In the Hellenistic writers, however, as Josephus, Philo, and the LXX., it (like the Hebr. שכר) very often denotes (as Gen. xliii. 34) drinking freely, and the hilarity consequent, which is probably the sense here. It is to be considered, however, that the Architriclinus is not speaking of the guests present, but only makes a general observation as to what was *usual*.

— τὸν ἐλάσσω.] Literally, '*minus nobile*.'

— σὺ τετήρηκας τὸν καλὸν, &c.] To preclude the idea of any deception as to the water thus become wine, our Lord orders it first to be carried to the Director of the feast, who being by his office obliged to observe the strictest sobriety, could not but pronounce correctly as to the quality of what was thus handed to him by the servants.

11. ταύτην τὴν ἀρχὴν] for τ. τὴν πρώτην. So Heb. iii. 14, τὴν ἀρχὴν τῆς ὑποστάσεως for τὴν ὑπόστασιν τὴν πρώτην, and Heb. v. 12.

— σημείων] Σημεῖον properly signifies, 1. a *mark* or token, by which any thing is known to be what it is, and distinguished from something else; 2. a pledge or assurance, taken in evidence; 3. a token of Divine interposition, A MIRACLE, either 1. in confirmation of the Divine power or legation of the worker of it; or 2. a miracle simply; in which case it is either joined with τέρας, or stands by itself. A miracle may be defined, with Bishop Maltby, Serm., 'every sensible deviation from, and every *seeming* contradiction to, the laws of nature, *so far as they are known to us*.' 'By thus expressing myself,' says the learned Prelate, 'I would guard against an objection which has been made to the language employed by some advocates, as well as enemies of Christianity, when they represent *miracles* as *violations of the laws of nature*.' Dr. Brown, a profound metaphysician, and the successor of the celebrated Dugald Stewart, contends that miracles, *à priori*, are possible; that they are not violations of the laws of nature, and are capable, under certain circumstances, of being made credible by testimony. 'The possibility,' says Dr. Brown, 'of the occasional direct operation of the power which formed the world, in varying the usual course of its events, it would be in the highest degree unphilosophical to deny; nor can we presume to estimate the degree of its probability. The laws of nature, surely, are not *violated* when a new antecedent is followed by a new consequent; they are violated only when the antecedent being exactly the same, a different consequent is the result. A miracle is *not* a violation of any law of nature. It involves, therefore, primarily, no contradiction, nor physical absurdity. It has nothing in it which is inconsistent with our belief of the most undeviating uniformity of nature; for it is not the sequence of a different event, when the preceding circumstances have been the same: it is an effect that is new to our observation, because it is the result of new and peculiar circumstances. The antecedent has been by supposition different; and it is not wonderful, therefore, that the consequent also should be different. While every miracle is to be considered as the result of an extraordinary antecedent, since it flows directly from a higher power than is accustomed to operate in the common train of events which come beneath our view, the sequence which it displays may be regarded, indeed, as out of the common course of nature, but not as contrary to that course.' Such being the case, therefore, I apprehend, a miracle may be defined, 'such an interposition and *direct* agency of Almighty power, as either 1. brings forward certain phenomena, which, though not at *variance* with the general laws of nature, are yet effected without being, as consequents, the result of antecedent causes, and which may be termed *preternatural*; or 2. such a direct agency of omnipotence as produces phenomena which the common course of nature (i. e. the ordinary concatenation of antecedents and consequents) never produces; for example, raising the dead, &c., which may be termed *supernatural*.' In the former class we may number the healing of the sick, the passage of the Red Sea by the Israelites, through the influence of a strong West wind which drove back the waves; the burning of Sodom and Gomorrah. In the latter the passage of the Jordan recorded in the third Chapter of Joshua; the standing still of the sun at the prayer of Joshua, and the change of water into wine; which last (as appears from the citations in Rec. Syn.) was by the heathens regarded as especially evincing divine power. Thus they attri-

12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ
αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ
13 ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. Καὶ ἐγγὺς ἦν τὸ πάσχα
14 τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. [d] Καὶ d Matt. 21. 12.
εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ Mark 11. 15. Luke 19. 45.
15 περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. Καὶ ποιήσας
φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά
τε πρόβατα καὶ τοὺς βόας. Καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ
16 κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· καὶ τοῖς τὰς περιστε-
ρὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν
17 οἶκον τοῦ Πατρός μου οἶκον ἐμπορίου. [e] Ἐμνήσθησαν δὲ οἱ e Psal. 69. 9.
μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου f Matt. 12. 38. & 16. 1.
18 σου * καταφάγεταί με. [f] Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι Mark 8. 11. Luke 11. 29. infra 6. 30.
καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; g Matt. 26. 61.
19 [g] Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν & 27. 40. Mark 14. 58. & 15. 29.

buted it to some of their gods; and Philostratus does not hesitate to claim it for his Apollonius.

— καὶ ἐπίστευσαν.] The καὶ may be rendered *and accordingly*, as in Matt. xii. 45. xiii. 22. John x. 12. Acts vii. 10, and sometimes in the Sept.

13. τὸ πάσχα.] The best Commentators, ancient and modern, are generally agreed that St. John mentions *four* Passovers as occurring during Christ's ministry, of which they reckon *this* as the first; that mentioned at v. 1 the second; that at vi. 4 the third; and that at which Christ suffered as the fourth. Thus his ministry will extend to three years and a half.

14. εὗρεν—πωλοῦντας.] It is plain that this circumstance was prior to, and consequently different from the similar one recorded at Matt. xxi. 12, sq. There, indeed, seems a great propriety in this symbolical action (which denoted the purification of the Jewish religion) being used both at the beginning and the close of Christ's ministry.

— βόας.] Render, not, 'oxen,' but *cattle*. The number of victims of all sorts sometimes amounted to 2,500,000, and it is certain from the Rabbinical writers that immense traffic was carried on in beasts and birds for victims, and much extortion practised, a great part of the profits of which accrued to the priests. Even at the best very great indecorum was occasioned.

The κερματισταὶ here are the same as the κολλυβισταὶ at Matt. xv. 12; namely, the changers of the larger coin into the κέρματα or κόλλυβοι, i. e. the smaller.

15. φραγέλλιον ἐκ σχ.] 'a scourge of ropes,' or bands made of rushes, &c., such as were used for tying up the cattle. We need not, however, suppose much, if any, *use* made of the φραγέλλιον (and that only to the beasts); this being merely meant to serve as a symbol of authority. Indeed, there was no need of stripes. The traffickers, conscious of the unlawfulness of their proceedings, would not hesitate to obey Christ's injunctions, especially as the crowd of approving by-standers would be ready to enforce that obedience.

— κέρμα.] The word denotes any kind of *small coin*, from κείρω. For the most ancient coins (especially the Oriental) being (like Spanish rials) of a square form, admitted of being *cut*, so as to form the lesser kind of money. Ἐξέχεε is a term especially suited to the dispersion of *minute* coin. For ἀνέστρεψε some would read ἀνέτρεψε, from certain MSS. But though that is more accordant with *Classical* usage, it is probably a mere gloss. Ἀναστρέφειν was probably used in the common dialect for ἀνατρέπειν. Thus it occurs in Polybius.

16. τὸν οἶκον τοῦ Πατρός μου.] Thus claiming to be the Son of God, since the *prophets* never address the Deity as their *Father*, but only as their *God*.

17. ὁ ζῆλος—με.] This brought to the disciples' minds the words of Ps. lxix. 9. Καταφάγ. involves an Oriental and lively metaphor, appropriate not only to grief or indignation (as here), but to other of the more vehement emotions; see Job xix. 22. Ζῆλος τοῦ οἴκου σου signifies, not zeal *of*, but zeal *for*, as Rom. x. 20, ζῆλον Θεοῦ.

For vulg. κατέφαγε many MSS. and early Editions have καταφάγεται, which is adopted by Wetstein, Matthæi, Griesbach, Vater, and Scholz.

18. ἀπεκρίθησαν οἱ Ἰ.] Render, 'Whereupon the Jews addressed him, saying, "What sign (i. e. miracle) showest thou unto us that thou doest these things."' The ὅτι may be rendered *since*; but the other is the more literal version; the sense is, however, the same according to either. But as we have the idiom in our own language, it is better retained in translating. Ποιεῖ ταῦτα savours of an affected moderation, perhaps resorted to from necessity and for fear of the people. The σημεῖον (or proof by miracle) here demanded is in the next verse enigmatically adverted to; our Lord there intimating that, by his resurrection from the dead, he shall furnish the proof of his Divine mission which they demanded.

19. λύσατε τὸν ναόν.] Our Lord here refers his interrogators to the same proof as he had done on another occasion, recorded by Matt. xii. 38. He was also pleased to express his meaning by an *acutè dictum*, so worded as to draw the attention of the by-standers; the understanding of which,

τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπον οὖν οἱ 20
Ἰουδαῖοι· Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς
οὗτος· καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; Ἐκεῖνος δὲ 21
h Luke 24. 8. ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. [h] Ὅτε οὖν ἠγέρθη 22
ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν
[αὐτοῖς]· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν
ὁ Ἰησοῦς. Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν 23
τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες
αὐτοῦ τὰ σημεῖα ἃ ἐποίει. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν 24
i Infra 6. 64. ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· [i] καὶ ὅτι οὐ 25
Acts 1. 24. Rev. 2. 23. χρείαν εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς
γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.
k Infra 7. 50. & 19. 39. III. [k] Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος 1

however, was probably aided by *action;* our Lord perhaps pointing to his own body, the temple of the Logos. Thus the Hebrews used to call the body אהל, σκῆνος; see Note on 2 Cor. v. 1. Nay, Philo calls it ἱερὸν, with reference to the dignity of the soul which tenants it. Indeed, δέμας and δομὴ (found in the sense of *body* in Lycophr. Cass. 783) both denote a *building;* and St. Paul often speaks of the body of a Christian as being a *temple* of the Holy Spirit. The Imper. has here, as often, a *permissive* sense (q. d. you *may* destroy), differing little from the *hypothetical* one, 'Be it that you destroy my body,' as you have defiled the Sanctuary, and set at nought the remonstrance of the Lord of the Sanctuary, &c. In ἐγερῶ ('*I* will raise it up') we have an irrefragable proof of Divinity, since such language would be unsuitable to any *created* being whatever.

20. τεσσαράκοντα—οὗτος.] 'Forty and six years hath this Temple been a building.' A rendering permitted by the use of the Aorist, and required by facts. For though it was then the 46th year since the time when Herod commenced the building, it was not yet completed. Herod formed it on a dilapidated one originally erected by *Zorobabel*, using the old materials, and sometimes building on the old foundations. In consequence of which, and especially as it was raised by parts, the old buildings being gradually pulled down, and new ones erected in their place, so the edifice was still commonly called *Zorobabel's*, and the *second* Temple.

22. ἐπίστευσαν τῇ γραφῇ] i. e. By a comparison of those parts of the Old Test. (including Ps. xv. 10) which predict the Messiah's rising from the dead, with the *words* of Jesus, treasured up in their minds, and the *fact* of his resurrection, they thoroughly believed what the Scriptures declared, and were convinced of the Divine mission of Jesus. Πιστεύω here simply signifies to *believe*, though in the next verse it is used, as generally in the New Test., of faith in Jesus, as the Messiah.

23. ἐν τῇ ἑορτῇ.] Render, 'during the time of the feast.' Before Ἱεροσ. many MSS. and early Editions have τοῖς, which is adopted by Bengel, Matthæi, Griesbach, Vater, and Scholz.

— ἐπίστευσαν εἰς τὸ ὄνομα α.] Their faith, however, as appears from what follows, was but an external and historical, not an internal and vital one. The understanding was convinced, but the will was not subdued to obedience.

— τὰ σημεῖα.] What these were, we know not. But from this passage, and from iv. 45, and vi. 2, it is certain that Christ worked many miracles not recorded by the sacred writers.

24. οὐκ ἐπίστευεν ἑ. αὐ.] either 'did not trust his person to them;' or rather, 'did not place implicit confidence in them, carried himself cautiously towards them.' Why? 'because he well knew them all;' not all *men*, which would be a harsh ellipsis. Verse 25 is *explanatory;* and showing the *how:* i. e. since his knowledge was not from others, but self-derived, and complete; penetrating to the very heart, Ps. vii. 9. Καὶ ὅτι is an exegetical formula, meaning, 'Et quidem ut,' equivalent to *Nec*, as the Pesch. Syr. renders, or *Et non*, as the Pers., Arab., and Ethiop. Thus the passage supplies one of the strongest proofs of Christ's Divinity; omniscience being the attribute alone of *Deity;* see 1 Kings viii. 39.

III. We are now advanced to a most important narrative, in which, as it has a bearing on the fundamental doctrines of the Gospel, more than usual care should be taken to trace the true intent of the Evangelist in recording this transaction; and to ascertain the real import of the terms in which it is expressed. Now the *design* of the sacred historian was here, as in other parts of his Gospel, to set forth the glory of the Lord; and, in the present instance, especially to illustrate his *omniscience.* Another important point, as a key to unravelling the difficulties of the whole portion, is the *true character* and real motives of Nicodemus in seeking this interview. *There,* however, no little obscurity exists, since on these points we have no direct information from the Evangelist, but are left to collect the required information from the narrative itself, which, while it doubtless contains the *substance* of what was said *by our Lord*, yet probably records but a *part* of what was said, at least, by *Nicodemus.* Hence no little diversity of opinion exists as to the character and motives of this ruler. Some ascribe to him *integrity*, *candour*, and *diffidence*, united, however, with *timidity;* and they suppose his motives in seeking this interview to have been of the most honourable kind. Others paint his

2 ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. [1] Οὗτος ἦλθε πρὸς [1] Infra 9. 16, 33.
‡ τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββὶ, οἴδαμεν ὅτι Acts 10. 38.
ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα

character in very different colours, ascribing his visit to *pride*, cloaked under pretended humility, *craftiness*, and *dissimulation*, subservient to a purpose of treachery. Between these opposite views a middle course will probably conduct us nearest to the truth. We may suppose him to have been a proud, and at the same time timid, and in a great degree worldly-minded, man; though, it should seem that, in his character, the good preponderated above the evil; and his motives in this visit appear, upon the whole, to have been good. If this Nicodemus was (as is generally thought) the Nicodemus of whom so much is said in the Rabbinical writers, we may gather some information, which will prove important towards ascertaining his real character and views. He is there described as a man of unbounded wealth, of magnificent liberality, and of piety the most ardent; insomuch that they ascribe to him the working of miracles. His splendid fortunes were, however, they say, attended by a reverse almost as great as that of Job. If to this we add, (which we learn from the Evangelist,) his official character, as a Ruler, and his high renown for learning, as *the* teacher of Israel, we have the picture tolerably complete. Now it is obvious, that a person so circumstanced,—with much to *lose*, and nothing, in a worldly point of view, to *gain*, by any change of religion in the Jewish nation,—would be naturally disposed to favour the *present state of things*, and to be tardy in embracing a new religion; and especially one so persecuted and evil spoken of as the Christian. No person of his rank in life had hitherto embraced it; and, accordingly, he might think that great caution was necessary on his part. Uneasy doubts had probably long weighed on his mind. His *reason* was, on due inquiry, convinced that the evidence for the Messiahship of Jesus was of the strongest kind; and he could not but consider, with alarm, what would be his punishment if he neglected so great salvation. But to *yield* to these convictions, and *openly* embrace the Gospel, involved sacrifices of the severest kind; all that was considered valuable in life, nay, probably life itself. Now Nicodemus was not one of those who are ready to give up *all* for religion's sake. In short, with many prejudices of the mind, was, doubtless, united a latent unsoundness of the *heart*. His convictions of the reality of our Lord's pretensions had probably been gradual, but were now *decided*. Yet he was not prepared to make those unsparing sacrifices, which the circumstances of his case demanded. Not venturing openly to avow what he secretly believed, he resolves, like most timid and selfish men, to steer a *middle* course; and, with the usual expedient of cowardice, seeks to do that *privately* which he was afraid to do *publicly;* and, accordingly, seeks an interview *by night*, in order to be *secretly* admitted to discipleship. From the manner in which that interview was conducted, it is plain that our Lord fully penetrated into his real character. And if we bear in mind the various prejudices and infirmities of the man, in conjunction with his recent and sincere, but not deeply rooted, faith in Christ,—we shall be enabled to ascertain the real scope of what our Lord addressed to him. It seems to have been the especial intent of our Lord first to *humble* that pride of rank, wealth, and talents, which had, it seems, induced Nicodemus to think that Jesus would receive *him* as his convert on easier and less humiliating terms than those which he required from *the people* at large; namely, that of submitting to public baptism, and thus owning his need of repentance, and a total change of character. We cannot, of course, ascertain precisely the *nature* of the information for which Nicodemus meant to have applied, had he been allowed to propound all his inquiries. But they were probably on *the nature and properties of true religion, and the way in which those imperfections which he could not fail to discern in the Jewish might be remedied.* He commences the conversation with a sort of half-proud, half-flattering compliment, expressive of the conviction of himself and all who weighed the evidence of miracles to prove a divine mission, that Jesus was at least a *teacher sent from God.* Whether Jesus were the MESSIAH or not, Nicodemus was probably *uncertain;* and perhaps *one* chief purpose of his visit was to ascertain that point, in a close and confidential interview. Fluctuating between hope and fear, doubt and conviction, he was resolved to know how far the doctrines of Jesus, when stated in private and confidential communication, did, or did not, coincide with the notion which he had formed of the Messiah: see a Sermon of Bp. Heber on the character of Nicodemus, to which I have been much indebted in the foregoing observations.

1. ἦν δέ.] The δὲ ought not to have been passed over in our Translation, but rendered *now;* for it has a continuative and explanatory, or exemplificatory force, as in Mark iv. 37. John vi. 10. Acts xxiii. 13. Rom. iii. 22. 1 Cor. x. 11. xv. 56. Accordingly there is (though the Editors and Commentators have failed to perceive it) a connexion of this portion, vv. 1. 21, with the foregoing narration; and the narration is resumed at ver. 22. The purpose of the Evangelist was to illustrate our Lord's intimate acquaintance with men's characters, and perfect knowledge of the human heart; of which the present transaction affords a remarkable example.

2. τὸν Ἰησοῦν.] Many MSS. and some Versions have αὐτὸν, which was approved by Mill and Bengel, and edited by Matthæi, Griesbach, Vater, and Scholz. I have not, however, thought proper to follow their example; since, while external evidence is certainly not superior, for the new reading, internal is at least equally balanced between that and the common reading. When, too, it is considered that τὸν Ἰησοῦν was, at xix. 39, altered to αὐτὸν in the most ancient of those MSS. for no better a reason than to remove a tautology, little dependence can be placed on their authority here. This, then, is a case in which antiquity of *text*, not of parchment and ink, ought to decide; and therefore the ancient ecclesiastical reading is here to be preferred. Accordingly, I have retained the common reading, supported as it is by the earliest of the ancient Versions, and the Ed. Princeps.

m Tit. 3. 5. supra 1. 13. Gal. 6. 15. 2 Cor. 5. 17. James 1. 18. 1 Pet. 1. 23. 1 John 3. 9.

n Supra v. 3. Eph. 5. 26. Heb. 10. 23.

o Rom. 8. 5. 1 Cor. 2. 14. & 15. 47.

p Eccl. 11. 5. 1 Cor. 2. 11.

δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ.
m Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω 3
σοι· ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν
βασιλείαν τοῦ Θεοῦ. Λέγει πρὸς αὐτὸν ὁ Νικόδημος· 4
Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται
εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ
γεννηθῆναι; Ἀπεκρίθη ὁ Ἰησοῦς· n Ἀμὴν ἀμὴν λέγω σοι· 5
ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσ-
ελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. o Τὸ γεγεννημένον ἐκ τῆς 6
σαρκὸς σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος
πνεῦμά ἐστι. Μὴ θαυμάσῃς ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεν- 7
νηθῆναι ἄνωθεν. p Τὸ πνεῦμα ὅπου θέλει πνεῖ· καὶ τὴν 8
φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ
ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.

3. ἀπεκρίθη—ἐὰν μὴ, &c.] It is, with great probability, supposed by Beza, Calvin, Lampe, Tittman, and Kuinoel, that this reply of our Lord interrupted Nicodemus in his address; and that, in order to increase his faith, by evincing his perfect knowledge of what was passing in the mind of the Jewish teacher, our Lord, without waiting till he should have propounded his inquiries, *anticipated* him, by replying to them, while only *in thought*. *What* those inquiries were, has been much disputed. The earlier Commentators suppose them to have been on the *mode of attaining eternal salvation;* but most recent Expositors, on the *person of the Messiah*, and the *nature* of the salvation to be expected. There is, however, no reason why these views may not be united. The question, however, hinges on the force of the expression γεννηθῇ ἄνωθεν. Many recent Expositors (as Rosenmuller and Kuinoel) maintain that it here denotes a total change of *sentiment* and *opinion* as to the Messiah, the nature of his kingdom, and the benefits thereof. But no *proof* has been made out, that the expression in question was ever used merely of a change of *sentiments* and *views*. Besides, it is plain, from a comparison of these words with those at vv. 5. 7, that such cannot be the sense here intended. It should seem that our Lord did not intend to advert to any *particular* heads of inquiry meant to be propounded by Nicodemus, but to cut off all such discussions at once, by laying the axe at the root of the prejudices and errors, which struggled with his faith, and made him only *half* a believer, declaring that there must be an entire change of heart, disposition, &c., as implied in the sincere embracing of a new and spiritual religion, before he could hope for salvation through the Messiah. The expression ἄνωθεν γενν. is plainly equivalent to ἀναγεννηθῆναι, or παλιγγενεσία, which denotes properly a *new birth*, but figuratively a *complete alteration* and thorough *reformation*. Our Lord, however, evidently intended *more* than even that,—as appears from ver. 5, which is of no little importance in determining the sense here. That Nicodemus understood his words in the manner above explained, there can be no doubt; for the expression was a common one among the Jews to signify an *entire change of heart and life ;* though it was almost always connected with *baptism* as the *symbol* or *pledge* of it. The expression, therefore, of Nicodemus, in his answer, ver. 4, γεννηθῆναι and δεύτερον γεννηθῆναι, must not be taken, with many Expositors, in a *physical*, but in a moral and *metaphorical* sense, q. d. 'As it involves not only a physical impossibility, but a moral unfitness, for an aged man to be born again, so it involves as great a moral unfitness for such a person to be figuratively born again by a total change of mind and heart.' He meant, doubtless, to hint that there would be a far greater moral unfitness in *his* case, a man of his great consequence in all respects; such as ought to exempt him from ordinary probations and empty ceremonies. To this our Lord replies by simply repeating his former assertion; and, though he retains the same figure, he varies its form, to set forth the *full extent* of what was required of him. Now the expression δεύτερον γεννηθῆναι was one commonly used by the Jews to denote a total change of religion, from heathenism to the worship of the one true God ; but it was also applied to the entire change of heart and purification of mind, *typified* by the ceremony of *baptism*. That the term ὕδατος must be understood of *baptism*, is plain from Titus iii. 5, and other passages.

— ἰδεῖν τὴν βασιλείαν τ. Θ.] Dr. Robinson, in his Lexicon, in v., explains this, 'enjoy the privileges of the kingdom of God' (i. e. the Gospel). Comp. iii. 36, οὐκ ὄψεται ζωὴν, &c.

5. The purpose of this verse seems to be to set forth the indispensable necessity of this regeneration by water and the Spirit, in order to the attaining of everlasting salvation; for that, as the mere natural, or animal, life depends upon flesh and blood, so does the *spiritual* life depend upon the baptism by water and by the Spirit.

The expression εἰσελθεῖν εἰς τὴν βασ. τ. Θ. is by Dean Turton (against Wiseman) understood to mean 'become a true member of the Christian society about to be established.'

8. The argument here is, that, however *strange* this two-fold regeneration may seem, it is not to be thought *impossible*, any more than many wonderful phenomena in the *natural* world; which are obvious to the senses, though their *causes* defy all explanation. In order to illustrate a spi-

9 [q] Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα q Infra 6. 52, 60.
10 γενέσθαι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ
11 διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; [r] Ἀμὴν r Infra v. 32. & 7. 16.
ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν & 8. 28. & 12. 49. & 14. 24.
12 μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ
τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, ἐὰν εἴπω s Infra 6. 33, 38, 51, 62.
13 ὑμῖν τὰ ἐπουράνια, πιστεύσετε; [s] Καὶ οὐδεὶς ἀναβέβηκεν εἰς Acts 2. 34. 1 Cor. 15. 47.
τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ Υἱὸς τοῦ Prov. 30. 4. Deut. 30. 12. Eph. 4. 9, 10.

ritual truth by something familiar to the senses, our Lord subjoins a popular example from the *wind*,—on the causes of which, or its laws, (as Vogler, an eminent writer on physics, has shown,) we are quite ignorant. Insomuch that, as Wolf, Wetstein, and others have proved, both the Hebrews, and the ancients in general, used to signify any thing unknown or obscure by comparing it with the wind. Thus, in like manner, I would observe, Xen. Mem. iv. 3. 14, in proof of the existence of the ἀόρατα ἐκ τῶν γιγνομένων, instances the thunder and lightning, and the *winds*. Of which latter his words are, ἃ δὲ ποιοῦσι, φανερὰ ἡμῖν ἐστι, καὶ προσιόντων αὐτῶν αἰσθανόμεθα. Ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχὴ, εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θείου μετέχει· ὅτι μὲν γὰρ βασιλεύει ἐν ἡμῖν φανερὸν, ὁρᾶται δὲ οὐδ' αὐτή.

In ὅπου θέλει there seems an allusion to the *freedom* of Divine grace, both as to nations and to individuals. The words οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος are intended to *apply* the comparison; meaning that there are points of resemblance between the effects of the wind in nature, and those of the Spirit in him who is born of the Spirit; and that they are of a kind which every one must ascribe to the Author of all good. He cannot, indeed, trace the *exact process* by which that heavenly agency was employed for this effect; but he does not the less believe its reality.

9. On hearing this, Nicodemus, partly perplexed with what seemed obscure, and partly confounded with what, though he understood, he was not prepared to *receive*, exclaims, with unfeigned surprise, πῶς δύναται ταῦτα γενέσθαι;—a mode of expression which involves a modest request for further information. Our Lord, however, before he communicated this, was pleased to humble his pride by adverting to his ignorance of what, as 'a teacher of Israel,' he might have known; because the Prophets of the Old Test. had, though obscurely, intimated these truths; see Isaiah xlix. 21. lxvi. 8. Ezek. xxxvi. 26, 27. xxxvii. 9, 10. His humiliation must have been great indeed, if the expression ὁ διδάσκαλος, in our Lord's reply, should mean, as Bp. Middleton, with great reason, supposes, '*the* teacher of Israel;' a title which he aptly compares with those given, in the middle ages, to the great Schoolmen; one of whom was called the *Angelic* Doctor, another, the *Admirable*, and a third, the *Irrefragable*. So Winer, Gr. § 17. 4, says, Nicodemus was so called by contrast with others, and consequently κατ' ἐξοχήν; and refers to various Critics on this idiom.

11. ὃ οἴδαμεν—μαρτυροῦμεν.] The best Commentators are agreed that the plural is here employed agreeably to the usage of persons in authority (see Mark iv. 30). The next clause ὃ ἑωρ. μαρτ. is still more significant than that which preceded. And both are expressive of that *complete knowledge* which the Son, as united with God the Father, could not but possess. There is also implied knowledge *by a virtue of his own*, and not by revelation.

12. Having at verse 11 asserted the *authority* with which he was invested as a teacher sent from God, and made his claim to absolute truth in every statement, and unerring wisdom in every doctrine, our Lord here points out the improbability of producing conviction in *greater* matters, when his endeavours to convince upon the *smaller* had been thus unsuccessful. 'If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?' as much as to say, The same absence of impartial inquiry —the same disposition to measure every tenet offered to your consideration by your own confined views or crooked prepossessions—the same unwillingness to examine the *grounds* upon which, as Teacher of Israel, you have erected your pretensions to superior sagacity and sanctity,—these very same causes, which prevent you from believing what is more obvious to your understanding, will betray you into still more criminal incredulity, when I expatiate upon a subject of far greater difficulty and moment. By τὰ ἐπίγεια are (as B. L. Raphelius has shown) denoted earthly doctrines, such as that of regeneration by water and the Spirit, so called because they are things *done* upon earth, and therefore to be comprehended. By ἐπουράνια (as the same writer proves) are meant the purposes of God for the salvation of man; involving the doctrines mentioned in the subsequent part of this discourse, and also other doctrines, which, though not adverted to in this conversation, were afterwards revealed by the Holy Spirit; namely, the mysterious union of Christ with God, and His being subject unto death not only for the Jews, but for the *Gentiles*; such as are by St. Paul termed μυστήρια.

13. The connexion may be thus traced: 'Yet to one alone, even the Son of Man, belongs the knowledge of these heavenly things. He alone knoweth and can declare the counsels of God.'

— οὐδεὶς ἀναβέβ., &c.] *Literally* to ascend to heaven could not apply to our Saviour; for his ascension had not yet taken place. The expression must be taken *figuratively*, to denote the investigation of hidden things, for which Christ, who came down *from heaven*, was peculiarly qualified; see Smith's Scrip. Test. vol. ii. 103. The phrase ἀναβαίνειν εἰς τὸν οὐρανὸν is here used agreeably to the language commonly employed of one who *announced any revelation*; q. d. that he

t Num. 21. 9. 2 Kin. 18. 4. infra 8. 28. & 12. 32. u Infra v. 36. & 6. 47. Luke 19. 10. 1 John 5. 10. x Rom. 5. 8. & 8. 32. 1 John 4. 9. y Infra 9. 39. & 12. 47. Luke 9. 56. 1 John 4. 14.

ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. [t] Καὶ καθὼς Μωϋσῆς ὕψωσε 14
τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Υἱὸν τοῦ
ἀνθρώπου· [u] ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, 15
ἀλλ' ἔχῃ ζωὴν αἰώνιον. [x] Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν 16
κόσμον, ὥστε τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς
ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.
[y] οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ εἰς τὸν κόσμον, 17
ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

had ascended to heaven and fetched his knowledge from thence. Of ὁ ὢν ἐν the sense is, 'whose proper dwelling-place is in heaven.' Render: 'And no one has ever ascended to heaven to bring down this knowledge from heaven, nor can any one, except the Son of Man, reveal the counsels of God for the salvation of man;' i. e. 'No one knoweth the counsels of God but he who came down from God;' see Deut. xxx. 11, 12, compared with Rom. x. 6, where see Note. Christ, then, who *literally* had been in heaven, is *figuratively* said to have ascended thither, because, being in the bosom of his Father, he had the fulness of knowledge in heavenly things.

14. Our Lord does not content himself with stating that Nicodemus would not believe, if he told him of heavenly things, but he points out his *own peculiar* knowledge of these things, showing that no *mere man* hath so understood these heavenly things as the Son of Man, who came down from heaven to reveal them. Having asserted that the Jews would not believe him when he spoke of heavenly things, and declared, that the knowledge of these is peculiarly his who had been in heaven; he selects a most striking *instance* of that which the Jews refused to admit, and which he himself knew and came to reveal. He simply lays before Nicodemus two of the purposes of Divine wisdom for the salvation of men, which unassisted reason never could have pointed out—purposes which, till revealed, might well be called *mysteries*—purposes which, having been revealed, instead of being any longer mysterious to the human mind, became at once level to our comprehensions, credible to our reason, and such as powerfully to interest our affections. Now Nicodemus had, in common with other Pharisees, looked for the temporal advantages of the Messiah's kingdom, and his imagination arrayed him in all the pomp of earthly majesty. But what says Christ? 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.' Was not, then, the doctrine of a crucified Redeemer one of those heavenly things, which Nicodemus and his countrymen were most unlikely to receive? Was it not a doctrine, the knowledge and communication of which was reserved for that exalted Being who came down from heaven?

This doctrine, however, of a *suffering* and *dying* Messiah, our Lord as yet, for good reasons, revealed under the veil of figure and ænigma; and though the saying was intended to stimulate Nicodemus's attention, it was, we may suppose, very imperfectly comprehended by him *then*; though he would afterwards bring it to mind, and both see the full truth, and recognise a solemn prediction fulfilled.

It is a point somewhat disputed, whether or not this brazen serpent was meant to be a *type* of Christ crucified. Almost all the ancient, and nearly all the modern Commentators up to the middle of the last century, maintained the former. But the latter has (after Gregorius Nazianzenus) been supported by nearly all the best Commentators since the time of Vitringa. There is, they think, only a *comparison*, consisting, 1. in Christ's being suspended on the cross *as* the brazen serpent was suspended aloft by Moses; 2. that *as* all who looked with faith upon the serpent were cured of the bite of the fiery serpents, *so* will all who have faith in a crucified Saviour not perish, but have everlasting life.

15. ἵνα πᾶς—αἰώνιον.] Our Lord here adverts to the *purposes* and the *effects* of his being thus lifted up. And this he does both negatively and affirmatively. Now those purposes were, 1. to save the human race from utter perdition by sin, original and actual; 2. to acquire for them eternal salvation. The effects were, 1. deliverance from perdition; and 2. restoration to that favour of God which is 'better than life.'

16—21. Most recent Commentators regard these verses as the words, not of Jesus, but of the Evangelist. This they argue from certain *repetitions*, the *style*, and other matters of doubtful disputation. But there is no reason to abandon the common opinion, that they are a continuation of our Lord's discourse.

16. Τὸν κόσμον is, as Grot., Lightf., and Tittman remark, meant to show that the salvation to be attained by the Saviour, was to be extended to all the nations of the earth, even every individual of the human race, in contradiction to the notion of the Jews, that he would come to bless and save their nation alone. Comp. 1 John ii. 2. Ἔδωκεν is here equivalent to παρέδωκεν, and signifies, 'hath delivered him to death;' implying that he was a *ransom* for a sinful world. [*Comp.* Luke xxii. 19. Rom. viii. 32. Gal. i. 4.]

17. It is observed by Tittman, that what is said from v. 17. to 21. is levelled against the Jewish notion, that the Messiah would come for the benefit of the Jews only, nay, would rather destroy the Gentiles.

— οὐ γὰρ ἀπέστειλεν, &c.] Κρίνῃ is said to be for κατακρίνῃ, and to have the sense *punish* and *destroy*. Here it is declared that God sent his Son into the world, not to exercise severe *judgment* and inflict *punishment*, on any nation of the world, but that every one of them, through his atonement and satisfaction, might be put into the way of salvation.

18. The same truth is here repeated, but so as to show that there will be no distinction between

18 [z] Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη
κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς
19 Υἱοῦ τοῦ Θεοῦ. [a] Αὕτη δέ ἐστιν ἡ κρίσις· ὅτι τὸ φῶς
ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον
τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.
20 [b] Πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται
21 πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· [c] ὁ δὲ ποιῶν
τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ
ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.
22 [d] Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν.
23 [e] Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ,
ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·

z Infra 5. 24. & 6. 40, 47. & 20. 31.
a Supra 1. 5, 10, 11. & 8. 12.
b Job 24. 13, et seqq.
c Eph. 5. 8.
d Infra 4. 1.
e Matt. 3. 6, 16. Mark 1. 5. Luke 3. 7. 1 Sam. 9. 4.

Jew and Gentile, since *every one*, of whatever nation, will have part in this salvation. Our Lord, however, engrafts upon it *another* sentiment in ἤδη κέκριται, namely, — that he who refuses the offer of salvation, is for this not only doomed to perdition, but is already as good as punished, so certain is his condemnation; nay, is self-condemned, and past all hope of salvation. By a similar mode of expression it is said by Joseph. Bell. ii. 8, 6, that the Essenes thought that he who cannot be believed without resorting to an oath, ἤδη κατεγνῶσθαι.

19. αὕτη δέ ἐστιν ἡ κρίσις, &c.] By this (as Mr. Scott observes) it is intimated that unbelief is not a speculative mistake, into which any honest mind may be led, but originates in the enmity of the heart to God; so that this is the ground of the sinner's condemnation,—that light is come into the world, but men refuse to receive the truth, though coming with the fullest evidence, and spurn the gracious offer of salvation; 'in whom' (to use the words of the Apostle, 2 Cor. iv. 4.) 'the God of this world hath blinded the minds of them which believe not, so that the light of the glorious Gospel of Christ should not shine unto them.'

20, 21. The sentiment at the last clause of v. 19. is here illustrated, and the discourse concludes with a sentiment of general application (intended for the Pharisees at large), showing the evil effects of a corrupt life on all inquiries after truth, and evincing (to use the words of an old writer), that 'when truth is against a man, a man is against truth.'

20. ὁ φαῦλα πράσσων.] The Present tense is here used to denote habitual action. Πράσσει, 'practiseth.' On ἐλεγχθῇ see Note at Ephes. v. 13. and my Note on Thucyd. vi. 38. No. 15.

21. ὁ δὲ ποιῶν τὴν ἀλήθειαν.] The idea of *truth* here, and in some other passages of the New Testament, is that of *rectitude and goodness*, as opposed to what is wicked and vicious. So in 1 Cor. xiii. 6. ἀλήθεια is opposed to ἀδικία. Yet the phrase ποιεῖν τὴν ἀλήθειαν is so rare, that it has been supposed peculiar to St. John. This, however, is overturned by the *fact*, that it often occurs in the Rabbinical writers. Its propriety is well vindicated by the remark of Doddridge, that 'there really is a truth or falsehood in actions as well as words.' Indeed, as Bp. Warburton has finely observed in his Sermon on 2 Pet. i. 5. 'Truth and Virtue are twin-born sisters, with only a name of distinction; truth being speculative virtue, and virtue practical truth.' Accordingly, the Heb. קשט, *truth*, comes from the Arabic root קשט, 'to be right and just.' The opposite ποιεῖν ψεῦδος occurs in Rev. xxi. 27. xxii. 5.

— ἐν Θεῷ] i. e. agreeably to the will of God.

22—24. Soon after this conversation our Lord left Jerusalem, and withdrew into the more retired parts of the country, where he preached and collected followers, and his more stated disciples baptized them.

22. εἰς τὴν Ἰουδ. γῆν.] Not, 'into the *land* of Judæa,' since any one in *Jerusalem* must necessarily be in *Judæa*; but, as Wolf, Lampe, and Kuin. interpret, 'the *territory* of Judæa, as distinguished from its metropolis.' So Luke v. 17. vi. 17, and not unfrequently in the Sept., as Josh. viii. 1, 'I have given into thy power the king of Ai,' καὶ τὴν πόλιν αὐτοῦ καὶ τὴν γῆν αὐτοῦ. So Jerusalem and its χώρα (which is the more usual term) are distinguished infra xi. 55. Thus also in Thucyd. the χώρα of Attica is sometimes mentioned in opposition to its metropolis, exactly as we oppose *town* and *country*.

It is not said to what *place* our Lord went, to hold his baptism. We may, I think, not improbably conjecture it to have been Bethany, or Bethabara, where *John* had been baptizing; on which see Note supra i. 28. It should seem that John had removed from Bethabara to Ænon, in order that the *Samaritans* might the more conveniently come to his baptism.

— ἐβάπτιζεν.] Namely, through the medium of his disciples; for Christ did not himself baptize. See iv. 2. Thus what a king's servants do, is often spoken of as done by himself. Our Lord declined himself baptizing, because baptism bound the persons to religious obedience to *himself*, and might therefore, with less ostentation, be administered by another. Partly, too, because of the evil which might have attended it, from the persons baptized by himself overvaluing themselves on that account.

23. ὕδατα πολλὰ] 'many streams;' meaning, from the adjunct, much water. At παρεγίνοντο and ἐβαπτ. supply ἄνθρωποι.

f Matt. 14. 3. [f] οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. 24
Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ * Ἰου- 25
g Supra 1. 7, 15, 26, 34. δαίου περὶ καθαρισμοῦ. [g] Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ 26
Matt. 3. 11. Mark 1. 7. Luke 3. 16. εἶπον αὐτῷ· Ῥαββὶ, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ
σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται
h 1 Cor. 4. 7. James 1. 17. Heb. 5. 4. πρὸς αὐτόν. [h] Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται 27
ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ
i Supra 1. 20, 30. οὐρανοῦ. [i] Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ 28
Mal. 3. 1. Matt. 11. 10. ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.
Mark 1. 2. Luke 1. 17. & 7. 27. Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, 29
ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν

25. ζήτησις] for συζήτησις, 'disputation,' as in Acts xv. 2. At ἐκ τῶν μαθ. Beza, Grotius, Middleton, and Kuinoel supply τισὶ, *certain* of; an ellipsis not unfrequent after a Genitive, but here not necessary to be resorted to, since ἐκ, like the Heb. מ, may mean 'on the part of;' and thus the same sense will arise as if τισὶ had been written. Instead of the common reading Ἰουδαίων, very many Versions and Fathers have Ἰουδαίου, which is preferred by most Commentators, and adopted by almost all the Editors from Wetstein to Scholz; and with reason; for the ellipsis of τινὸς is frequent, whereas that of τίνων would be anomalous. Besides, the change of Ἰουδαίου into Ἰουδαίων was likely to take place, from the *plural* just before. This Jew may be supposed to have been one of those who had been baptized by Christ's disciples.

— περὶ καθαρισμοῦ.] The meaning here is not quite clear. Some understand this of the comparative merit, or efficacy, of John's baptism with that of Jesus, or the various ceremonial washings founded on tradition. This, however, is a sense which cannot well be elicited from the words. It should seem that the discussion was on the nature, efficacy, and necessity to Jews of baptismal purification; as καθαρισμὸς signifies in 2 Pet. i. 9: which, however, was closely connected with another on the comparative efficacy of the baptism of John, or that of Jesus, with the Jewish. If the nature of *Christ's* baptism were duly considered, it might well be thought that that of John was unnecessary.

'The Jews (as Calvin remarks) had many modes of purifying besides those appointed in the Law. Thus that a new rite of this kind, in addition to the abundance of them which they already had, should be introduced by John and by Christ, they thought absurd.'

26. ἦν μετὰ σοῦ.] Namely, for baptism; meaning, 'was baptized by thee.' The words ᾧ σὺ μεμαρτ. perhaps have reference, not so much to the testimony borne by John to Jesus, as to the increase of Jesus's celebrity, and credit consequent on it. They thought that John, through excess of modesty, had exaggerated the dignity of Jesus; whom it is plain they did not consider as the Messiah. Indeed, they seem (as Mr. Scott observes) to have obliquely censured our Lord, and intimated, that John ought to retract the testimony he had given in his favour.

The οὗτος implies not (as Wetstein imagines) *contempt*, but rather *ill-will*. Πάντες, for οἱ πολλοὶ, *very many*; by an hyperbole usual in the language of those who speak under the influence of passion and prejudice. Ἔρχονται πρὸς αὐτὸν, 'resort to him.'

27—30. John here represses their jealous feelings for the honour of their master, by showing that there was no real ground for them. To avoid, however, the impropriety of any seeming comparison, where none could exist, he gets rid of personality, by couching what he has to say under a moral maxim of general application—that all superiority and success comes from God, and therefore ought not to excite envious feelings in those whose progress seems impeded by it. In this it is implied that no one entrusted with a Divine commission must exceed his commission. John then proceeds to show that he has ever acted on this principle; reminding them of his public and private avowal, that he was not the Messiah, but only his Forerunner. And he takes the opportunity of bearing still stronger testimony to Jesus's Messiahship than he had before done.

29. ὁ ἔχων τὴν νύμφην, &c.] The subject is here *illustrated* by a similitude derived from common life (as in Matt. ix. 15. and Mark ii. 19.); in which the Baptist compares Christ to the *bridegroom* at a marriage feast, and himself to the παράνυμφος, or *brideman*, i. e. a friend who had been employed to negociate the marriage, and had acted as his agent throughout the whole affair. There were indeed *two* such persons; one on the part of the bridegroom, the other on that of the bride; who, as they at first, before the marriage, acted as agents, so they afterwards served as *mediators*, to preserve harmony between the new-married pair. The allusion at ἑστηκὼς—χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου is variously traced. But the words are, with most probability, supposed to allude to the ceremony of the formal interview, previous to marriage, of the betrothed pair; who were brought together by the brideman into a private apartment, at the door of which they were themselves stationed, so as to be able to distinguish any elevation of voice on the part of the future bridegroom in addressing his intended bride; from which, and from the *tone* of it, they would easily infer his satisfaction at the choice made for him by them, and feel corresponding joy.

The sense, then, may be thus expressed: 'As at a marriage the bridegroom is the principal person, and his brideman willingly cedes to him the preference, and, rejoicing in his acceptance, is

30 τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. Ἐκεῖ-
31 νον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. [k] Ὁ ἄνωθεν ἐρχόμενος k Infra 8. 23. & 17. 2.
ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι, καὶ Matt. 28. 18. Eph. 1. 21.
ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω 1 Pet. 3. 22. Rom. 9. 5.
32 πάντων ἐστί· [l] καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· l Infra 5. 20. & 8. 26.
33 καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. [m] Ὁ λαβὼν m 1 John 5. 10.
αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν. Rom. 3. 4.
34 [n] Ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· n Eph. 4. 7.
35 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. [o] Ὁ Πατὴρ o Matt. 11. 27. & 28. 18.
ἀγαπᾷ τὸν Υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Luke 10. 22. & 17. 2. Heb. 2. 8.

content to play an under part, so do I willingly sustain the part of a humble forerunner of Christ.' Πεπλήρ., 'is consummate.' An expression (as Schoettgen observes) used by the Rabbinical writers to denote the bliss of a future state; ex. gr. Sohar Chadasch, p. 42, 2. 'They exercise themselves in the praises of God, and thus is their joy made complete.'

30, 31. The Baptist goes yet further, and, to cut off all future occasion for comparison, shows that there will be less and less room for it; since the celebrity of the one must increase, that of the other decrease; and so resplendent will be the glory of the former, as to cast that of the latter entirely into the shade, and cause it to fade away like the morning star, or the waning moon, at sunrise. (Euthym. and Tittman.) At v. 31. is shown the vast difference between Christ and all others, and his infinite superiority to them.

31—36. It has been not a little disputed whether these are to be considered as the words of John *the Baptist*, or of the *Evangelist*. The latter is the opinion of many recent Commentators, and is grounded on the style and manner being like that of the Evangelist. But such is surely a precarious sort of argument. And accordingly it is better (with almost all ancient and most modern Commentators) to adopt the *former* view. For, as Tittman remarks, 'there is a complete connexion of these words with the preceding, without the interposition of any expression, from which it could be inferred that what follows is from the Evangelist. Nor is there any reason why he should have subjoined these words, and chosen to confirm by his own judgment the testimony of the Baptist; which must have been to his readers deserving of entire credit. On the other hand, there are obvious reasons why this portion should be from John the Baptist; for in it he seems to have intended to *confirm* what he had just said,—namely, that the precedence is due, not to him, but to Jesus. Indeed the words cannot be the Evangelist's; since, allowing all that can be claimed for the force of the not unfrequent hyperbole in *οὐδεὶς*, these words 'no man receiveth his witness' would contain by no means a correct representation of the state of Christian converts at the time the Evangelist wrote.

31. *ὁ ἐκ τοῦ οὐρ. ἐρχόμενος.*] Supply *καὶ ἐκ τοῦ οὐρανοῦ λαλεῖ*, to correspond to *ἐκ τῆς γῆς λαλεῖ*. An antithesis evidently involving the Divinity of the Lord Jesus. See Smith's Scrip. Test., vol. ii. p. 118. At *ὃ ἑώρακε καὶ ἤκουσε* supply *ἐξ αὐτοῦ*, i. e. *ἐν τῷ οὐρανῷ*. The meaning may be thus expressed: 'A mere man is not endued with that knowledge of divine things, has not that intimate acquaintance with the secret counsels of God, which He possesses who is of celestial origin (to whom God giveth not the Spirit by measure, v. 34.); he therefore teacheth, and can teach, only what is earthly, incomplete, and imperfect. But he who cometh from God knoweth the counsels and speaketh the words of God; and as he possesses a nature superior to man, so he possesses a knowledge of divine things far above that of the Prophets.'

With the expression *ὁ ὢν ἐκ τῆς γῆς* Wetstein compares the Classical *γηγενὴς*, or *γήϊνος*, (*terrestris*) as opposed to *οὐράνιος*. Very similar are the words of Æschyl. in Stob. Serm. Eth. p. 98. *τὸ γὰρ βρότειον σπέρμ' ἐφημέρια φρονεῖ*. See also 2 Esdr. iv. 21. 33. Such, however, (he shows) as have received this testimony, have no reason to be ashamed of the paucity of their number, since they have GOD as the author of their faith; and He is surely abundantly sufficient to them. (Calvin.) Our acceptance of God's message by his Son, through an unshaken faith, vouches on our part the faithfulness of God, and the truth of his promises. (Campbell.)

33. *ἐσφράγισεν*] for *ἔδειξεν*, *attests*, *confirms*, *professes* his belief; a metaphor taken from deeds signed and sealed. For as testimonies of contracts were confirmed by the addition of a seal, *any* confirmation of truth was called *σφραγίς*; and as, by the imposition of a seal, any thing is rendered unsuspected of fraud, hence *σφραγίζειν* came to mean '*confirm*,' as here and in Eph. i. 13. 2 Cor. i. 22. Wisd. ii. 5, and in some passages of the Classical writers. Thus the meaning is: 'He who admits this doctrine, doth thereby attest the truth of God in the fulfilment of his promises.'

34. 'What is here said is (as Calvin remarks) confirmatory of the preceding assertion, showing that, in thus receiving Christ, we have in reality to do with *God*, since Christ came from God; and God it is who speaks by him.'

— *οὐ γὰρ ἐκ μέτρου—Πνεῦμα.*] The phrase *ἐκ μέτρου*, with verbs of giving, denotes, by implication, *sparingly*. And so the Latin *ad demensum* tribuere, or dare. This is said with allusion to the *Prophets*, the very greatest of whom were allowed by the Jewish Rabbis to have only had the gifts of the Holy Spirit *ἐκ μέτρου*. Nay, the Law itself they considered as only given *ad mensuram*.

35. *ἀγαπᾷ τὸν Υἱόν.*] Non agitur de vulgari amore, quo Deus homines a se conditos prosequitur; sed de singulari illo qui a Filio incipiens, inde ad omnes creaturas manat. (Calvin.)

p Supra v. 15, 16. infra 6. 47. 1 John 5. 11.

a Supra 3. 22, 26.

b Gen. 33. 19. & 48. 22. Jos. 24. 32.

[p] Ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν 36
τῷ Υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ'
αὐτόν.

IV. [a] ὩΣ οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρι- 1
σαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ
Ἰωάννης, (καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ 2
μαθηταὶ αὐτοῦ,) ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς 3
τὴν Γαλιλαίαν. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμα- 4
ρείας. [b] Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην 5
* Συχὰρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ
υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς, 6
κεκοπιακὼς ἐκ τῆς ὁδοιπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ·
ὥρα ἦν ὡσεὶ ἕκτη. Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀν- 7

36. ἔχει.] This is not (as it is commonly supposed) simply for ἕξει; but the Present is used to show the *certainty* of the thing; q. d. 'it is laid up for him.' Nay, a Present sense may be justified, if we suppose the meaning to be, 'is in possession of that principle, which places him in the pathway of salvation, and which, if it be not his own fault, will terminate in everlasting salvation.' By ὁ ἀπειθῶν is not merely meant 'he who refuseth to yield this faith;' for the expression ἀπειθῶν, instead of μὴ πιστεύων or ἀπιστῶν, was doubtless used to imply *disobedience*, as well as disbelief; intimating that the faith to which the promise of salvation is here annexed is alone based on a principle of unreserved obedience to Christ. (See Doddridge.) Indeed he who obstinately refuses belief cannot obey. At the same time, even without the antithesis, it would be implied in πιστεύων that his belief was a *source* of obedience. Upon the whole, the full sense of the passage is well expressed by Bp. Jebb as follows: 'He who with his heart believeth in the Son, is already in possession of eternal life; he, whatever may be his outward profession, whatever his theoretic or historical belief, who *obeyeth not* the Son, not only does not possess eternal life, he does not possess any thing worthy to be called life at all. But this is not the whole; for as eternal life is the present possession of the faithful, so the wrath of God is the present and permanent lot of the disobedient; it abideth on him, not being removed by the atoning merits of the Redeemer.'

IV. This decided testimony of the Baptist to the exalted character of Jesus, taken in conjunction with the miracles wrought by the latter, had, it seems, made considerable impression on the minds of the people, and both attracted the notice and excited the displeasure of the rulers, who sought to lay hold of him. Our Lord, however, it is probable, continued for some time yet in the more remote and retired parts of the country, preaching and collecting disciples. At length, so great was the umbrage taken by the Rulers, that, to avoid *anticipating* that which should be, our Lord left Judæa to go into Capernaum; and in his way thither, through Samaria, occurred the conversation here recorded with the Samaritan woman; which, and the circumstances attendant on it, tend not a little to illustrate the real character of our Lord.

1. μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰ.] 'is making and baptizing more disciples than John.'

4. ἔδει δὲ αὐτὸν δ.] It was *so far* necessary, as being a much shorter route than through Peræa. So Joseph. Vit. 52. says, πάντως ἔδει τοὺς ταχὺ βουλομένους ἀπελθεῖν (namely, from Jerusalem to Galilee) δι' ἐκείνης (Samaria) πορεύεσθαι. He calls it a three-days' journey.

5. ἔρχεται εἰς] 'cometh (came) unto,' i. e. as far as; for from v. 6. it appears that he rested *outside* of the city, while his disciples entered it, to procure provisions, and on returning from thence found Jesus talking with a Samaritan woman.

— Συχάρ.] This, found in many MSS., for Vulg. Συχὲμ, has been received by all the best Editors. The place was originally called Συχὲμ, from the name of the person of whose family Jacob bought the land, and built an altar. See Gen. xxxiii. 18. The name is supposed to have been altered by the Jews to Συχὰρ, to denote the drunkenness or the idolatry of the inhabitants.

6. κεκοπιακώς.] Neut. in a passive sense; as 2 Sam. xvii. 2. On the force of οὕτως just after, a difference of opinion exists. Some render it *therefore;* others, *afterwards;* for neither of which significations is there any authority. The true sense seems to be that assigned by the ancient and several eminent modern Commentators, who take οὕτως for οὕτως ὡς ἦν, or ὡς ἔτυχε, or ὡς εἶχε, *just as he was*, just where it happened, without any pitching of a tent. So Acts xxvii. 17. οὕτως ἐφέροντο, 'just as it happened, at the mercy of the winds,' and Hor. Od. ii. 11, 13. 'Sub alta vel platano, vel hac Pinu jacentes *sic temere*.' Indeed the situation was well suited to this purpose, since wells or fountains, from their coolness (being in the East almost always shaded by trees), are usually chosen by travellers as places for rest and refreshment. So Philostr. Vit. Apoll. ἀριστοποιουμένων δὲ αὐτῶν πρὸς πηγῇ ὕδατος.

7. γυνὴ ἐκ τῆς Σαμ.] scil. οὖσα, equivalent to γυνὴ Σαμαρεῖτις in the next verse.

— ἀντλῆσαι ὕδωρ.] An office which has at all times, in the East, fallen to the women.

8 τλῆσαι ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν. (οἱ
γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τρο-
9 φὰς ἀγοράσωσι.) [c] Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· c Luke 9. 52, 53.
Πῶς σὺ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς infra 8. 48. Acts 10. 28.
Σαμαρείτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. 2 Kings 17. 24.
10 [d] Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ d Isa. 12. 3. Jer. 2. 13.
Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι· Δός μοι πιεῖν· σὺ ἂν Zech. 14. 8. infra 6. 35. & 7. 38, 39.
11 ᾔτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. [e] Λέγει αὐτῷ e Jer. 2. 13.
ἡ γυνή· Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ
12 βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μείζων εἶ
τοῦ πατρὸς ἡμῶν Ἰακὼβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ
αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα
13 αὐτοῦ; [f] Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων f Infra 6. 58.

7. *δός μοι πιεῖν.*] The verb is here employed as a noun, of which examples abound in the Greek Classical writers. So Athen. p. 4. *ἔγχει πιεῖν μοι.*

9. *πῶς σὺ, Ἰουδαῖος ὢν.*] That he was such, she had inferred from his dress and language; for the Ephraimitish dialect differed from that of the rest of Israel, as the Galilæan from the rest of Judæa. (Chrysostom and Lampe.) She expresses wonder at any favour, however small, being asked by a Jew from a Samaritan. So Raschi, in his Gloss. on the Gemara, says, 'it is an abomination to eat the bread or drink the wine of a Samaritan.' On the origin of this reciprocal hatred between the Jews and the Samaritans I have treated at large in Recens. Synop. The *reason* why the woman asked this question, the Evangelist subjoins (for the information of his Greek readers) in the words *οὐ γὰρ*, &c., where *συγχ.* must be understood of *familiar intercourse and society;* thus Euthymius explains by *οὐ κοινωνοῦσι*; for the intercourse of *buying and selling* was still kept up. *Συγχρᾶσθαι* signifies properly to use any thing in common with others; which implies more or less of *society.* This last use, however, is only found in the later writers. The earlier ones employ instead of it *ἐναλλάσσεσθαι*, as Thucyd. i. 121.

10—15. Here our Lord does not expressly notice the woman's narrow prejudices, but directs her attention to matters of far greater importance. (Scott.)

10. *τὴν δωρεὰν τοῦ Θεοῦ*] i. e. the favour which God graciously vouchsafes to thee, in this opportunity of knowing the Messiah, and receiving the offer of free salvation from himself. See Rom. vi. 25. and compare Acts viii. 10. xi. 17. Heb. vi. 4.

— *ὕδωρ ζῶν.*] The expression properly signifies *running water* (as that of fountains and rivers), in opposition to the dead, i. e. stagnant, water of pools or cisterns. It occurs in Gen. xxvi. 19. and Levit. xiv. 5. The Classical writers, for *ζῶν*, use the epithets *ἀείρρυτον*, or *ἀέναον*; nay Plato has *ἔμψυχον ὕδωρ.* In this *natural* sense the woman understood the expression. But our Lord employed it figuratively for *ζωοποιοῦν*. 'It being his custom (observes Kuinoel) from things corporeal to stir up the minds of his hearers to the study and knowledge of things spiritual.' It is, indeed, common in the Scriptures and the Rabbinical writers to liken unto spring water that which refreshes and blesses the souls of men. See infra vii. 38. Rev. xxi. 6. Prov. x. 11. Ecclus. xv. 3. xxiv. 21, and especially Jerem. ii. 13, which seems the origin of the expression. An image most apt and expressive; since, in the hot countries of the East, pure water is even reckoned among the blessings of life.

11. *ἄντλημα*] 'a bucket,' such as travellers in the East are accustomed to carry with them; and which, by the aid of the rope and wheel, provided as *fixtures* at public wells, is sufficient to procure water from the deepest wells.

— *οὔτε ἄντλημα ἔχεις, καὶ*, &c.] This is by Winer, Gr. § 59. brought under the canon, that 'in two parallel propositions we have sometimes *οὔτε*, or *μήτε*, followed, not by a negative particle, but by a simple copula, *καὶ* or *τε*; though the latter is more frequent.' Of this he adduces as examples the present passage and 3 John 10, and several from the Classical writers. See also Robinson's Lexicon in *καὶ*, who regards these passages as *exceptions* to the continuative force of the particle; namely, where it does not carry forward the negative. But in fact there is no exception at all; the two clauses being, one negative, and the other affirmative. Nor is there any irregularity; for the *τε* ought to be separated from the *οὐ*, since it is connected with *καὶ* in the apodosis, and should, as usual, be rendered by *both—and;* by which the vigour of the sentiment is always much increased. In such cases, however, it would be proper to write *οὔ τε.*

12. *μείζων*] 'a person of more consequence,' or wiser. This has reference to what our Lord had just before said, 'If thou hadst known *who it is* that speaketh to thee.' The words following are as much as to say, 'It was good enough for our ancestor Jacob, who himself drank of it, &c.; which he would not have done, if he had known a better. If thou canst show us a better, thou wilt, in that respect, be greater than Jacob.' *Οἱ υἱοὶ*, i. e. the family in general, including the servants, as in Gen. xlv. 11. This, and the mention of the cattle conjoined, is agreeable to the simplicity of early times, especially in the East.

13, 14. Our Lord does not directly answer her enquiry, but intimates something from which the answer may be inferred; showing that he does

g Infra 6. 27, 35. & 7. 38, 39. ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· [g] ὃς δ' ἂν πίῃ ἐκ τοῦ 14
ὕδατος, οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα·
ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ
ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. Λέγει πρὸς αὐτὸν ἡ 15
γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ
ἔρχωμαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Ὕπαγε 16
φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε. Ἀπεκρίθη ἡ 17
γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς·
Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας 18
h Infra 6. 14. Luke 7. 16. & 24. 19. ἔσχες· καὶ νῦν, ὃν ἔχεις, οὐκ ἔστι σου ἀνήρ· τοῦτο ἀληθὲς
εἴρηκας. [h] Λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης 19
i Deut. 12. 5, 11. 1 Kings 9. 3. 2 Chron. 7. 12. εἶ σύ. [i] Οἱ πατέρες ἡμῶν ‡ ἐν τούτῳ τῷ ὄρει προσεκύνησαν· 20
καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου

not depreciate Jacob or his well, but that, however great was the benefit bestowed by the Patriarch, *he* can bestow a far greater, and thus is superior to Jacob.

14. *οὐ μὴ διψήσῃ εἰς τὸν αἰ.*] i. e. 'shall have nothing more ever to desire.' (See Rev. vii. 16.) Meaning, that such shall be the vivifying effect of the 'word of life,' as to satisfy the most ardent desires of the soul; which, placing its happiness in God and his worship, no other desire will be thought of; and so like that *good* spoken of by an ancient Philosopher (Seneca, Epist.) 'quod non fiat in dies deterius, quo non melius possit optari.' Also, that such is the nature of that truth, that by its purifying and sanctifying influence on the soul, it is, as it were, an ever-springing fountain of holy affections, producing comfort here, and everlasting happiness hereafter.

— *πηγὴ ὕδατος ἁλλομένου*, &c.] To *drink*, Lampe observes, signifies to fully imbibe Christ's doctrine. Of which, and of *πηγὴ* and also *ἅλλεσθαι*, as involving the idea of perennial abundance, he adduces several examples; and I have myself noted the following. Philostr. Vit. Apoll. iv. 24. *λόγων κρατῆρες ἵσταντο, καὶ ἠρύοντο αὐτῶν οἱ διψῶντες.* Plutarch, p. 387. *διψῶν ἠρύσατο πηγῆς*, namely, the wisdom of Socrates.

15. *δός μοι*, &c.] It is a matter somewhat disputed whether this was spoken in *simplicity*, or *ironically*. The best Commentators, however, adopt the *former* view, which carries with it the stamp of nature and truth; for that a person of this description should have thus taken our Lord's words in a literal sense, was quite probable. Nay, it was no more than what was done by those other ignorant persons, infra vi. 34, who similarly asked, 'Lord, give us evermore of this bread.'

16. *φώνησον τὸν ἄνδρα σου.*] This might, at first sight, seem little to the present purpose; but upon a nearer inspection, we shall see how admirably, by this sudden transition from what was above her *understanding* to something immediately appealing to her *conscience*, our Lord contrived at once to fix the attention of the woman; and, by the answer which he knew would be returned, give himself an opportunity of displaying such a supernatural knowledge, as would at once prove him to be a 'teacher sent from God,' and lead to her subsequent conviction that he was no less than the Christ, the promised Messiah.

17. *καλῶς.*] Not said ironically, but simply, for *ἀληθῶς*, as is plain from the words following.

18. *οὐκ ἔστι σ. ἀ.*] 'is not [really] thy husband.' It appears that the woman had been five times married; but whether those marriages had been dissolved by death, or by divorce, does not appear. *Both* might be the case; and as divorce was then shamefully prevalent, this implies no certainty of infidelity on the part of the woman; to represent whom (with some Commentators) as a harlot, is unjustifiable; though this is better than the other extreme, into which some recent Expositors run, of representing the woman as free from all blame, by supposing that, though not actually married to this person, she was *espoused* to him. That would require the *οὐ* to be taken for *οὔπω*; which is a straining of the sense, and is refuted by the words *οὐκ ἔχω ἄνδρα*; and as *ὃν ἔχεις* implies *cohabitation*, she cannot be acquitted of living in *concubinage;* which, however common in the East, and though neither there, nor in the West, then accounted very disgraceful by the multitude, yet was held, by persons of any pretensions to virtue, as sinful and impure, because transgressing the primeval and sacred institution of matrimony.

19. *θεωρῶ ὅτι προφήτης εἶ σύ.*] The woman is justly amazed that a *stranger* should be acquainted with the general tenour of her life. (See v. 29.) Such knowledge she knew could not be acquired but by Divine revelation, and therefore she justly inferred that Jesus must be at least a *prophet;* and, as such, be a proper authority to appeal to for the solution of the controverted question, as to the comparative holiness of the Jewish and the Samaritan places of common national worship. To this question our Lord so answers as to give her to understand, that it is not necessary to discuss it at all; since there was at hand such a total change of religious institutions, as to render it nugatory.

20. *ἐν τούτῳ τῷ ὄρει*] i. e. Mount Gerizim, on which the Samaritans maintained that Abraham and Jacob had erected an altar, and offered sacrifices to Jehovah; and, therefore, that the Deity had willed *blessing to* be pronounced from thence, and an altar to be erected, alleging in

21 δεῖ προσκυνεῖν. [k] Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πίστευσόν k Mal. 1. 11.
μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν
22 Ἱεροσολύμοις προσκυνήσετε τῷ Πατρί. [l] Ὑμεῖς προσκυνεῖτε l 2 Kings 17, 29.
ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία Isa. 2. 3. Luke 24. 47.
23 ἐκ τῶν Ἰουδαίων ἐστίν. [m] Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστιν, Rom. 3. 2. & 9. 4. m Phil. 3. 3.
ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ Πατρὶ ἐν
πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ τοιούτους ζητεῖ τοὺς
24 προσκυνοῦντας αὐτόν. [n] Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυ- n 2 Cor. 3. 17.

proof Deut. xxvii. 4, 12; and, in order to 'make surety doubly sure,' interpolating the text at v. 4, and changing יבל *Ebal*, into גרזים, *Gerizim*. Hence they called it 'the blessed mount,' 'the Holy place.' Not only did the Samaritans then worship on Mount Gerizim, but the remnant of them yet subsisting continue to do so three times in the year, with great solemnity. For ἐν τούτῳ τῷ ὄρει very many MSS. and most of the early Editions have ἐν τῷ ὄρει τούτῳ, which is received by almost every Editor from Wetstein to Scholz. I cannot, however, venture to admit it, the old reading being superior in *external* authority; and I think in *internal*, for the new reading seems to be (as the character of several of the MSS. which support it would lead us to suppose) *ex emendatione*, though ungrounded; for ἐν τούτῳ τῷ ὄρει conveys, I conceive, a *stronger* sense (namely, 'in this very mountain,') than ἐν τῷ ὄρει τούτῳ, which latter is very suitable at v. 21, since *there* we have no emphasis. Grotius and Lampe notice and illustrate the custom (probably ante-diluvial) of worshipping the Deity on *mountains*, as being thought nearer to heaven; or rather, from high mountains being more suited to devotion, by their being removed from the din of men. So Milton's Paradise Lost, i. 'Sing, heavenly Muse, that on the *secret* top of Horeb or of Sinai,' &c.

21. πίστευσόν μοι.] Our Lord here claims, at least, the belief due to a *Prophet*, such as the woman acknowledged him to be. Ἔρχεται, 'is coming;' namely, at the destruction of Jerusalem. Προσκυνήσετε is not for προσκυνήσουσι by *Hebraism*, but is a more *pointed* expression. Wetstein has shown the exact fulfilment of this prediction, in the overthrow both of the Jewish and Samaritan holy places, by numerous citations from Josephus and the early Fathers.

22. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε.] There is here somewhat of obscurity, which has occasioned a diversity of interpretation. Most Commentators refer the ὃ to the *Deity*, by the ellipsis of θεῖον, or by taking ὃ for ὄν; meaning, that the Samaritans knew not God aright, by confining Him to *place*. Yet this change, as well as that which others suppose here alluded to, of *idolatry*, has been disproved by the researches of Reland, Lampe, and Gesenius; of whom Lampe rightly supposes our Lord to charge them, not with *corruption*, but with *ignorance*. Yet to confine it, as he does, to ignorance of the *manner* of worship, is an unjustifiable limitation of the sense. The best recent Commentators, from Bengel and Markland to Kuinoel and Tittman, are of opinion that ὃ is to be taken for καθ' ὃ, to denote, not the *object* of the worship, but the *form*, with reference chiefly to the manner and form of worship, but also, by implication, including *place*; q. d. '*Ye* worship according to your ignorance, *we* according to our knowledge;' and consequently in the manner and place appointed by Divine command.

In ὅτι ἡ σωτηρία—Ἰουδαίων there is a *reason* suggested why the Jews should best know the mode and the place of the national worship; namely, since from *them*, and no others, the promised Saviour (σωτηρία being for σωτήρ, as Luke i. 71. *et alibi*) was confessedly to spring.

23. ἐν πνεύματι καὶ ἀληθείᾳ.] Here I would neither, with some, take πν. of the *Holy Spirit*, nor, with others, of the *human mind*. It should rather seem that ἐν πνεύμ. and ἐν ἀλ. are adverbial phrases for πνευματικῶς καὶ ἀληθῶς, of which the former involves a tacit contrast to the *letter* of the *Law*, with the *spirit* of the *Gospel* (see 2 Cor. iii. 6. Rom. ii. 29. Phil. iii. 3, where γράμματι and πνεύματι are opposed, as the λατρεία λογικὴ in Rom. xii. 1, is opposed to the λ. σαρκική). The latter (ἐν ἀληθείᾳ) has reference to the Gospel as opposed to the *Law*, which was only, as St. Paul says, (Col. ii. 7. Heb. viii. 5. x. 1.) a *shadow* of good things to come, not the σῶμα or substance. Thus the πνεύμ. is meant as opposed to mere rites and ceremonies, and all the forms of external worship.

— καὶ γὰρ ὁ Πατὴρ, &c.] Two reasons are here adduced why God is to be so worshipped. 1. From the sovereign *will* of the Deity, to whom spiritual and internal worship is alone acceptable. 2. From the *nature* of the Deity, who is far removed from any thing corporeal; and therefore must be worshipped in a spiritual manner, and also in truth, for he is 'a God of truth' and 'requireth truth in the inward parts.'

24. Πνεῦμα ὁ Θεός.] This is an inverse proposition like that of Θεὸς ἦν ὁ Λόγος in John i. 1. The Article shows that Θεὸς is the subject, and Πνεῦμα the predicate; see Middleton. By πνεῦμα is here meant an immaterial and invisible nature, without parts or passions, and not circumscribed by space or limits, as every thing corporeal must be. The expression, however, also involves the attributes and perfections of the Deity, His omniscience, omnipotence, infinite goodness, &c. That the *wiser* Jews had tolerably correct ideas of the spirituality of God, and the necessity of correspondent spirituality in His worship, is plain from various passages of the Rabbinical writers adduced by Schoettgen. That the very Heathens were not quite ignorant of this truth appears from the Classical citations in Lampe and Wetstein; ex. gr. Cato, Dist. i. 1. 'Si Deus est animus, nobis ut carmina dicunt, Hic tibi præcipuè sit verâ mente colendus.'

— καὶ τοὺς προσκυνοῦντας αὐτόν.] In the

νοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει 25
αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται· (ὁ λεγόμενος Χρι-
o Infra 9. 37. στός·) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. ° Λέγει 26
αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ 27
ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ‡ ἐθαύμασαν ὅτι μετὰ γυναικὸς
ἐλάλει· οὐδεὶς μέντοι εἶπε· Τί ζητεῖς; ἢ τί λαλεῖς μετ'
αὐτῆς;

Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν 28
πόλιν, καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε, ἴδετε ἄνθρωπον ὃς 29
εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;
Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν. 30

compass of three verses we have three variations in the government of the verb *προσκυνεῖν*. In the New Test. it is used with the Dative, except here and at Matt. iv. 10. Luke iv. 8. The Dative is also used by most of the later Greek writers; while the earlier ones invariably have the *Accusative;* this being, as Matthiæ observes (Gr. Gr. § 407), one of those many verbs that have an Accusative which does not mark the *passive* object of the action, but that to which an action has only generally an immediate reference. It should, however, seem that the Dative is used with reference to the *προς*, since verbs which govern an Accusative out of composition, when *in* composition only direct the Subst. to the Dative.

25. Though not objecting to what has just been said, she seems not to have been fully satisfied, and therefore was disposed to leave the matter undecided till the advent of the Messiah, who would finally determine these controversies, and give them fuller instructions (Scott). The Jews of that age were accustomed to refer the decision of controverted questions to the coming of future prophets, and especially of the Messiah. And so we find it said by Maimonides (cited by Wetstein): 'When the Messiah comes, all secret and hidden things will be disclosed.' And from what has been recently discovered respecting the opinions of the Samaritans of that age (see Dr. Wait, in a paper of his Repertorium Theolog. on the notions entertained by the Samaritans of the Messiah, or the substance of it under the word *Samaritans*, in Dr. Robinson's Calmet) it should seem that they expected in the Messiah chiefly a great spiritual Ruler and teacher of religion. Dr. Wait, in the above paper, shows, that in expecting a Messiah, and especially with that greater spirituality than did the generality of the Jews, we must infer that the Samaritans did *not*, as has been supposed, reject the Prophets, but admitted their authority when it did not seem to clash with the Pentateuch.

— *ὁ λεγόμενος Χρ.*] The most eminent Critics are agreed that these words are those of the *Evangelist*, not of the woman. *Ἀναγγ.*, which properly denotes the delivering of a message from one person to another, here involves the idea of what we mean by a *Revelation* from God; see Note infra xvi. 14.

— *πάντα.*] Meaning all things relative to the matter in question, the nature of God, and the proper mode and place of his worship.

26. *ἐγώ εἰμι, ὁ λαλῶν σοι.*] The reasons why our Lord revealed himself so much more unreservedly to the Samaritans than to the Jews, were, we may suppose, 1. Because the Samaritans were a far better disposed sort of people than the Jews, and therefore more worthy of confidence. 2. Because the reason which induced our Lord to use caution with the latter (namely, to avoid exasperating the Rulers, and thereby *anticipating* what he should eventually suffer from them) did not apply in the case of the former. 3. Because the Samaritans seem to have had more correct ideas of the nature of the Messiah's kingdom, and therefore would not be likely to abuse what he said to the purposes of sedition, besides that they were orderly and quiet in their habits.

27. *ἐπὶ τούτῳ.*] Supply *χρόνῳ*; i. e. *hereupon.*

— *μετὰ γυναικός.*] Meaning, 'with the woman,' as being a stranger and a Samaritan, and in so public a place. That the Article *τῆς* is here implied has been shown by Beza, Doddridge, and Bp. Middleton.

— *τί ζητεῖς;*] A popular expression, meaning, 'What is your purpose, or business?'

28. *ἀφῆκεν τὴν ὑδρίαν αὐτῆς.*] Struck with astonishment and filled with joy at such a discovery, she hastens to the city to proclaim the good tidings, forgetting her bucket, or leaving it in order to go the quicker. So the disciples, Matt. iv. 20, follow Jesus, 'leaving their nets.'

29. *πάντα.*] Meaning, by an hyperbole natural to great excitement of mind, the leading events of her life, on which the rest hinged.

— *μήτι οὗτός ἐστιν ὁ Χρ.;*] It has been disputed whether the words should be rendered, 'is this the Christ?' or, 'is not this the Christ?' The latter version, however, is quite inadmissible; 1. because there is no authority for *μήτι* in the sense *annon?* 2. Because it is less suitable to the case in question. For the woman seems to have meant, courteously, to propose this rather as a question for their *consideration*, than to *affirm* it, at least by implication. In short, the sense expressed in full would be, 'Is this the Christ, or is he not?' The latter member being implied and suggested by the *τι* indefinite, which signifies *perhaps*. So I would understand Matt. xii. 23, *μήτι οὗτός ἐστιν ὁ υἱὸς Δαυΐδ*; besides other passages. The context, indeed, can alone, in such cases, decide whether belief or disbelief preponderated, and thus determine the exact sense.

31 Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ, λέγοντες·
32 Ῥαββὶ, φάγε. Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν
33 ἣν ὑμεῖς οὐκ οἴδατε. Ἔλεγον [οὖν] οἱ μαθηταὶ πρὸς ἀλλή-
34 λους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν; [p] Λέγει αὐτοῖς ὁ [p] Job 23. 12. Infra 17. 4.
Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμ-
35 ψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. [q] Οὐχ ὑμεῖς λέγετε, [q] Matt. 9. 37. Luke 10. 2.
ὅτι ἔτι * τετράμηνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω
ὑμῖν· ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας,
36 ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη. Καὶ ὁ θερίζων μισθὸν
λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ
37 σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος
ἐστὶν ὁ ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ

31. *ἐν δὲ τῷ μεταξύ.*] Supply *χρόνῳ*, which is *expressed* in Herodian iii. 8. 20.

32. Here we trace our Lord's usual endeavour, from things corporeal, to excite the attention of his disciples to things spiritual.

— *βρῶσιν ἔχω.*] The same figure as at *βρῶμά ἐστι*, ver. 34. In the Scriptural and Rabbinical phraseology that is said to be any one's meat or drink, by which any one is supported, refreshed, or delighted; numerous examples of which may be seen in Schoettgen. The same mode of speaking, too, occasionally occurs in the *Classical* writers. So Philo, p. 664, *δηλονότι τροφὰς ἔχων ἀμείνους—αἷς ἄνωθεν ἀπ' οὐρανοῦ καταιεόμενος.* Soph. Elect. 363, Brunck. *ἐμοὶ γὰρ ἔστω τοὐμέ νιν λυπεῖν μόνον βόσκημα*, 'Be it alone my food that I may annoy them.'

The *ἐγὼ* is here, as often, emphatic.

33. *οὖν.*] This, not found in very many of the best MSS. and some Versions, is cancelled by almost all the recent Editors.

35. *τετράμηνος.*] This, instead of the vulg. *τετράμηνον*, is found in all the best MSS., several Fathers, and all the early Editions, except the Erasmian, and has been adopted by every ancient Editor from Wetstein to Scholz. Yet the common reading may possibly be the true one, since *τρίμηνον* is found in the Sept. and at Hebr. xi. 23; and other forms in —*ον* from derivations of *μὴν* occur in the later writers, especially the Sept.

Here some difference of opinion exists, whether these words, *τετράμηνός ἐστι, καὶ ὁ θερισμὸς ἔρχεται* are to be understood *literally*, or *figuratively*. According to the *former* view, the sense will be, 'Are ye not saying it is four months to harvest-time? but the spiritual harvest is already at hand, and must commence forthwith. See (pointing to the Samaritans coming to him) what an Evangelical harvest is approaching!' Since, however, the above sense is somewhat strained, I should prefer the *latter* view, by which *οὐχ ὑμεῖς λέγετε* will mean, 'do ye not commonly say (is it not a saying among you), that when your seed is sowing, you expect a harvest in four months hence? and thus the husbandman is supported by the distant hope, though yet in the *bud*, of reaping a harvest.' [Therefore heed not labour, when reward is at hand.] As to the objections of Doddridge and others, that no example of such a proverb has been adduced, and that the period in question is not *four*, but *six* months, they are of no great weight; for it has been proved that in the East scarcely more than four months intervene between the *end* of seed-time and the *beginning* of harvest. Not to say that it is of the nature of *hope* to lessen what lies in the way to the attainment of its object.

Here, then, it should seem, after declaring that it was his meat, his great delight, to accomplish the work of Him who sent him, our Lord sets forth to his disciples the satisfaction he experienced in anticipating the spiritual harvest just about to be reaped, almost immediately with the sowing of the seed. Then, to induce them to follow his example, he uses three arguments as incentives to diligence: 1. That the harvest they have to reap is near; 2. That the fruits to be gathered are abundant; 3. That the accomplishment of the work has been greatly facilitated by *others*, meaning the Prophets, the Baptist, and himself.

— *λευκαί εἰσι.*] Meaning a white approaching to yellow, such as accompanies maturity in corn. And so we find the Latin writers using the terms *albescere* and *flavescere* indifferently of ripe corn. By *χώρας* we must rather understand *cultivated fields;* a rare sense, but occurring elsewhere in St. Luke, and occasionally in the Classical writers.

36. *ὁ θερίζων.*] Meaning one employed in any sort of *harvest-work*. Here we have (as Rosenmuller observes) a blending of the apodosis with the comparison. The sense being, 'As the agricultural labourer receives his wages, whether for ploughing and sowing, or for reaping and gathering the corn, so shall ye receive your reward for gathering men unto the kingdom of God; and whether your labour be only preparatory, or such as consummates the spiritual harvest, ye shall alike be blessed with an ample recompense.'

37. *ἐν τούτῳ.*] Supply *πράγματι*, 'in this case or instance.'

— *ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερ.*] A proverb found also in the Classical writers. So an anonymous writer: *Οὐ τῷ καλῶς ἄγρον φυτευσαμένῳ δῆλον, ὅστις καρπώσεται.* The application of the proverb is, that *as* Moses and the Prophets, and finally John the Baptist, prepared the minds of men for receiving the Gospel from Christ, *so* will the Apostles reap the harvest of converts for which He had prepared.

θερίζων. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν, ὃ οὐχ ὑμεῖς κεκο- 38
πιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν
εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν 39
εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρ-
τυρούσης· Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. Ὡς οὖν ἦλθον 40
πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς·
καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῷ πλείους ἐπίστευσαν 41
r Infra 17. 8. διὰ τὸν λόγον αὐτοῦ, r τῇ τε γυναικὶ ἔλεγον· Ὅτι οὐκέτι 42
διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ
οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ
Χριστός.
Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν 43
s Matt. 13. 57. supra 7. 1. Mark 6. 4. Luke 4. 24. εἰς τὴν Γαλιλαίαν. s Αὐτὸς γὰρ [ὁ] Ἰησοῦς ἐμαρτύρησεν, ὅτι 44
προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Ὅτε οὖν ἦλθεν 45
εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρα-
κότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ
t Supra 12. 1, 11. ἦλθον εἰς τὴν ἑορτήν. t Ἦλθεν οὖν ‡ πάλιν [ὁ Ἰησοῦς] εἰς 46
τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ
ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ. Οὗτος, 47
ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν,
ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται
u 1 Cor. 1. 22. αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν. u Εἶπεν οὖν ὁ 48
Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ

38. κεκοπιάκατε] 'laboured for,' 'worked out.' Κοπιᾶν is used of severe toil, such as is required in all the agricultural occupations which precede harvest. Κόπον here means the *fruit* of labour.

40. δύο ἡμέρας.] He abode there *so long*, that he might not seem to slight persons desirous to learn; and *no longer*, that he might not give umbrage to the Jews, by seeming to prefer the Samaritans to them. (Grotius.)

41. ἐπίστευσαν] i. e. professed to believe in him as the promised Messiah.

42. σωτὴρ τοῦ κόσμου] and not of the Jews only. So much more correct on this subject were the ideas of the Samaritans than those of the Jews.

44. αὐτὸς γὰρ ὁ Ἰ.] As this can scarcely be meant to offer a *reason why* our Lord went to Galilee, some would suppose an omission of certain words to which the γὰρ might be suitable, as, 'passing by Nazareth,' or, 'but not coming to Nazareth,' for, &c., as if *Nazareth* were meant to be distinguished from the *rest* of Galilee. This is, however, too artificial a mode of removing the difficulty, and is rather *cutting* than untying the knot. It is far better (with Alting, Schleusner, Tittman, and Kuinoel) to take the γὰρ in the somewhat unusual sense, *although*, by which the meaning will be, that he returned to Galilee, though, or notwithstanding, he had himself borne testimony to, and in his own case afforded evidence of, the truth of the saying, that a prophet, &c. He went thither, doubtless, because he foresaw that the Galilæans would now receive him more readily than before, on account of the miracle lately wrought at Cana.

45. ἐδέξαντο] 'gave him a favourable reception.'

46. πάλιν ὁ Ἰησοῦς.] This, for the vulg. ὁ Ἰησοῦς πάλιν, is found in very many MSS. and the Ed. Princ., and has been received by Griesb., Matthæi, Vater, and Scholz, of whom Griesbach, on the authority of a few ancient MSS. and Versions, leaves out ὁ Ἰ. After all, however, the common reading is probably the true one.

— βασιλικός.] On the exact sense of this term some difference of opinion exists. It is with most probability taken to denote (by an ellipsis of ὑπηρέτης) a person holding some public office at the court, or under the government of the King; a use of the word found in Polyb. iv. 76. 2. Euseb. Vit. Const. i. 16. Jos. vii. 5. 2. Ant. xv. 8. 4.

48. ἐὰν μὴ—πιστεύσητε.] This reproof is supposed by Euthymius, Doddridge, Kuinoel, and Tittman, to have been intended for the bystanders rather than the nobleman. But it should seem to have been directed against the Galilæans *in general*, meaning especially the *Nazarenes*. The term ἴδητε is, I conceive, put emphatically, and the whole intended as a reproof of those who, like the Nazarenes, refused to believe in the authority of numerous miracles established on the most credible evidence, but demanded to see them with their *own eyes*. A request surely

49 πιστεύσητε. Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι
50 πρὶν ἀποθανεῖν τὸ παιδίον μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Πο-
ρεύου· ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
51 ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. Ἤδη δὲ αὐτοῦ κατα-
βαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν
52 λέγοντες, Ὅτι ὁ παῖς σου ζῇ. Ἐπύθετο οὖν παρ' αὐτῶν
τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· Ὅτι χθὲς
53 ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. Ἔγνω οὖν ὁ πατὴρ
ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ὁ υἱός
54 σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο
πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς
Ἰουδαίας εἰς τὴν Γαλιλαίαν.
1 V. [a] ΜΕΤΑ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη [a] Supra 2. 13.
2 ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις Lev. 23. 2. Deut. 16. 1.
ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ
3 Βηθεσδά, πέντε στοὰς ἔχουσα. Ἐν ταύταις κατέκειτο πλῆ-

unreasonable; since the proof by miracles, however necessary as the evidence of a divine mission, could not fairly be demanded to be brought to *every city*.

50. To show that he could do even more than the father hoped for, and could heal the sick absent as well as present (in order thereby to effectually remove any want of faith in the bystanders), our Lord dismisses him with the assurance that his request is granted. Ζῇ, i. e. shall live. So the Heb. חיה in Josh. v. 8, and often in the Rabbinical writers.

52. *κομψότερον ἔσχε.*] A popular mode of expression for *βελτιώτερον* or *ῥᾳότερον*, &c. So *κομψῶς ἔχειν* in Arrian Epict. iii. 10, and *bellè habere* in Latin. Ἀφῆκεν implies the *suddenness* of the cure. So Hippocrat. cited by Triller, *ἀφῆκεν αὐτὸν ὁ πυρετός.*

54. *τοῦτο πάλιν δεύτερον—ἐλθών.*] Some construe *ἐλθὼν* with *πάλιν*; otherwise, they think, the *πάλιν* will be useless. This, however, is doing violence to the construction, which requires *πάλιν* to be taken with *δεύτερον*. Nor is there any thing to stumble at in the *pleonasm*, for similar ones might be adduced from the Classical writers. So *πάλιν ἐκ δευτέρου*, Matt. xxvi. 42. Acts x. 15, and often in the Classical writers, if, indeed, it be a pleonasm at all. But it should rather seem that there is a blending of two clauses into one, for *τοῦτο, πάλιν* [*σημεῖον ποιῶν*] *δεύτερον σημ. ἐποίησε*, &c.

V. 1. *ἑορτή.*] Which of the feasts this was, Commentators are not agreed. Some think it was that of *Purim*, in our *March*, about a month before the Passover. Others suppose the *Encœnia*, or feast of eight days, about the middle of December. Others, again, the *Feast of Tabernacles*. But the most general, and indeed the most probable, opinion is, that the *Passover* is meant. And it has been shown by Bp. Middleton, that, notwithstanding the absence of the Article, the Passover *may* be, and, on other accounts, probably *is* meant. As an example of a similar omission he adduces xix. 14, *ἦν δὲ παρασκευὴ τοῦ Πάσχα.*

2. *ἐπὶ τῇ προβ.*] There is here an ellipsis, which some supply by *ἀγορᾷ*, or *χώρᾳ*, or *πύλῃ*. This last is preferable, as being a very frequent ellipsis in the best writers, from Homer downwards, and is placed beyond doubt by Nehem. iii. 32. xii. 39, who mentions *τὴν πύλην τὴν προβατικήν*; whereas there is no evidence of there being any such place as the Sheep-*market*. This is confirmed by the testimony of Sandys, who tells us that 'the gate in question (no doubt the gate of St. Stephen) was called in times past the Gate of the Valley, and of *the Flock*; for that the cattle came in at this gate which were to be sacrificed in the Temple.'

Κολυμβήθρα signifies properly *a bathing-pool*; but here it is supposed to denote not the pool only, but the buildings which had been erected around it for the accommodation of the bathers. By Ἑβρ. is meant the Syro-Chaldee, then the vernacular tongue in Judæa.

— *Βηθεσδά.*] The MSS. vary; but there is no reason to doubt the accuracy of the common reading, especially as it is confirmed by the derivation from the Hebr. בית and חסדא, 'house of mercy.' That the bath had medicinal properties is plain; but whence it derived them is not so certain. The older Commentators refer them to *supernatural agency*; the more recent ones in general to *natural causes*, for which there may be thought some confirmation in the fact, ascertained from Theophylact, that such was the common notion. But as to the causes to which he says the people ascribed it, namely, the effect produced by the washing at this pool of the entrails of the sheep sacrificed at the Temple, or from the blood and washings from the victims being conveyed hither by pipes (which several learned Physiologists think might impart a medicinal property to the water); there is decided evidence against the *former* notion; and the *latter* rests on no proof. Hence the most eminent of the later Commentators prefer to account for the effects by supposing that the water was of itself a medicinal one,

θος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδε-
χομένων τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν 4
κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ‡ ἐτάρασσε τὸ ὕδωρ. ὁ
οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς
ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι. Ἦν δέ τις ἄνθρω- 5
πος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.
Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν 6

deriving its sanative properties from some mineral with which it was impregnated. 'This would,' says Dr. Mead, 'from the water being perturbed from the bottom by some natural cause (perhaps subterranean heat, or storms) rise upwards and be mingled with it, and so impart a sanative property to those who bathed in it *before the metallic particles had subsided to the bottom*. That it should have done so, κατὰ καιρὸν, is not strange; since Bartholin has, by many examples, shown that it is usual with many medical baths to exert a singular force and sanative power at *stated times*, and at periodical but *uncertain intervals*.' The learned Physician however does not deign to notice the difficulty presented by the words ἄγγελος κατέβαινεν ἐν τῇ κολ. καὶ ἐτάρασσε τὸ ὕδωρ, though he, doubtless, with most recent Commentators, referred it to the *opinion entertained by the Jews*, who, ignorant of natural philosophy, referred such phenomena to a peculiar Divine operation, to whose agency they, as usual, called in the intervention of angels. The Commentators in question, however, distrusting their own solution, with reference to *natural* causes, propose to cancel part of this narration. But all, or the greater part of, the words ἐκδεχομένων—τὸ ὕδωρ must be cancelled. And for *that* there is only the authority of 2 MSS., 2 very inferior Versions, and Nonnus. But Nonnus can *here* be no authority, since he frequently passes over clauses, and such Versions *very slight*. Besides the *MSS.* are, as even Rinck admits, such as abound with all sorts of liberties taken with the text. And even the innovating Lachmann *removes* the brackets in which Griesbach had included the passage. As to the other varr. lect., they all plainly originated in a desire to *get rid of the difficulty*. In short, the words seem to have been cancelled by them for the same reason that some Critics of the present day wish to get rid of them. But that is impracticable; since they are plainly *alluded* to at ver. 7, in the words ὅταν ταραχθῇ τὸ ὕδωρ, which cannot be explained without them. The words must therefore be retained, and interpreted in the best manner we are able. Kuinoel's mode of explanation creates more difficulty than it solves. The plain and obvious meaning is, that God had endued the Pool with a preternatural healing quality, and, in the communication of it, employed one of his ministering spirits; not, however, as we have any reason to think, *visibly*. Certainly, the *circumstances* of the narration (as that only the *first* who entered after the commotion of the water was healed, and that *all* disorders, not those only which medicinal waters heal, were cured, and that *instantaneously* and *invariably*) utterly exclude the notion of any thing short of miraculous agency. And if the circumstance of the angel's going down be thought (as it is by Doddridge) to 'involve the greatest of all difficulties in the Evangelists' (which, however, is far from being the case), we may (with that Commentator and Bps. Pearce and Mann) suppose, that the sanative property was supernatural, and communicated during a short period, as typical of the 'fountain opened for the purifying of sin by the atonement of the Messiah (the *prophecy* of Zechariah being thus realized into a *type*), and that the Evangelist, in thus mentioning the descent of the angel, speaks according to the opinion of the Jews, who ascribed all the operations of God's Providence to the ministry of angels.' Yet even Doddridge admits that they and St. John 'had reason so to do, since it was the Scripture scheme that these benevolent spirits had been, and frequently are, the invisible instruments of good to men.' Surely, then, what was right in *them* cannot but be right in *us*; and the common view is the more to be adhered to, as giving no countenance to a most unsound and dangerous principle, on which I have animadverted in my Note on the *Demoniacs*, Matt. iv. 24.

— στοάς.] Meaning *porticoes* fronting the bath; roofed, but open on the sides, and supported with pillars placed at regular intervals; from which ran side-walls, separating them from each other; the whole forming a pentagon. This, in so genial a climate as that of Judæa, would be a sufficient shelter by day, and at night the sick were probably removed.

3. Ἀσθενεῖν is a term applicable to any *formed* disease, as κατακεῖσθαι is to such chronical disorders as confine any one to his bed or room. Ξηρῶν seems to denote those labouring under 'pining sickness,' such as atrophy or consumption.

— ἐκδεχομένων] 'waiting for.' A sense rare in the Classical writers, and probably partaking of the usage of common life rather than of books.

4. κατὰ καιρὸν] i. e. 'at certain unknown periods of time.' Κατείχετο is a stronger term than εἴχετο, and is applied to thoroughly formed and usually *chronical* disorders. Instead of ἐτάρασσε τὸ ὕδωρ, very many MSS. and several Versions and early Edd. have ἐταράσσετο τὸ ὕδωρ, which was adopted by Bengel and Matthæi, the latter of whom remarks, 'facile excidit τὸ ob proximum τό.' But it was as easy for the τὸ to have been inadvertently *joined with* ἐτάρασσε, especially in MSS. written in Uncials, and without any space between the words. Besides, the common reading is more appropriate, and suitable to the context.

5. Ἔχων must be construed with ἦν, not (as is done by many) with τριάκ., as appears from ver. 6. Comp. Luke xiii. 11. viii. 43. John xi. 39. Ἔχων ἐν τῇ ἀσθ. is for ἀσθενὴς ἦν or ἠσθένει. The disorder was probably *paralysis*; for not only was such the constant tradition of the primitive ages, but no less than six medical reasons for supposing so are given by Bartholin.

7 ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι; Ἀπε-
κρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν
ταραχθῇ τὸ ὕδωρ, * βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ
8 ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει. [b] Λέγει αὐτῷ ὁ [b] Matt. 9. 6. Mark 2. 11. Luke 5. 24.
Ἰησοῦς· Ἔγειραι, ἆρον τὸν κράββατόν σου, καὶ περιπάτει.
9 [c] Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος· καὶ ἦρε τὸν κράβ- [c] Infra 9. 14.
βατον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ
10 τῇ ἡμέρᾳ. [d] Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· [d] Exod. 20. 10. Deut. 5. 13.
11 Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἆραι τὸν κράββατον. Ἀπε- Neh. 13. 19. Jer. 17. 21, &c.
κρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν· Ἆρον Matt. 12. 2.
12 τὸν κράββατόν σου, καὶ περιπάτει. Ἠρώτησαν οὖν αὐτόν· Mark 2. 24. Luke 6. 2.
Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι· Ἆρον τὸν κράββατόν
13 σου, καὶ περιπάτει; Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ
14 Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. [e] Μετὰ ταῦτα [e] Matt. 12. 45.
εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, supra v. 21. infra 8. 11.
ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.

6. ἔχει.] Sub. οὕτως ἐν ἀσθενείᾳ from the preceding.

— θέλεις ὑγ. γ.] q. d. 'Is it your purpose?' 'are you here with the view of being healed?'

7. βάλῃ.] This, for βάλλῃ, is found in the greater part of the best MSS., and has been received by Wetstein, Griesbach, Matthæi, Vater, and Scholz.

8. κράββατον.] A small mean couch, something like those *portable seats* used by persons on shipboard, or elsewhere, and with only a skin, rug, or the like, for a covering; see Mark ii. 4. 11. Περιπάτει has reference to the man's former inability to walk, being bedridden; and the order was no doubt given to evince the reality and completeness of the cure.

It may be observed that our Lord was accustomed, after having performed a cure, to contrive some such *appendage* to it, as should attest its reality; ex. gr. in the miracle of the five loaves, the water changed into wine, and the lepers cleansed.

9. εὐθέως ἐγένετο ὑγιής.] Thus from suffering under an obstinate and incurable disorder, he was *immediately* restored to *health*, without that languor which is always observable in those cured by human art.

10. οἱ Ἰουδαῖοι.] Not the *by-standers*, but some who met the healed person on his way home carrying his bed.

— οὐκ ἔξεστι, &c.] This was supposed to be forbidden in Jer. xvii. 21; which passage, however, has reference only to what involves great labour; though the Jewish lawyers interpreted it as forbidding to carry even the lightest weight. Yet the Rabbinical writers recognise *some* cases in which it was permitted to carry burdens on the Sabbath. And so probably did the Jewish scribes. If, then, it was lawful for the *Jurists*, in certain cases, to dispense with the observance of the Sabbath, how much more for *Christ*, the LORD OF THE SABBATH! It was, moreover, the intent of our Lord to show that works of necessity and mercy were permitted to be done on that day.

11. ὁ ποιήσας, &c.] Meaning, that 'he who had power to work so signal a miracle in his behalf, had a right to interpret the law as he chose, and to expect obedience from him whom he had so greatly benefited.'

13. οὐκ ᾔδει τίς ἐστιν] In ᾔδει there seems to be a significatio prægnans for 'he knew not [and had not ascertained] who it was, for Jesus had glided away,' ἐξένευσε. Ἐκνέω signifies properly to *swim away*, and then, like the Latin *enatare* and *emergere*, has the sense *evadere*, to glide away unobservedly; of which an example occurs in Eurip. Hipp. 471, εἰς δὲ τὴν τύχην Πεσοῦσ', ὅσην σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς, and 825. Jesus had probably done this, partly to avoid the admiration of the well-disposed, and partly to escape the envy of the evil-minded.

14. μετὰ ταῦτα] 'afterwards.' Probably the next day, or the day after that.

— ἐν τῷ ἱερῷ.] A frequent place of resort to the Jews, and whither the healed man had doubtless gone to return thanks to God for his recovery.

— μηκέτι ἁμάρτανε, &c.] It is not necessary to refer this (as many do) to the Jewish notion, that all violent disorders were the punishment of sin; but we may suppose that the man's disorder had been in reality brought on by intemperance and vice, and that our Lord intended by this to afford him a *proof* of his omniscience, by showing his knowledge of that fact,—engrafting thereon a serious admonition to no longer indulge in sin. For the term ἁμάρτανε need not be understood (as it is by some recent Commentators) of any *one* sin, as inchastity, but may be taken to denote sin generally. A sense of the word seldom found, except in the Scriptural writers. Yet I have noted it in Aristoph. Lys. 1280, εὐλαβώμεθα τὸ λοιπὸν αὖθις μὴ ἐξαμαρτάνειν ἔτι. and Joseph. Ant. xvi. 2, 4, μελέτην τούτων ἀξιοῦντες εἶναι, δι' ὧν οὐχ ἁμαρτησόμεθα. It were, indeed, but reasonable, that the members restored to their use by the mercy of God, should be no longer 'yielded as instruments of uncleanness unto iniquity, but of righteousness unto holiness.'

Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι 15
Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. Καὶ διὰ τοῦτο ἐδίωκον 16
τὸν Ἰησοῦν οἱ Ἰουδαῖοι, [καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι,] ὅτι
f Infra 14. 10. — ταῦτα ἐποίει ἐν σαββάτῳ. [f] Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· 17
g Infra 7. 19. & 10. 33. Phil. 2. 6 — Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι. [g] Διὰ 18
τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι
οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν
h Infra v. 30. & 8. 38. & 14. 10. — Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. [h] Ἀπεκρίνατο οὖν ὁ Ἰησοῦς 19

15. ἀπῆλθεν, &c.] There is no reason to suppose (as some have done) that the man had any evil intention in going. It was rather, we may imagine, from a wish to justify himself (as, according to the letter of the Law, he could do. See Schoettgen and Lightfoot on v. 8.) for breaking the Sabbath by the command of an undoubted prophet; as also from gratitude to his benefactor and good-will to others, by making known to them the fountain of health.

By τοῖς Ἰουδαίοις *may* be meant the influential persons among the Jews, i. e. the Sanhedrim and leading Doctors and Jurists, or rather (as Tittman supposes) those Jews whom he met with, as ver. 10.

17. ἀπεκρίνατο.] As an *answer* implies a *question*, Grotius, Lampe, Kuinoel, and others regard the words following as a *justification* of his conduct, pronounced by Jesus before the Rulers, either at a public or private examination. Thus ἀπεκρίνατο will stand for ἀπελογήσατο, as at Matt. xxvi. 62. xxvii. 12, and sometimes in the Classical writers. And ἐδίωκον must be taken in a forensic sense, as at Matt. v. 11. It is not necessary, however, to suppose here any previous questions to have gone before. We may take ἀπεκρίνατο simply in the sense *addressed*. Our Lord, it seems, intended to refute their calumny, by thus addressing them, while standing by at the Temple.

— ὁ Πατήρ μου—ἐργάζομαι.] Render, 'My Father is working until now (i. e. is continually working): I also work.' There is great force in the Asyndeton, and the ἐγὼ is emphatic.

From the abruptness of this address, and the extreme brevity, tending to obscurity, with which it is expressed, it has been supposed that the Evangelist has not recorded the *whole* of what was then said. But it should rather seem that our Lord comprehended all that was necessary in *one* brief but pithy dict—in order to make the greater impression on those whom he addressed; especially as it was customary with the Jews to express things, as much as possible, with *apophthegmatical brevity*. Nor, indeed, was this saying so obscure, but that the Jews readily comprehended the most material part of it, i. e. his claiming to be *equal with God;* from which his right to dispense with the Sabbath would, on the authority even of their own traditions, be undoubted. By ἐργάζεσθαι is meant the *operation of* God, as displayed in the preservation and governance of all parts of his creation; and by ἕως ἄρτι is expressed the *perpetuity* of that preservation and governance, unremittingly exerted for the safety and welfare of his creatures. Something similar occurs in Philo i. 44. 29. (cited by Wetstein): παύεται γὰρ οὐδέποτε ποιῶν ὁ Θεός· ἀλλ', ὥσπερ ἴδιον τὸ καίειν πυρὸς, καὶ χιόνος τὸ ψύχειν, οὕτω καὶ Θεοῦ τὸ ποιεῖν. By this example of GOD, our Lord intends to rebut their crimination, and to teach them that he is like unto God, who hath no Sabbath, but doeth his work perpetually. 'As my Father doth not cease to benefit men on the Sabbath, neither am I impeded by any such observance from benefiting them.' In short, the argument is, that as his Father governs and preserves the world as well on the Sabbath as on other days, so he, as Son, has an equal right so to do. But this surely *implied equality with his Father*, and consequently essential DIVINITY. Our Lord, moreover, professes to do the same *works* which the Father doth; and these not only of benevolence, but of *omnipotence*. He therefore directly *equals* himself with the Father. 'For (as says Dr. Smith, Scrip. Test., vol. iii. 69.) the subject is works of *power*. The speaker puts *his own* work of power, in the miraculous cure which he had effected, on the *same footing* of consideration as the works of the Deity in the conservation and government of the universe; and *upon this parity* he grounds his right thus to work on the Sabbath-day.'

18. πατέρα ἴδιον ἔλ.] Meaning, that he called God *peculiarly* his Father; thus making himself equal with God. See Campbell. For they interpreted his words to mean (as they justly might) that being the Son of God and the Messiah, he could, *by his own proper authority*, dispense with the observance of the Sabbath. Now this was contrary to their opinion of the power of the Messiah, which they maintained to be only *delegated*, and in all things *subservient*, and inferior to that of the Father. Hence they understood him as not claiming to be Messiah in the commonly received sense, but in a *peculiar* and sublime one, by which he arrogated an authority self-derived. A construction, we observe, which, so far from attempting to remove, our Lord proceeds to confirm and more fully justify.

19. Having stated the *extent* of his authority, our Lord proceeds to show its *source* and *nature*, and to prove to them that what he had said was perfectly true, namely, that he had power, and that by his *own authority*, to dispense with the observance of the Sabbath. In this justification, pronounced (as appears from v. 18.) some little time after the preceding, our Lord replies by a fuller explanation of what he had before said; in which he goes on to establish his equality with the Father, by claiming the same Divine attributes. Nor is there (as Whitby has ably shown) any thing contradictory to this in the declaration which prefaces it, that the Son can do nothing of himself. Suffice it to say that Christ was in his *human* nature inferior to the Father, indepen-

καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν· οὐ δύναται ὁ Υἱὸς
ποιεῖν ἀφ᾽ ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν Πατέρα ποιοῦντα·
20 ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ. [i] Ὁ
γὰρ Πατὴρ φιλεῖ τὸν Υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ
αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς
21 θαυμάζητε. Ὥσπερ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
22 ζωοποιεῖ, οὕτω καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ. [k] Οὐδὲ γὰρ
ὁ Πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ
23 Υἱῷ· [l] ἵνα πάντες τιμῶσι τὸν Υἱὸν, καθὼς τιμῶσι τὸν
Πατέρα. Ὁ μὴ τιμῶν τὸν Υἱὸν, οὐ τιμᾷ τὸν Πατέρα τὸν
24 πέμψαντα αὐτόν. [m] Ἀμὴν ἀμὴν λέγω ὑμῖν· ὅτι ὁ τὸν λόγον
μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον·
καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου
25 εἰς τὴν ζωήν. [n] Ἀμὴν ἀμὴν λέγω ὑμῖν· ὅτι ἔρχεται ὥρα,
καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ Υἱοῦ
26 τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται. ὥσπερ γὰρ ὁ
Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Υἱῷ ζωὴν
27 ἔχειν ἐν ἑαυτῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν,

i Supra 3. 35. Matt. 3. 17. Luke 9. 35.
k Matt. 11. 27. & 28. 18. supra 3. 35. infra 17. 2. Acts 17. 31.
l 1 John 2.
m Supra 3. 18. infra 6. 40, 41. & 8. 51. Rom. 8. 24. Eph. 2. 6. 1 John 3. 2. Luke 23. 43.
n Eph. 2. 1, 5. Matt. 8. 22. Rev. 3. 1. Rom. 6. 4. Gal. 2. 20.

dently of a certain pre-eminence in the Father as the *Fountain of Deity*. On this doctrine of the *economical* subordination of the Son to the Father, and yet the co-equality of both, see Bp. Bull's Defensio Fidei Nicenæ, Sect. iv.

— οὐ δύναται.] The expression here, as in John iii. 9, 12, 39. imports not a *physical*, but a moral impossibility; q. d. 'alienissimum fuerit ab illo.' Ἐὰν μὴ, for ἀλλὰ or ἀλλ' ἣν, as in Gal. ii. 16.

20. πάντα δείκν.] Δείκν. literally signifies, 'to show any one how to do a thing;' and, by implication, to enable him to do it. Here we have expressed οἰκονομικῶς, and popularly, that the Father, out of love to the Son, communicates to him the power of doing 'whatever he doth;' nay, will enable him to achieve greater works. And here we have an implied comparison between the love of the Father and the Son with that of an earthly parent to an obedient only son, to whom he imparts his whole plans of action. By πάντα ἃ αὐτὸς ποιεῖ are meant, in a general way, the works of creation and providence, including the governance of the universe.

21. The portion from ver. 21. to 31. has been variously interpreted. The question in dispute is, what our Lord meant to be understood by the *resurrection of the dead*, and *judgment*, here mentioned; whether, in a *figurative* sense, the awakening the men of that generation to a spiritual life; or, in a *natural* one, the resurrection of *all* men to eternal life; and whether, by *judgment*, he meant the *retribution* to succeed this life. The best Expositors are in general agreed in adopting the *second* interpretation, which is, indeed, far more agreeable to what *precedes*, and is doubtless what was *principally* intended. See Smith's Scr. Test. ii. 76. But may it not be here (as in the prophetical declarations of our Lord at Matt. xxiv.), that a two-fold sense was intended? so that under the natural is couched also a *mystical* one. Such a sense, Tittman admits, is allowed by the context and the *usus loquendi;* nay, in some parts seems to be the prominent one, exactly as in the above Chapter of Matthew. [*Comp.* infra xi. 25, 26, 43.]

24. εἰς κρίσιν οὐκ ἔρχεται.] Ἔρχ. is for ἐλεύσεται, to show the certainty of the event; and κρ. is for κατάκρισιν or κόλασιν.

— μεταβέβηκεν—ζωήν.] These words yield a good sense on either of the above interpretations; according to the latter of which they will signify, 'he hath as it were passed, or he is to pass, from death to a state of everlasting life and happiness;' the Preterite being used to express the *certainty* of the thing; or, according to the former, 'he hath passed from a state of death and condemnation unto a state which will terminate in life eternal.' The two senses, however, merge into each other.

25, 26. These verses admit of explanation on either of the foregoing interpretations; and Expositors adopt, some one, some the other; not considering that *both* might be intended. Indeed, the *tropical* and *mystical* should seem to be here more prominent than the *literal*. Thus by νεκροὶ will be meant 'those who are dead in trespasses and sins' (Eph. v. 14.), and by ζήσονται, 'they shall be put into the way of obtaining eternal life,' namely, by hearkening to the preaching of Christ's Gospel. The full sense of ver. 26. may be thus expressed in paraphrase: 'For as the Father hath in himself, as the Fountain and Author of life, the power of giving [the] life or salvation [which had been forfeited by the fall of man in Adam], so hath he communicated to the Son, in like manner, the power to give this eternal life.'

At ver. 27. there is a transition to the *literal* sense; κρίσιν ποιεῖν meaning to hold judgment. 'Ὁ υἱὸς τοῦ ἀνθρώπου has already occurred 70 times, and now for the first time without either

o Dan. 12.2. 1 Cor. 15.52. ὅτι Υἱὸς ἀνθρώπου ἐστί. [o] Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται 28
ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς
p Matt. 25. 46. αὐτοῦ, [p] καὶ ἐκπορεύσονται· οἱ τὰ ἀγαθὰ ποιήσαντες εἰς 29
ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν
q Supra ver. 19. κρίσεως. [q] Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν. καθὼς 30
infra 6. 38. Is. 11. 3, 4. ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ
τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με
r Infra 8.14. [Πατρός]. [r] Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία 31
s Isa. 42. 1. Matt. 3. 17. μου οὐκ ἔστιν ἀληθής. [s] Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ 32
ἐμοῦ· καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία, ἣν μαρτυρεῖ
t Supra 1. 19. περὶ ἐμοῦ. [t] Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρ- 33
τύρηκε τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν 34

of the Articles, from which Beza and others contend that the sense is "son of a man." They attempt to defend this on a *Syriasm*, which is rather *against* their conclusion. The omission of the Articles must be explained from *Greek* usage. Now the Articles in the phrase ὁ υἱὸς τοῦ ἀνθρώπου were employed because Christ assumed to himself this appellation, and the very *assumption* forbade him to use the phrase otherwise than as ὁ υἱὸς τοῦ ἀνθρώπου. And the first Article requires the second, for ὁ υἱὸς ἀνθρώπου would offend against *regimen*. Hence the Article is not *materially* and *essentially* necessary, but only accidentally; and consequently it will not be admitted but when *regimen* requires it, i. e. when ὁ υἱὸς precedes. Now *here* not ὁ υἱὸς, but υἱὸς follows ἐστὶ, and the phrase could not be otherwise than υἱὸς ἀνθρώπου. Moreover, the sense for which these Commentators contend is equally deducible from the common interpretation; for the title Son of man has everywhere reference to the *incarnation* of Christ, and therefore implies his acquaintance with human infirmity.' (Bp. Middleton.) In this view of the sense all the ancient Expositors agree, and some of the most eminent modern ones (as Grotius, Lampe, Morus, Rosenmuller, Kuinoel, and Tittman), who compare a similar use of Υἱὸς ἀνθρώπου at Matt. xxiv. 30. and elsewhere. Thus the meaning is, that Christ hath committed to him likewise authority to *hold judgment* at the last day; for his Mediatorial office will not be complete till he hath *judged* the world. There is here a reference to the *incarnation* of Christ, which implies his acquaintance with human infirmity, and consequently his fitness to be our Judge. This is strongly confirmed by Hebr. iv. 14, where the Apostle exhorts his converts κρατεῖν τῆς ὁμολογίας, inasmuch as they have a great High-Priest in the heavens, who is at once Son of God and Son of Man.

27. See Smith's Scrip. Test. ii. 73, 83, and comp. Dan. vii. 13, 14. Acts x. 42.

28, 29. We have here a *transition*, in which the *moral* entirely gives way to the *physical* resurrection, and the judgment connected with it. Μὴ θαυμάζετε has reference to what was said at v. 21, 25; yet not in the *literal* acceptation of those words, as Kuinoel and Tittman imagine (for that would yield a very jejune sense), but the *allegorical* and mystical; q. d. 'Wonder not at what I have said of this moral renovation, for,' &c. This physical resurrection, though not a work greater in itself, yet was, by the consequences it drew with it, more august.

30. Our Lord here repeats his declaration of the entire coincidence of design and operation between the Father and the Son; and thence deduces an argument for the justice of his judgment. It was impossible he should do any thing in his work as Mediator, or as Judge, from any motive, to any end, or by any power, different from those of the Father. And (as a reason why his judgment is just) he is not, as human judges sometimes are, influenced by any private interest or selfish views. He came not to aggrandize himself, but to do the will of his Father. Thus what is done by Christ, being done with the full concurrence of the Father, cannot but be just. (Grotius, Doddridge, and Scott.)

— Πατρός.] This word, not found in several of the most ancient MSS., most of the Versions, and some Fathers, has been (I think without good reason) cancelled by Griesb., Vater, and Scholz.

31. Having asserted his claims to be the promised Messiah, our Lord proceeds to adduce the *proofs* of his Divine mission, as they exist in his actions, miracles, and the character of his doctrines. And first he anticipates the objection (couched in a proverbial saying) that 'no one is a fit witness in his own case.'

— ἐὰν ἐγὼ μαρτυρῶ, &c.] Render: 'If I were to bear witness of myself [only], i. e. if I had no other evidence than mine own testimony, my witness would not be trustworthy;' ἀληθὴς being for πιστός. Thus there is no discrepancy between what is said here and at viii. 14. [*Comp.* viii. 17. and see Smith's Scrip. Test. ii. 248.]

32. ἄλλος.] Some difference of opinion exists as to *who* is here meant. The ancient and early modern Expositors suppose *John the Baptist*, whose testimony is mentioned in the next verse; whilst some more recent ones, as Kuinoel and Lampe, understand God the Father; to which witness our Lord reverts at v. 35. But the former interpretation is so strongly confirmed by what follows, that it may, almost to a certainty, be pronounced the true one.

33. ὑμεῖς—ἀληθείᾳ] i. e. 'You yourselves have heard the witness appealed to by a public mission, and he bore testimony concerning us. You *have* therefore *human* testimony.' See i. 8, 15, 26. 3 John 3, 6.

34. ἐγὼ δὲ οὐ, &c.] Meaning: 'I say not this

35 λαμβάνω· ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. Ἐκεῖνος
ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθελήσατε
36 ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. [u] Ἐγὼ δὲ
ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ
μοι ὁ Πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ,
37 μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ Πατήρ με ἀπέσταλκε· [x] καὶ ὁ
πέμψας με Πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὔτε
φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑωράκατε·
38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν
39 ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. [y] Ἐρευνᾶτε

u Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. supra 1. 33. infra 6. 27. & 8. 18. & 10. 25. & 12. 28. 2 Pet. 1. 17.
x Ex. 33. 20. Deut. 4. 12. 1 Tim. 6. 16. 1 John 4. 12.
y Isa. 8. 20. & 34. 16. Luke 16. 29. & 24. 27. Acts 17. 11. Deut. 18. 15. supra 1. 46.

through a desire for the honour which human fame can bestow; for I want—I *accept* not the testimony of any man. I only appeal to the testimony of John, in order that, believing in me through that testimony, ye may be saved.'

35. ὁ λύχνος ὁ καιόμενος.] Render, '*the burning and shining light.*' John might well be so termed, since, as Campbell remarks, 'he was the single prophet in whom the old Dispensation had its completion, and by whom the new was introduced; therefore, until our Lord's ministry took place, John may justly be said to have been *the light* of that generation.' An expression, Bp. Middleton thinks, used with allusion to some phrase then current, to signify an enlightened teacher; which is confirmed by what Lightfoot says, that 'a person famous for light or knowledge was called *a candle*, the *candle of the Law*, the *lamp of light*;' and also by Ecclus. xlviii. 1. Nor is the metaphor unknown in the Classical writers. So Pind. Olymp. xi. 96, ὁ μὲν πλοῦτος ἀρεταῖς δεδαιδαλμένος—ἀστὴρ ἀρίζηλος (I conj. ἀρίδηλος) ἀλαθινὸν Ἀνδρὶ φέγγος. See also Note on Luke ii. 32.

— ἠθελ. ἀγαλλ.] Meaning, 'Ye were disposed to rejoice greatly in his light, but only *for a time*' (i. e. until he reproved your vices, when ye said, he had a Devil. See Luke vii. 30, 33).

36. Our Lord now suggests the *reason* why he needs not human testimony (v. 34.), even the testimony of John; adducing then the infinitely weightier one of the FATHER; appealing to the *works* which the Father hath given him to accomplish, and adverting to the testimony of the Prophets of the Old Testament. By ἔργα are especially meant *miracles;* though not to the exclusion of *other* works suitable to the Messiah. See xiv. 11, 12.

— αὐτὰ τὰ ἔργα.] Render, 'the very works;' as at xiv. 11.

37. οὔτε φωνὴν—ἑωράκατε.] These words, from their obscurity, have been somewhat differently understood. The best recent Commentators, as Lampe, Kuin., and Tittman, are agreed in considering the assertion here as suspended on the words immediately preceding, having the sense: 'although ye have not heard his voice,' &c.; q. d. 'Nay, the Father himself, who hath sent me, hath borne testimony of me (namely, in the Scriptures of the Old Test., by its promises and prophecies of a Messiah); although ye have not heard him audibly, nor seen him in visible form declaring this testimony of me.' This mode of interpretation, however, on minute examination, will, I apprehend, be found untenable, on two grounds. 1. From the extreme violence of thus introducing a word *ad libitum*, to help out the meaning. 2. From the feeble and jejune sense thus arising, by which we lose all the point and significancy of the passage, the character of which is (as Calvin and Melancthon remark) *objurgatory*, —that of severe invective against the Jews for wilful blindness in rejecting the plain evidence which existed, that Jesus was the Christ, the promised Messiah. With respect to the strong figure employed in ἀκηκόατε and ἑωράκατε, we have only to bear in mind a like mode of speaking in our own language, by which persons similarly disposed are said to be *deaf* and *blind.* It is, however, not simple blindness, that is here ascribed to the Jews; but that *indisposition* to listen or attend to the evidences of truth, which is more plainly asserted of them at v. 40, answering to what St. Paul terms the '*veil* upon their hearts.' Compare also Is. i. 3. Accordingly the meaning is: 'Ye have not listened to his voice, nor been disposed to see (i. e. pay attention to) his appearance.' Of ἀκούειν in the sense to *listen*, examples exist in abundance; nor are there wanting some of ὁρᾷν in this figurative sense, which is required by the ἀκηκόατε with which it is associated. See John iii. 6. Thus it is meant, that they would not recognise this εἶδος as that of the Messiah, would not (to use the words of St. Paul, 2 Cor. iv. 6, which supply the best explanation of this εἶδος) discern 'the glory of God in the face of Jesus Christ.'

38. καὶ τὸν λόγον, &c.] Render: 'Yea, ye have not his word (meaning the Scriptures) abiding in you;' i. e. 'ye suffer not the declarations therein to sink into your minds, so as to understand their true import, or perceive their fulfilment in me,' as is plainly declared in the next verse.

39. ἐρευνᾶτε τὰς γραφὰς, &c.] It has here been a matter of debate, whether ἐρευνᾶτε should be taken as an *Imperative* or an *Indicative.* The *former* method is adopted by almost all the ancient and a great part of the modern Commentators. But the *latter* has been preferred by the most eminent among modern Expositors; and with reason; for the Indicative is far more agreeable to the context, and (as Lampe, Tittm., and Campb. have shown) is required by the scope of the passage and the course of argument. Whereas the *Imperative* would, as Campb. observes, destroy the cogency of the argument,—since the clause subjoined, ὅτι ὑμεῖς δοκεῖτε, &c. is rather a reason why they *did* not, than why they *should* not search the Scriptures. As to what has been urged by

τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν·
καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε 40
ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων 41
οὐ λαμβάνω· ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ 42
οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ 43
Πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ
z Infra 12. 43. Rom. 2. 29. ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. [z] Πῶς δύνασθε ὑμεῖς 44
πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν
τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; Μὴ δοκεῖτε ὅτι ἐγὼ 45
κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα· ἔστιν ὁ κατηγορῶν
a Gen. 3. 15. & 22. 18. & 49. 10. Deut. 18. 15. ὑμῶν, Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. [a] Εἰ γὰρ ἐπιστεύετε 46
Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς 47
ῥήμασι πιστεύσετε;
VI. ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσ- 1

Whitby and Wetstein, in favour of the Imperative,—that the Indicative would require ὑμεῖς to be prefixed, and that the admonition to search the Scriptures was necessary,—the first argument has, in the plain unstudied style of a writer like St. John, little or no force; and the second is quite unfounded. For not to say that the character of the context is not admonitory, but objurgatory,—we have, in the ancient Paraphrases and the Rabbinical writers, full proof that the Scriptures were diligently investigated and studied by the Jews—to what purpose, is another affair. Whereas the *Indicative* is required both by the context and by the verbs immediately following, δοκεῖτε and θέλετε, which are manifestly in the Indicative. And thus an excellent sense arises; according to which our Lord censures not the carelessness, but the unprofitableness of their Bible study. He grants that they searched the Scriptures (and, by implication, commends them for *that*), but complains that it had not its due effect in bringing them to him as the Christ; q. d. 'Ye indeed search the Scriptures, deeming that in them ye have [revealed to you] the way to attain eternal life; and yet those are they which bear testimony of me; and at the same time ye are not disposed to come unto me, that ye might attain salvation.' *Καὶ* at v. 40. has the sense, *and yet;* of which we have another example at vi. 36. And so *καὶ* at v. 39. is, as often, for *atqui*, as it is taken by Grotius, Jansen., and Lampe.

41, 42. Our Lord here, 1. preoccupies any imputation of vain-glory in adverting to his claims, by apprising them that he does not so speak as needing the sanction of their testimony, but solely to protest against their error, and warn them of its awful consequences; 2. he accounts for their rejection of those claims, by intimating that nothing better can be expected from those who are devoid of the first great principle of religion, the love of God.

43. Here we have a further unfolding of the sentiment at v. 41; and the sense is: 'I need not human glory, because I come unto you with Divine authority. Yet [such is your perversity, that] if another should come with only his *own* (i. e. human) authority, him ye will admit.' As was literally the case with Barchochebas and other false Christs, predicted in Matt. xxiv. 24, and mentioned in Josephus and other writers; of whom a history was written by John à Lent.

44. Here is traced the *reason* for their unbelief, by their fostering such passions as stifle the love of God, and consequently the love of truth, for its own sake; especially pride and vain-glory.

— πῶς δύνασθε.] This must, of course, be understood of what is so contrary to the usual order of causes and effects, that it cannot be *expected* to happen. And δόξαν λαμβ. must be taken with due qualification.

45. The ἐγὼ here is emphatic, and alludes to their accusation of Him as breaking the law of God, v. 16. Our Lord means to intimate, that he *need* not do this, since there was a sufficient accuser, even *Moses;* who might be said to be the means of their accusation, by their disobedience of his injunctions as to the Messiah, plainly foretold in his writings both by express predictions and by typical representations.

46. Their pretences for not believing in Jesus were two,—their love to God, and their reverence for the law of Moses. Christ had shown, v. 42, that they could have no true *love to God;* and in this verse, that they had no real faith in *Moses;* for if they had, they would have believed on *Him.* (Whitby and Hammond.)

— περὶ ἐμοῦ ἔγραψεν] 'wrote of me,' who am the Christ; i. e. not only pointed to the Messiah, in numerous types and figures contained in the history of the Patriarchs, and running through the whole of the ceremonial law, but also foretold his coming in various predictions (ex. gr. Deut. xviii. 15. seqq.), showing at the same time by what marks a Divine Legate might be distinguished from a false prophet.

47. πῶς—πιστ.;] Meaning; 'If ye [thus] refuse to believe the writings of Moses [which ye are accustomed continually to study and reverence], how can ye be expected to give credence to my words?'

VI. 1—14. On this portion see Matt. xiv. 13. 21, and Notes.

2 σης τῆς Γαλιλαίας τῆς Τιβεριάδος· καὶ ἠκολούθει αὐτῷ ὄχλος
πολύς, ὅτι ἑώρων [αὐτοῦ] τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθε-
3 νούντων. Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο
4 μετὰ τῶν μαθητῶν αὐτοῦ. [a] ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ a Exod. 12. 18.
5 τῶν Ἰουδαίων. [b] Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, Lev. 23. 5. Num. 28. 16.
καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει Deut. 16. 1. b Matt. 14. 15.
πρὸς τὸν Φίλιππον· Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγω- Mark 6. 35. Luke 9. 12.
6 σιν οὗτοι; (Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει
7 τί ἔμελλε ποιεῖν.) Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων
δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν
8 βραχύ τι λάβῃ. Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ,
9 Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου· [c] Ἔστι παιδάριον ἓν c 2 Kings 4. 43.
ὧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ
10 ταῦτα τί ἐστιν εἰς τοσούτους; Εἶπε δὲ ὁ Ἰησοῦς· Ποιήσατε
τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ.
ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.
11 [d] Ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας, διέδωκε d 1 Sam. 9. 13.
τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ
12 ἐκ τῶν ὀψαρίων ὅσον ἤθελον. Ὡς δὲ ἐνεπλήσθησαν, λέγει
τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλά-
13 σματα, ἵνα μή τι ἀπόληται. Συνήγαγον οὖν, καὶ ἐγέμισαν
δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κρι- e Deut. 18. 15.
14 θίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. [e] Οἱ οὖν ἄνθρωποι Luke 7. 16. & 24. 19.
ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτός supra 1. 21. & 4. 19. infra 7. 40.

2. αὐτοῦ.] This word, not found in many MSS. and Versions, is cancelled by Griesbach and Scholz; but, I think, wrongly. External evidence is quite in its favour, and also internal, since no reason can well be imagined for its insertion; but for its omission a good reason, namely, to remove a seeming pleonasm, though quite in the popular style.

4. ἡ ἑορτὴ] 'the [chief] feast.' This was the second year of Christ's ministry.

5. τὸν Φίλιππον] who was probably the *Provider*, as Judas was the *treasurer* of the disciples.

6. πειράζων] for δόκιμον ποιῶν, to try his faith, and thereby eventually strengthen it.

9. παιδάριον] 'a youth,' נער, between boyhood and manhood. This was probably a baker's servant, who had been sent to dispose of bread in a place where, from the multitude collected, it was likely to obtain a ready sale.

— ἄρτους κριθίνους.] Barley-bread, though accounted a mean sort of food among the Greeks and Romans, was, however, general among the lower orders of the Jews, (see 1 Kings vii. 1. xvi. 18. Ezek. iv. 12.) as it had been, at an earlier period, amongst the ancient nations. It bore about one-third of the price of wheat-bread; see Rev. vi. 6.

— ὀψάρια.] This (a diminutive *form* from ὄψον) signified originally, like our *meat*, whatever was taken with bread; though in the later Classical writers, as here, it means *fish*, of course cooked. Thus the term is equivalent to the ἰχθύες of the other Evangelists.

10. ἦν δὲ χόρτος—τόπῳ.] And thus it would be very suitable for the purpose. These incidental and parenthetical circumstances, as Dr. Paley observes, mark an *eye-witness*. I would compare similar ones in Josephus, Ant. iv. 8. 1, φοινικόφυτον δέ ἐστι τὸ χωρίον. Xenoph. Anab. i. 4. 9, ἐξελαύνει ἐπὶ τὸν Χάλον ποταμὸν πλήρη ἰχθύων καὶ πραέων. See also Æschyl. Pers. 510, and Thucyd. iv. 13.

12. συναγάγετε τὰ περισσ. κλ.] The injunction is not recorded by the other Evangelists. It was, with reason, thought worthy of mention by St. John, as conveying, from the lips of our Lord himself, the important lesson,—that no part, however small, of the bounties of Providence to man are to be wasted, as these fragments would have been, unless gathered up, for the use, we may suppose, of the poorest of the people assembled. And it was undoubtedly to enforce this lesson, that our Lord gave the injunction; for even had he *not* ordered them to gather up the fragments, they would probably have been gathered up, since it was the custom of the country so to do. Nay, to neglect gathering up fragments was regarded by the Rabbins on the same footing as neglect of the Law or religious duty. At the same time a *concurrent* design of the injunction might be, to evidence the truth and greatness of the miracle.

ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς 15
οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν, ἵνα
ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς
f Matt. 14. 22. Mark 6. 47 μόνος. [f] Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ 16
ἐπὶ τὴν θάλασσαν· καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν 17
τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει,
καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς· ἥ τε θάλασσα, ἀνέ- 18
μου μεγάλου πνέοντος, διηγείρετο. Ἐληλακότες οὖν ὡς στα- 19
δίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπα-
τοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον·
καὶ ἐφοβήθησαν. Ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι· μὴ φοβεῖσθε. 20
Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ 21
πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, 22
ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέ-
βησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς
αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ
αὐτοῦ ἀπῆλθον· (ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς 23
τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ
Κυρίου·) ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ 24
οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν [καὶ] αὐτοὶ εἰς τὰ πλοῖα, καὶ
ἦλθον εἰς Καπερναοὺμ ζητοῦντες τὸν Ἰησοῦν. Καὶ εὑρόντες 25
αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββὶ, πότε ὧδε
γέγονας; Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν 26
λέγω ὑμῖν· Ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφά-

15. *ἁρπάζειν αὐτὸν*, &c.] The motives for this eagerness in the multitude to make him a king are easy to be imagined. The prevailing expectation of the advent of the Messiah, in quality of a temporal prince as well as spiritual teacher, who should deliver them from foreign oppression and restore them to their ancient liberty, working with the conviction in many that Jesus was the promised Messiah, set the people upon the measure (which they thought would not be displeasing to him) of forcibly making him accept royalty, a scheme which our Lord wisely frustrated by withdrawing to retirement.

16—19. On the miracle which follows, see Notes on Matt. xiv. 22, sq. and Mark vi. 46, seqq.

17. *ἤρχοντο.*] Render, 'were going;' as at Acts xxviii. 14. Εἰς Καπ., meaning, 'towards Capernaum,' as the final purpose of their voyage, though they were to stop by the way at Bethsaida and take up Jesus; see Note on Matt. xiv. 22.

18. *διηγείρετο*] 'was violently agitated.' An appropriate term. So Pollux, i. 9, *κῦμα ἐγειρόμενον, ὑποκινούμενον.*

20. *ἤθελον λαβεῖν αὐτόν.*] An idiomatical use of θέλειν, found also in the Classical writers, by which *ἤθελον λαβεῖν* is put for *ἐθελόντως ἔλαβον*, 'they willingly, or gladly, received.'

22. *ὁ ἑστηκὼς*] i. e. who had remained there for the purpose, it seems, of deliberating whether they should proclaim Jesus as the Messiah.

26. Our Lord, observing that the multitude which flocked to him were influenced, in the question they put, by idle curiosity, and a desire, not for spiritual improvement, but for worldly advantage, takes occasion, from the natural and earthly bread with which he had supplied them, to advert to their need of spiritual and celestial nutriment; showing how much more anxious they ought to be for the acquisition of the latter than of the former.

Such is the *occasion* of the Discourse which follows; a portion which, as it involves much of difficulty, so it has been variously interpreted. The obscurity which so largely prevails, is chiefly occasioned by the highly figurative cast of the phraseology, and the more than usual intermixture of literal with metaphorical diction, but in no small degree from the extreme brevity of the wording. These difficulties are only to be overcome by close and patient attention, and especially by considering the occasion, design, tenour, and manner of the discourse. Now the *occasion* was what has just been stated. The *design* was to dissolve the spell both of low ambition in his disciples, and of sordid carnality in the multitude, and work in their minds a conviction of the spiritual necessity

27 γετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. [g] Ἐργάζεσθε μὴ τὴν
βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν
εἰς ζωὴν αἰώνιον, ἣν ὁ Υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον
28 γὰρ ὁ Πατὴρ ἐσφράγισεν ὁ Θεός. Εἶπον οὖν πρὸς αὐτόν·
29 Τί ποιοῦμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; [h] Ἀπε-
κρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ
30 Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. [i] Εἶπον οὖν
αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν
31 σοι; τί ἐργάζῃ; [k] Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ
ἐρήμῳ, καθώς ἐστι γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ

g Supra 1. 32. & 4. 14. & 5. 37. infra ver. 40, 54. & 18. 8. Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7, Luke 3. 22. & 9. 35. 2 Pet. 1. 17.
h 1 John 3. 23.
i Matt. 12. 38. & 16. 1. Mark 8. 11. Luke 11. 29. 1 Cor. 1. 22.
k Exod. 16. 4, 15. Num. 11. 7. Psal. 78. 24. Wisd. 16. 20. 1 Cor. 10. 3.

under which they laboured, and to seek to supply it by earnest supplication to the throne of grace; see vv. 35. 37. 51. Our Lord's manner of pursuing this design is (to use the words of Dr. Smith, vol. ii. 126) 'by declaring that his *own death* must intervene, as the means of procuring for men those blessings which they so needed; that a *participation* of those benefits, analogous in its effects on the mind to the use of nutriment for corporeal sustenance, was necessary to the desired deliverance from evil, and possession of immortal happiness; and that a *preparatory discipline*, by a gracious and divine influence, was requisite for the understanding of his doctrine and the enjoyment of his benefits; vv. 53. 55. 57. 44, 45.'

As far as regards the highly figurative cast and obscurity of the discourse, they are well accounted for by Dr. Smith from the circumstance, that 'the declaration, namely, of his bloody death, which is the basis of the discourse, bears on it the character of a *prediction*, and may therefore be expected to partake of the essential characters of scripture prophecy, which are, 1. the mixture of literal and figurative diction; 2. the envelope of obscurity, which was necessary to guard the public prediction of any future event, and which was to continue till it should be taken off by the event itself; namely, in this case, the cruel death of the Saviour, of which it was our Lord's manner to speak obscurely and darkly to his public and promiscuous auditors; and it was only to his disciples that he foretold it in plain terms.' To the above observations it may be added, that the usual obscurity of predictive matter has in the present case been much increased by the persons addressed being different in different parts of the discourse, though without any distinct intimation being given of any such change. For our Lord sometimes addresses the *higher classes*, who were, more or less, ill affected to him; at other times the *lower* classes, who were, upon the whole, *well disposed*, but exceedingly dull of comprehension, and quite ignorant of His true character as *Son of God*; see vii. 12. Now this will satisfactorily account for the frequent *repetitions* of the same sentiment, which might otherwise be thought unnecessary. In such cases either our Lord replies to the objections, or removes the scruples of the two classes *in separate addresses*; or, in compassion to the ignorance and dulness of *the multitude*, condescends to repeat the same thing more than once, in order to impress it more strongly on their minds.

27. ἐργάζεσθε μὴ, &c.] Ἐργάζεσθαι here, as often in the Classical writers, denotes (like the Heb. פעל) together with labour, its *effect*, in gain or acquirement. So Hesiod, Op. et D. 43, ἐργ. βίον. The full sense, then, is, 'labour to acquire.' Ἀπολλ. denotes what terminates merely in animal life.

— μένουσαν.] Meaning, by a metaphor familiar to the Jews, what has a permanent benefit in the strengthening and refreshing of the soul, and the supply of its spiritual wants; and of which the effect shall not, as in the other case, be temporary, but everduring, and procuring everlasting life, i. e. salvation.

— ἐσφράγισεν] 'hath confirmed, authorized, commissioned, as it were, with the witness of a seal,' with which privileges and orders were sealed; see on John iii. 33.

28. Here the people ask what they are to do, that they may work the works of God, and perform what is enjoined (see Ps. li. 10), so as to obtain his approbation and reward. To this the answer (v. 29) is, that *he* worketh the works of God, who believeth on Him whom God hath sent, and consequently receives him as the only author of his salvation.

29. τὸ ἔργον τοῦ Θεοῦ] i. e. 'the work which God requires of us, our duty to him.'

30. εἶπον οὖν αὐτῷ· Τί οὖν, &c.] Here the people, rightly understanding Jesus to mean *himself* by the expression 'Him whom God hath sent,' require of him some additional, and yet more unequivocal, proof of his being the Messiah by some *sign*, i. e. from heaven, (which the Jews regarded as the only decisive proof of a Divine mission,) such as that of Moses calling down manna from heaven. At τί ἐργάζῃ repeat σημεῖον from the preceding.

31. τὸ μάννα.] Render, '*the* manna.' The derivation of this word has been disputed. Some think it is from the Hebr. מן הוא, *what is this?* the expression of surprise at its first falling; others, from מנה, to *measure*, or *prepare*. The former is the more probable, and is confirmed by Josephus, Ant. iii. 1. 10. The recent Commentators here enlarge much in describing the common manna, which, in the East, still bedews the ground by night, and is collected in the morning, and made into a kind of cake. The identity, however, of this with the manna of the Israelites is rather *taken for granted* than proved. There are indeed so many important diversities between the two, (pointed out by Le Clerc, Deyling, in his Obss. S. iii. 7, Dr. Graves, and others,) as completely to establish the miraculous nature of the

ἔδωκεν αὐτοῖς φαγεῖν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν 32
ἀμὴν λέγω ὑμῖν· Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ
οὐρανοῦ· ἀλλ᾽ ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ
οὐρανοῦ τὸν ἀληθινόν. Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ κατα- 33
βαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ. Εἶπον 34
οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦ-
1 Isa. 55 1. supra 4. 14. infra 7. 37. τον. [1] εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ ἄρτος τῆς 35
ζωῆς· ὁ ἐρχόμενος πρός με οὐ μὴ πεινάσῃ· καὶ ὁ
πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. Ἀλλ᾽ εἶπον ὑμῖν· 36
ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε. Πᾶν ὃ δίδωσί μοι 37

transaction, at least with those who admit the credibility of Moses. It was called 'bread from heaven;' bread, because made up into cakes like the natural manna, and from heaven, as being the gift of God.

32. οὐ Μωϋσῆς—οὐρανοῦ.] Meaning, that 'it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a *type* of that which hath descended from the heaven of heavens for nourishing the immortal soul unto eternal life, and which is therefore, in the most sublime sense, the *bread of heaven.*' (Campbell.) It is certain, from various passages of Philo and the Rabbinical writers, that the manna was regarded by the Jews as the symbol of heavenly wisdom, and even a type of everlasting life.

Our Lord, then, means to say, that there is as much difference between the food supplied by Moses and that which his Father would bestow by him (even *the* bread, the true bread), as between the body and the soul, between temporal and eternal life, earth and heaven.

33. ὁ γὰρ ἄρτος, &c.] Here our Lord more explicitly shows *what sort* of bread he means, hinting at HIMSELF (the spiritual bread prefigured by the manna) as the author of that Gospel which nourishes the soul, and leads unto everlasting salvation. That Jesus meant *himself*, and not (as the Unitarians maintain) his *doctrine*, has been ably shown by Dr. Smith, Scr. Test. vol. iii. 128, seqq.

34. εἶπον.] The persons who now speak seem not to be the same as those (supposed to be of the higher class) who had demanded a sign, but some of the *common* people, who ignorantly supposed that he was speaking of *corporeal* bread, such as Moses had procured from heaven for their forefathers. In like manner the Samaritan woman said, iv. 15, Κύριε, δός μοι τοῦτο τὸ ὕδωρ.

The Jews, as appears from the Rabbinical writers, expected that the Messiah would provide his followers with plenty of delicious food; and as Moses had provided for the Jews in the wilderness, so they supposed that Christ would make provision for the temporal wants of his friends.

35. To render his meaning yet clearer, Christ expressly says, *I* am the bread of life; adding, that whosoever believeth on him shall never hunger or thirst. He reproves them for their unbelief, and declares that every one whom his Father had given to him would come to him and be received by him; that he had come down from heaven not to do his own will, but the will of Him that sent him, whose will it was that he should lose no one whom the Father had given him, but raise him up at the last day; in short, that every one who should believe in the Son should have eternal life. Thus, as Dean Turton observes (p. 67 of his Doctrine of the Eucharist), 'the important truths primarily intended to be inculcated were these; that to hear and believe were the great requisites on the part of men, and that spiritual sustenance, even unto life eternal, would be the correspondent gift on the part of God. And thus, as far at least as the 51st verse, this discourse may be considered as an amplification, by means of a constant allusion to the bread of life, of what Christ had taught on another occasion, John v. 24.'

— ἐγώ εἰμι ὁ ἄρτος, &c.] Similarly it is said, Ecclus. xxiv. 21, οἱ ἐσθίοντές με (scil. τὴν σοφίαν) καὶ οἱ πίνοντές με, &c.

36. ἀλλ᾽ εἶπον—πιστεύετε.] Of these briefly-worded, and therefore obscure, words the full meaning may be expressed as follows: 'But as I have already told you [and now tell you again], ye have seen me [and my works] (including *miracles)* [and known my doctrines], and yet ye believe not on me.'

37. Here we have not only a doctrine propounded, but, by implication, an inference to be deduced from the declaration in the preceding verse. And our Lord proceeds to show that although *they* did not believe on him, yet his work would not be in vain, for *others* would come to him and be saved.

— πᾶν ὃ δίδωσί μοι, &c.] 'whomsoever the Father,' &c. The neuter is here usually considered as put for the masculine, πᾶν ὃ for πᾶς ὅν. It should, however, seem that our Lord first speaks of the number of those given to him *collectively*, and then *individually*. And when taken in conjunction with πᾶν there may be (as some Commentators suppose) an allusion to the *calling of the Gentiles;* for they, too, according to the ancient promise, Ps. ii. 8, were to be given to Christ. This is confirmed by what is added at the parallel passage, vv. 45, 46, where it is said that the prophecy is καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ. Synonymous with the πᾶν here is the πᾶσα σάρξ at xvii. 2.

In what sense the Father is here said to *give* men to Christ has been differently understood by those of different religious opinions. Calvinistic Expositors, as may be imagined, take it to mean being chosen of the Father to eternal salvation by an absolute decree. But to this view see the

ὁ Πατὴρ, πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ
38 ἐκβάλω ἔξω· [m] ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα m Matt. 26. 39.
ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός Mark 14. 36. Luke 22. 42.
39 με. [n] Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με Πατρὸς, supra 4. 34 & 5. 30. n Infra 10.
ἵνα πᾶν ὃ δέδωκέ μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀνα- 28. & 17. 12. & 18. 9.
40 στήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. [o] Τοῦτο ‡ δέ ἐστι τὸ o Supra 3. 15, 16.
θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν Υἱὸν καὶ
πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν
41 ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ
αὐτοῦ, ὅτι εἶπεν· Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ
42 οὐρανοῦ. [p] Καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς p Matt. 13. 55. Mark 6. 3.
Ἰωσὴφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς Luke 4. 22.
43 οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; Ἀπε-
κρίθη [οὖν] ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ'
44 ἀλλήλων. οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ Πατὴρ

unanswerable objections of Grotius, Hammond, Whitby, and Macknight, as also of Chrysostom, who ascribes the dogma to the *Manicheans*. The term (here and at vv. 39. 65) must surely signify something compatible with the free agency of man. And here our Lord has himself *determined* its meaning by the expression that is substituted for it in the parallel passage at v. 44, which is *explanatory of* the present. To *give* men to Christ is evidently equivalent to *draw* them to Christ; and how irreconcileable that is with the *compulsion* implied in the Calvinistic interpretation of *giving*, is obvious. For ἑλκύειν (as has been proved by Tittman) like the Hebr. משך denotes a power not compulsory, but *strongly suasory*, meaning to *draw* (not *drag*) any one; i. e. to sway the understanding, or incline the will by all moral means and fit motives, as propounded in the Revelation of his will in the Holy Scriptures: see John xii. 32. Phil. ii. 13, 14, and the note; as also a Sermon by Dr. Balguy on that text, and one by Dr. Clarke on the present. However, the above is by no means the *whole* of what is meant in these words, since both terms undoubtedly point to a most important doctrine—that of the *preventing grace of God by his Holy Spirit*, indispensably necessary to any one's being given to Christ by God; also the necessity for the *co-operating grace* of that Spirit after we have been brought to Christ by his preventing grace, proving the truth of what is said in our 10th Article, that 'we have no power to do works pleasant and acceptable to God, without the grace of God preventing us, that we may have a good-will, and working with us when we have that good-will;' see Phil. ii. 12, 13. Thus δίδωσι adverts to the *thing itself*; and ἑλκ. suggests the *means* by which it is accomplished. At the same time, we know from other parts of Scripture that these means are not *irresistible*: man *may* receive this grace of God in vain. And when men are thus lost, it is not for want of *will* in God, but for want of their own co-operation with divine grace; ch. xviii. 9.

— πρὸς ἐμὲ ἥξει] 'shall come unto me,' namely, as my disciple; comp. supra v. 40. Luke vi. 47. Thus the expression is often interchanged with the more familiar one 'to believe in Christ.'

38. ὅτι καταβέβηκα, &c.] Our Lord shows the credibility of what he has said by adverting to the *purpose* of his coming; q. d. How indeed *should* I reject any one thus coming unto me; since for this end came I from heaven, that I might save them? On καταβέβηκα ἐκ τ. οὐρ., see Note supra iii. 13.

39. ἐξ αὐτοῦ.] Supply τὶ, as at xvi. 17. Apoc. xi. 9, and elsewhere. Μὴ ἀπολέσω, 'that I should, as far as depends on me, *suffer* no one to perish.' For the verb is here to be taken *permissively*. By ἀναστήσω (at which repeat ἵνα, and take ἀναστ. in the Subjunctive) is meant the resurrection of the blessed to eternal happiness; see Schoettgen.

41. We have here a *plainer* expression of the preceding sentiment, importing that every one who recognises him as the Son of God, and believes in him as such, shall be both raised from the dead, and blessed with everlasting happiness.

Here, instead of δὲ, many MSS., Versions, and Fathers have γὰρ, which is edited by Griesbach, Tittman, Vater, and Scholz. It may, however, be justly suspected to have arisen from a gloss, or rather a marginal explanation. A suspicion rather strengthened by the testimony of the Versions.

41, 42. At this period of the discourse the Jews murmured at Christ's declaration that he was the bread of life which came down from heaven, deeming it irreconcileable with his well-known earthly descent.

41. ἐγόγγυζον.] Γογγύζω (an onomatopœia, similar to γρύζω, and used instead of the purer Greek term τονθορίζω) denotes indignant complaint, though expressed in an under tone.

44. Having at v. 43 admonished them against sullen and malcontent rejection of his claims to heavenly descent, our Lord, without attempting to explain what they were utterly unprepared to receive, much less understand, goes on to reply to their cavils by simply *repeating* his former assertion, in even stronger terms, that no one could come unto him unless he were drawn of the Father, and that every one who believeth on him shall have everlasting life.

ὁ πέμψας με ἑλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ
q Isa. 54. 13. Jer. 31. 34. Heb. 8. 10. & 10. 16. ἐσχάτῃ ἡμέρᾳ. q Ἔστι γεγραμμένον ἐν τοῖς προφήταις· 45
Καὶ ἔσονται πάντες διδακτοὶ [τοῦ] Θεοῦ. Πᾶς [οὖν]
ὁ * ἀκούων παρὰ τοῦ Πατρὸς καὶ μαθὼν ἔρχεται πρός με.
r Supra 1. 18. Matt. 11. 27. Luke 10. 22. r Οὐχ ὅτι τὸν Πατέρα τὶς ἑώρακεν· εἰ μὴ ὁ ὢν παρὰ τοῦ 46
s Supra 3. 16, 18, 36. Θεοῦ, οὗτος ἑώρακε τὸν Πατέρα. s Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ 47
πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. Ἐγώ εἰμι ὁ ἄρτος τῆς 48
t Exod. 16. 15. Num. 11. 7. Ps. 78. 24. 1 Cor. 10. 5. Heb. 3. 16, 19. ζωῆς. t Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ 49
καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ κατα- 50
βαίνων, ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. u Ἐγώ 51
u Supra 3 13. εἰμι ο ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς. ἐάν τις
φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ
ἄρτος δὲ, ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστὶν, ἣν ἐγὼ δώσω
x Supra 3. 9. ὑπὲρ τῆς τοῦ κόσμου ζωῆς. x Ἐμάχοντο οὖν πρὸς ἀλλή- 52
λους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι
y Matt. 26. 26. 1 Cor. 11. 23, &c. τὴν σάρκα φαγεῖν; y Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν 53
ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ

44. ἑλκύσῃ αὐ.] See note supr. v. 37. Before τῇ ἐσχ. many MSS. have ἐν, which is with reason received by Matthæi, Griesbach, Tittman, Vater, and Scholz.

45. Here, in order more strongly to impress on their minds these truths, our Lord refers to the testimony of Scripture (Is. liv. 13) on the necessity of this teaching from above; intimating that this Scripture is now, in their own case, likely to be fulfilled by their rejection of him as the Christ.

— ἐν τοῖς προφήταις.] Meaning that part of the sacred Volume called *the Prophets*. Διδακτοὶ for δεδιδαγμένοι. There is here an ellipsis of ὑπό. The τοῦ before Θεοῦ, not found in many ancient MSS. and Fathers, is cancelled by Matthæi, Griesbach, Vater, Tittman, and Scholz, who also, for ἀκούσας just after, edit, on good grounds, ἀκούων.

46. οὐχ ὅτι—τὸν Πατέρα.] Said by way of anticipating a possible objection; q. d. 'not that by this teaching of the Father I mean complete and immediate instruction; *that* pertaineth to Him alone who came down from heaven, who was sent from the Father, or who hath been with Him, and therefore knoweth the Father and his will, as no one can do but He alone;' see supra i. 18, and Note.

47. Here our Lord repeats yet more emphatically his former declaration on the blessed consequences of belief in him, namely, *eternal life*. The mention of which leads him, in the next verse, to repeat the emphatic declaration, that *He* is that bread of life. And this again leads him, at vv. 49, 50, to a comparison of its *enduring* efficacy with the *transient* effects of the manna which the Jews had eaten in the wilderness.

49. οἱ πατέρες ὑμῶν, &c.] Meaning, 'Your forefathers ate the manna in the wilderness, and [afterwards] died; that is the bread [of life] which descendeth from heaven, in order that if any one eat thereof he may not die, but live.' By ἐξ αὐτοῦ φάγῃ is meant, 'avail himself of that doctrine,' by coming unto Jesus in faith. On ἀποθ., as used in the natural and spiritual sense, compare νεκρὸς similarly employed, Matt. viii. 22.

51. Here our Lord declares, in *literal* expressions, what he had in the preceding verse couched in *figurative* ones, and adds something further. For as he had before called himself the bread of life, as being the author and giver of that spiritual nourishment which preserves the soul unto everlasting life, so here he terms himself the *life-giving* (ζῶν being for ζωοποιῶν) bread, as giving his life for the life of the world, i. e. to obtain that life and salvation for it; namely, by his death and passion; in which it is implied, that there can be no salvation to any one but through the merits of his death. From the use of the figure in the preceding verses it is plain that by *eating the flesh* of Christ here is metaphorically meant *believing* in the *sacrifice* of the death of Christ as the means of salvation.

Here it is a much disputed point whether in this eating of Christ's flesh there is, or is not, a reference to the *Eucharist*. The former view was maintained by most of the ancients, as it has been by many modern Interpreters, especially those of the Romish Church; while the latter has been adopted by not a few of the most eminent Expositors, both ancient and modern, as Tertullian, Clem. Alex., Origen, Cyril, Chrysostom, Augustine, Grotius, Whitby, Wolf, Lampe, Calvin, Pearce, Newcome, Tittman, and Kuinoel, who maintain that the context will not permit us to take the words, of the Eucharist. Yet though they successfully show that by eating the flesh and drinking the blood of Christ must here be meant securing to ourselves the benefits of the sacrifice of Christ by a true and lively faith, yet that will not prove that there is no *reference*, by *anticipative allusion*, to the Eucharist, as Dr. Hey and Dean Turton admit there is.

53. ἐὰν μὴ φάγητε, &c.] Our Lord, seeing that those whom he addressed, by taking his words in a literal sense, either mistook or misrepresented his meaning, now repeats with stronger

ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν
54 ἑαυτοῖς. [z] Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ z Supra 4 14.
αἷμα ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ
55 ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ
56 τὸ αἷμά μου ἀληθῶς ἐστι πόσις. Ὁ τρώγων μου τὴν σάρκα
καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ.
57 Καθὼς ἀπέστειλέ με ὁ ζῶν Πατὴρ, κἀγὼ ζῶ διὰ τὸν Πατέρα·
58 καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ. [a] Οὗτός ἐστιν a Supra 3. 13.
ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ
πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον. Ὁ τρώγων τοῦτον
59 τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. Ταῦτα εἶπεν ἐν συναγωγῇ
διδάσκων ἐν Καπερναούμ.
60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον·
Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;
61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου
οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει; b Supra 3. 13.
62 [b] Ἐὰν οὖν θεωρῆτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα Mark 16. 19. Luke 24. 51. Acts 1. 9.
63 ὅπου ἦν τὸ πρότερον,— [c] Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ Eph. 4. 8. c 2 Cor. 3. 6.

asseveration what he had before said. At the same time, he expresses himself so particularly, as to show that by eating the flesh and drinking the blood of Christ he means eating and drinking in a *figurative* and *spiritual* manner; where the expressions signify to apply to ourselves the sacrifice of his death, by coming unto Him in faith, and thus participating by faith in the benefits procured by that sacrifice.

58. To prevent all further misapprehension of his meaning, our Lord concludes with inculcating the same truth that he had before done at vv. 35. 48. 51; and subjoins the same solemn assurance as at vv. 47. 51.

60. σκληρός.] Some explain this, 'hard to be understood' (and so Stobæus, ἀπηνὴς οὗτος ὁ λόγος καὶ σκληρός); others, 'offensive.' Either sense may be admitted, and, indeed, both may have place. That it should have appeared so is not strange, if we consider that Christ used such language of himself as no prophet had ever done, and took higher ground than even Moses had ever ventured to do; which must have made what he said at once unacceptable to some, and, from its touching on the most mysterious and experimental parts of religion, little intelligible to others.

61. In this and the following verses (spoken not in the Synagogue, but elsewhere, and doubtless in private) our Lord condescends to remove the two great stumbling-blocks, which even the well-disposed, notwithstanding his explanations and assurances, still found; namely, 1. that he had said he had come down from heaven, ver. 42; and 2. that he was the bread of life, and should give his flesh for the life of the world. In removing the *first* of these (ver. 62) our Lord employs a most energetic form of expression, involving a kind of ellipsis, by aposiopesis, suitable to deep emotion, τί ἐρεῖτε being left to be supplied; q. d. (with reference to vv. 41, 42) 'Ye murmured because I said that I was the bread which came down from heaven; ye could not reconcile this with my earthly descent. Will ye still retain your doubts, when ye see me ascending unto heaven where I was before?'

62. What is here said has reference to the objection, ver. 42. On the indirect and hypothetical mode of expression here adopted Dean Turton has the following able remarks: 'Our Lord, as in the instance before us, generally spoke with great reserve of his death, resurrection, and ascension; and we may here remark that indirect method of expression—*the Son of Man*—by which he frequently designated himself, when touching upon these subjects. A remarkable proof of the reserve here mentioned is afforded by St. Mark (ix. 9, 10) in connexion with his account of the transfiguration. Here we find even the three favoured disciples completely at a loss when they heard our Lord speaking of *the Son of Man rising from the dead.* The connexion between the descent from heaven as treated of in the discourse, and the ascent as intimated in ver. 62, will be strongly confirmed by the passages adduced in the preceding section (pp. 143. 146) relating to our Lord's coming forth from the Father, and going again to the Father. Moreover, in the gradual development to his disciples of events so declaratory of his divine nature, we see how little the minds of people were prepared for such information, and are enabled to account for the hypothetical and indirect mode of expression adopted by our Lord in the 62nd verse.'

63. This verse refers, as Dean Turton shows, to the objection at v. 52, seqq., and in it is removed the *second* stumbling-block above mentioned.

— τὸ πνεῦμα.] By this many understand the *Holy Spirit*; others, *spiritual views*, in contradistinction to the *carnal* ones of the Jews; or (as Bp. Middleton explains) the spiritual sense, as

σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα, ἃ ἐγὼ ‡ λαλῶ ὑμῖν,
d Supra 2. 25. infra 13. 11. πνεῦμά ἐστι καὶ ζωή ἐστιν. [d] Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ 64
οὐ πιστεύουσιν. (Ἤιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν
e Supra ver. 44. οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.) [e] Καὶ 65
ἔλεγε· Διὰ τοῦτο εἴρηκα ὑμῖν· ὅτι οὐδεὶς δύναται ἐλθεῖν
πρός με, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ Πατρός μου. Ἐκ 66
τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω,
καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. Εἶπεν οὖν ὁ Ἰησοῦς 67
f Acts 5. 20. τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; [f] Ἀπεκρίθη 68
[οὖν] αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα;
g Matt. 16. 16. Mark 8. 29. Luke 9. 20. infra 11. 27. ῥήματα ζωῆς αἰωνίου ἔχεις· [g] καὶ ἡμεῖς πεπιστεύκαμεν καὶ 69
ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ ‡ Υἱὸς τοῦ Θεοῦ [τοῦ

opposed to the *literal* one, as πνεῦμα is opposed to γράμμα at 2 Cor. iii. 6. The interpretation *first* mentioned seems excluded by the context and the scope of the passage; the *second* may be considered the true one, and has been ably maintained by Bp. Middleton, who assigns the following sense: 'But it is the *spiritual* part of Religion which is of avail in opening the understanding; the mere *letter* is nothing: my words, however, are the spirit and the life of all, which ye have hitherto known only in the literal and carnal sense.'

Upon the whole, then, the general meaning of the passage may be well represented, with Macknight and others, thus: 'Do ye revolt at this declaration, that my flesh is the bread which came down from heaven, and that you must eat my flesh and drink my blood in order to attain salvation? What if ye shall see the Son of Man ascend up into heaven *corporeally* where he was before? Surely this will convince you that I did really come down from heaven; and I never meant that you should eat my flesh after a corporeal and carnal manner. That would profit you nothing. In so speaking I intended not a *literal* sense. It is my words taken in a spiritual sense that are the life-giving food of your souls; whereas, in a carnal acceptation, they were unavailing. The life-giving power of my spirit it is that is imparted to my words, by which ye will be quickened and nourished unto life eternal.' So also Dean Turton explains, illustrating the reference to v. 52. thus:—*Objection:* 'How can this man give us his flesh to eat?' *Observation:* 'It is the spirit that quickeneth; the flesh profiteth nothing: the words which I speak unto you, they are spirit and they are life.' Here, then, 'the spirit' is opposed to 'the flesh.' Life—doubtless eternal life—is communicated by 'the spirit:' in that respect 'the flesh' profiteth nothing. These declarations, then, referred, as I think they cannot but be, to the objection recorded in the 52d verse, prove that whatever images might have been derived from the sustentation of the body, the real meaning was, that the spiritual life could only be given and maintained by the spirit of Christ.'

If it be asked, why, then, did our Lord use such dark and ænigmatical language? we may answer (with Abp. Newcome), to abate the ardour of those who would have made him a king; to exercise the faith of temporary proselytes; and to retain in the number of his followers those only who were sincere converts.

65. Here our Lord refers to what he had said at v. 37, 44; and from a comparison of those verses with this, it is clear that by the Father's *giving* men is meant his *drawing* them to him by the strong *moral motives* propounded in his word, and by the sanctifying influences of the Holy Spirit. See the Notes on those verses.

— διὰ τοῦτο] i. e. 'because I foresee that many of you have not that faith in me by reason of their expecting a Messiah of a very different kind.' (Kuinoel.)

66. ἐκ τούτου.] Supply χρόνου. Ἀπῆλθον εἰς τὰ ὀπίσω (supply μέρη) is explained by the expression just after, οὐκέτι μετ' αὐτοῦ περιεπάτουν. Comp. Matt. xvi. 23. Luke iv. 8. Heb. x. 39. Περιπατεῖν μετά τινος is an Hebraic phrase to denote *discipleship;* as Prov. xiii. 20. John xi. 54.

67. εἶπεν οὖν, &c.] Not then, but at another time, and privately, to them alone.

— μὴ καὶ ὑμεῖς, &c.] From the passages of ancient writers adduced by Wetstein and others, it appears that this was a mode of address not unfrequently employed by monarchs, generals, and philosophers, when about to be abandoned by their adherents. Comp. Just. xiv. i. 4.

68. Here Peter, with characteristic fervour, answers *first*, replying in the name of all the rest.

— πρὸς τίνα ἀπελ., &c.] Meaning, 'To whom should we go [after hearing Thee]; to our old teachers? No; for thou alone,' &c. Here Wetstein compares from Galen the similar expression πρὸς τίνα πορευθῶμεν;

69. καὶ ἡμεῖς πεπιστεύκαμεν, &c.] 'we believe and assuredly know.' '*Belief* (says Calvin) is here put first, because the obedience of faith is the beginning of right understanding. But *knowing* is subjoined, because it distinguishes faith from erroneous opinion.'

— τοῦ ζῶντος.] These words, not found in eight very ancient MSS., the Copt., Sahid., Armen., Pers., Vulgate, and Italic Versions, some Fathers, and Nonnus and Cyril, are cancelled by Griesbach and Scholz. The common reading, however, is not only supported by *external* evidence of the most decisive kind, but is also equally strong in *internal*, being far more appro-

70 ζῶντος]. [h] Ἀπεκρίθη αὐτοῖς [ὁ Ἰησοῦς]· Οὐκ ἐγὼ ὑμᾶς h Luke 6. 13. infra 8. 44.
τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.
71 Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ
ἤμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.
1 VII. ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ
Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
2 ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. [i] Ἦν δὲ ἐγγὺς ἡ i Lev. 23. 34.
3 ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. [k] Εἶπον οὖν πρὸς αὐτὸν k Matt. 12. 46.
οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Mark 3. 31. Acts 1. 14.
Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου
4 ἃ ποιεῖς· οὐδεὶς γὰρ ἐν κρυπτῷ τὶ ποιεῖ, καὶ ζητεῖ αὐτὸς

priate, and coinciding with Peter's unequivocal confession of faith, Matt. xvi. 16. Griesbach, also, instead of ὁ Υἱὸς, edits, from a few MSS. and Versions, ὁ ἅγιος. But that reading has been, very properly, rejected by Scholz; since, while *external authority* for it is far less, *internal evidence* is altogether on the side of the common reading; the appellation ἅγιος τοῦ Θεοῦ, as used of our Lord, only occurring in the confession of the demoniacs, Mark i. 24. Luke iv. 34. He is, indeed, called ἅγιος παῖς, Acts iv. 27, but not ἅγιος τοῦ Θεοῦ. Whereas the appellation Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ, frequently occurs in the New Test., and especially in this Gospel, as i. 49. xi. 27. See more in Tittman, who proves that the appellations ὁ Χριστὸς and ὁ Υἱὸς τοῦ Θεοῦ were not synonymous, but that the former had reference to the *office*, the latter to the Divine *nature* of Christ.

70. οὐκ ἐγὼ—ἐξελεξάμην;] The interrogation terminates at ἐξελ., not at ἐστιν, the καὶ being for καὶ ὅμως; q. d. 'Have I not chosen and appointed twelve of you as my legates [and confidants]; and yet one of you is a betrayer, false accuser, or an *adversary*,—one disaffected to me.' See Acts xiii. 17. So διαβεβλῆσθαι πρός τινα, in the sense of being hostile to, is used in the best Classical writers. The καὶ *(and yet)* points at the strangeness of the thing. For so small a number, out of a large one, and that chosen by Christ himself, might have been expected to be without any failing member.

71. ἔλεγε] 'he meant. A sense frequent both in the Classical writers and the New Test.

VII. From hence to Ch. x. 2. we have the details of a *fifth* journey of our Lord, namely, to Jerusalem, at the Feast of Tabernacles, six months before his death and passion. This the Evangelist has recorded, as especially suited to the purpose of his Gospel, from the evidence it affords of our Lord's anxious endeavours to reclaim the Jews from their pernicious error, and convince them of the exalted character of him whom they had thus blindly rejected. Accordingly, after briefly adverting to the *circumstances* which led to and accompanied the journey, the Evangelist proceeds to detail various discourses with, and addresses (some shorter and others longer) of our Lord to the Jews, at the festival in question.

1. περιεπάτει] 'versabatur,' 'went about,' was resident. So Nonnus: ναίων μίμνε. This sense, also occurring at xi. 54, is said to be formed on the use of the Heb. הלך. Οὐκ ἤθελεν, 'was not disposed, did not choose.'

2. σκηνοπηγία.] This feast (on which see Num. xxix. 12. Deut. xvi. 13—15.) was so called from the *tents* or tabernacles, which on that occasion were erected in and about Jerusalem, and was designed to commemorate their dwelling in *tents* in the wilderness. Neh. viii. 16—18. It is called by Josephus and Philo the *greatest* feast, and was one of the three feasts which every male among the Jews was obliged to attend.

3. οἱ ἀδελφοί.] See Note on Matt. xii. 46.

— οἱ μαθηταί.] Supply ἐκεῖ, 'thy disciples *there*' [as well as here], namely, the disciples whom Jesus had made in the first year of his ministry.

Without putting too favourable or unfavourable a construction on the motives of this advice (and thus avoiding an extreme, in either case objectionable), we may suppose that his kinsmen merely regarded Jesus as a *Prophet*, but had no notion that he was the *Messiah*. Moreover, conceiving him to be chiefly actuated by worldly motives, and themselves looking to personal advantage from his celebrity, they, on finding many disciples in Galilee abandoning him, counselled him to go to Judæa, and confirm the attachment of his faithful followers there, and endeavour to increase their number.

4. οὐδεὶς γὰρ—παῤῥησίᾳ.] The general sense here is apparent from the context; but to determine the particular shade of meaning, and show how it exists in the words themselves, is by no means easy. Many eminent Expositors take the καὶ for ἀλλά; thus: 'No one doth any thing considerable *in secret*; but he is desirous of coming under the view of the public.' This, however, is straining the sense; and for the above signification of καὶ there is no authority. *Preferable* is the view adopted by the ancient Expositors and several eminent modern ones (as Grotius, Lampe, Rosenmuller, and Kuinoel), who, regarding the καὶ as, by Hebraism, put for ὅς, and the αὐτὸς as redundant, suppose an inversion of order, thus: 'For no one, who desires to be famous, does great things in secret.' Yet καὶ can never *properly* be said to be used for ὅς. And to thus silence a word, as they are obliged to do, is most unwarrantable. Nay, so far from the αὐτὸς being redundant, it rather seems *emphatic*, and ought to be construed with the καὶ, which may be taken in the usual sense. Render:

ἐν παῤῥησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ
l Mark 3. 21. κόσμῳ. ([l] οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.) 5
Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρ- 6
m Supra 3. 19. infra 14. 17. & 15. 18. εστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. [m] Οὐ 7
δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ
n Infra 8. 20. περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. [n] Ὑμεῖς 8
ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ ‡ οὔπω ἀναβαίνω εἰς
τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται.
Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. 9
Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη 10
o Infra 11. 56. εἰς τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ. [o] Οἱ οὖν 11
Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστιν
p Ver. 40. & 6. 14. & 9. 16. & 10. 19. Matt. 21. 46. Luke 7. 16. ἐκεῖνος; [p] Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς 12
ὄχλοις. Οἱ μὲν ἔλεγον· Ὅτι ἀγαθός ἐστιν· ἄλλοι [δὲ]
ἔλεγον· Οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον. [q] Οὐδεὶς μέντοι παρ- 13
q Infra 9. 22. & 12. 42. & 19. 38. ῥησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

'No one doth any thing great in secret, who himself desireth to be in publicity and notoriety;' meaning, that the man who doth great things in secret cannot himself desire to be in publicity (lit. *in propatulo*); in which sense the expression occurs infra v. 13. and xi. 54, though there it has the physical signification. So also supra ii. 15. and Philo, p. 856. (cited by Rosenmuller) τοῖς τὰ κοινωφελῆ δρῶσιν ἔστω παῤῥησία· καὶ μεθ' ἡμέραν διὰ μέσης ἴτωσαν ἀγορᾶς.

— εἰ τ. ποιεῖς.] This may mean, 'if thou art doing, art engaged in these things, these great designs.' Yet Nonnus well expresses the general sense thus: εἰ τάδε ῥέξεις (wouldst do) Ποικίλα θαύματα, δεῖξον ὁρώμενα θαύματα κόσμῳ.

6. ὁ καιρὸς ὁ ἐμός.] Not meaning 'the time of his death,' as some understand, but the time of his going up to the feast at Jerusalem, and manifesting himself publicly. See v. 8. Of the words ὁ καιρὸς—ἕτοιμος the sense seems to be: 'Any time and manner will be suitable for *you* to go there: you have nothing to fear.' The *reason* is intimated in the verse following, where the natural form of expression (here changed into a *gnome generalis*) would be, '*I* cannot go thus publicly, because of the hatred of a world whose ways and works I have reproved; but they have no such reason to hate *you*.'

8. οὔπω ἀναβαίνω.] Many eminent Commentators and Editors here read, for οὔπω, οὐκ; but on very precarious grounds. The external authority for οὐκ is only that of *five* MSS. and some inferior Versions. And the latter, in a case like this, are of no weight. The reading may, with far greater probability, be regarded as an *inadvertent* alteration in some, than a *purposed* alteration in all the other MSS. Indeed, οὐκ in the *usual* sense of the word cannot here be defended consistently with the truth of facts; and to take it as put for οὔπω, is to assign to the word a sense which rests on no solid foundation, either of custom or propriety of language, and which could scarcely be supposed, in this particular instance, to have been employed, consistently with that *open ingenuousness* so conspicuous in the character of the exalted speaker.

The sense, then, seems to be: 'It is not yet (i. e. at present) my intention to go up,' &c. The next words signify, 'My time [for going] is not fully come,' or at hand.

The reason why our Lord did not go *at first*, was, we may suppose, in order to avoid the concourse of travellers, with which the roads would then be thronged. And his intention being (as is indicated by the words following, ἀλλ' ὡς ἐν κρυπτῷ) to go as privately as was possible for one so celebrated, he chose to go at a time when there would be fewest persons on the road; and therefore, it is probable, he set off on the first day of the Feast, and reached Jerusalem in the evening of the third day, not making his appearance till the middle of the Feast, which lasted eight days.

11. οἱ Ἰ. ἐζήτουν.] Some take the sense to be, 'the principal persons among the Jews (the chief priests, &c.) sought him, namely, to put him to death.' A view countenanced by v. 1, 19, 25; but the words following rather require the sense 'Judæi (scil. vulgus) *desiderabant* eum;' a signification in which the word frequently occurs in the New Test., especially the writings of St. John.

12. γογγυσμός.] The term has here the sense in which θροῦς is often used in Thucyd. and other writers; namely, the muttering or whispering of private discourse, denoting secrecy and caution, and implying apprehension rather than resentment. See Calvin.

The δὲ, not found in many MSS., early Editions and Fathers, has been cancelled by Matthæi, Griesb., and Scholz; perhaps rightly; internal evidence being strongly against it.

13. οὐδεὶς] i. e. of those who thought favourably of him.

— διὰ τὸν φόβον τῶν Ἰ.] 'through their fear of the Jews;' as xix. 38. and Jer. xxxv. 11. The *Dative* with a preposition would be more Classical Greek. So Thucyd. i. 26, δέει τῶν Κερκυραίων.

14 Ἤδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν
15 καὶ ἐδίδασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος
16 γράμματα οἶδε, μὴ μεμαθηκώς; [r] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς r 8. 28. & 12. 49. & 14. 10, 24.
καὶ εἶπεν· [s] Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμ- s 12. 24.
17 ψαντός με. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται
περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ'

14. ἑορτῆς μεσούσης.] Meaning, by a latitude of sense as to μεσόω, found in the best writers, 'on one of the days between the first and the seventh;' which were the most solemn days, probably the 3d or 4th day.

— ἀνέβη—ἐδίδασκε.] See Luke ii. 46. and Note. The Gentile philosophers, too, were accustomed to deliver their instructions in the *temples*, on account of the sanctity of the place, and the number of persons continually resorting thither. So Philostr. Vit. Ap. v. 26, 27, καὶ παρελθὼν εἰς τὸ ἱερόν ποι, ἔφη, &c.

15. γράμματα] '*literas*, learning.' Probably meaning that kind of learning which was alone cultivated in Judæa, namely, *theological*. Thus the dispute whether γράμματα here means *divine*, or *human* learning, will be rendered nugatory; for learning among the Jews implied nothing more than sacred literature, consisting of a profound acquaintance with the Scriptures, and a knowledge of Divinity in general. That γράμματα cannot of itself *signify* the Scriptures, is manifest; for such a sense, besides being unsuitable, would require the Article and the adjective ἱερά. Whereas γρ. in the sense of *learning* occurs in Acts xxvi. 24. and Is. xxxix. 12, οὐκ ἐπίσταμαι γράμματα. Indeed, a knowledge of the Scriptures was no more than what was expected from the *people*. More was required from the learned. So Sota, quoted by Lampe, 'Etsi quis in Script. et Mischna versatus est, neque tamen sapientibus operam dedit, plebeius est.'

— μὴ μεμαθηκώς.] Μὴ here seems to be for οὐ; though this may be ranged under that usage of the particle, by which is indicated a *softened negation*. Comp. 2 Cor. xii. 21.

16. ἀπεκρίθη αὐτοῖς.] After ἀπεκρ. very many MSS., some Versions, Theophylact, and the Edit. Princ. have οὖν; which has been received by Griesbach, Matthæi, Tittman, Vater, and Scholz. Yet internal evidence is not a little against the word; since it was far more likely to have been added, than taken away. And the *Asyndeton* is such as is common in this Gospel; though generally removed in one or other of the MSS., and sometimes in two or three ways. Thus here some Versions express δὲ, and others καί. The inference is obvious; and indeed Griesbach in his *third* Edition has expunged the οὖν.

— ἡ ἐμὴ διδαχὴ—ἀλλὰ τοῦ πέμψαντός με] scil. Πατρὸς, which is indeed found in one of the best MSS.; but evidently from a marginal gloss. So also Nonnus appears to have read.

The general import of these words is plain; while the exact sense is not so clear but that some difference of opinion has arisen. See Smith's Scrip. Test., vol. ii. 354. To *determine* this, we must consider the context, the scope, and the literal import of the terms, especially those on which the sentiment hinges, διδαχὴ and οὐκ—ἀλλά. To advert to the *scope*, the words were intended to refute the notion of those who, regarding Jesus merely as αὐτομαθὴς and αὐτοδίδακτος, accounted him (as it appears from the Rabbinical writers, the Jews generally did) utterly undeserving of attention—a mere pretender, and no prophet. To which our Lord replies, that his teaching is *not* his own, i. e. that he is *not* αὐτοδίδακτος, but θεοδίδακτος. This should seem to be the *primary* sense of the word. Yet, under it is also couched *another* and a *secondary* one, serving to *introduce* the arguments which follow. Thus διδαχὴ is to be taken for *what he teaches*, his *doctrine*, or system of religious instruction. In this sense, too, our Lord declares that his doctrine, though not derived from their schools, is not therefore false, since it was not devised or originated by himself, but came from the Source of all Truth—*God himself*. Comp. xiv. 10. Thus the argument here is the same as that glanced at by St. Paul, Gal. i. 1, Παῦλος ἀπόστολος οὐκ ἀνθρώπων, οὐδὲ δι' ἀνθρ., ἀλλὰ διὰ Ἰ. Χρ. καὶ Θεοῦ.

Our Lord here means to intimate, that the doctrine he taught them was not of human origin, but a revelation from God, which he was commissioned to teach. As much as to say (to use the words of Dr. South), 'I do not proceed upon any authority or power distinct from that of the Father: my plans and actions are inseparable from his; my doctrine, works, and glory are his, and his are mine: the union is perfect and indissoluble.' See more in Whitby and Macknight.

17. ἐάν τις θέλῃ, &c.] We have in this and the next verse two arguments in proof of the preceding position (namely, that his doctrine is from God), and anticipative of the contrary objections. 1. *internal*, and deduced from the nature, qualities, and effects of the doctrine itself (v. 17); the other *external*; namely, that, in what he is doing, he has in view, not his own honour, but that of God. (Kuinoel and Calvin.) The meaning is: 'He who is disposed to obey the will of God when revealed, however contrary it may be to his preconceived views or carnal affections, shall know,' &c. Τὸ θέλημα τοῦ Θεοῦ signifies 'what God would have us to do, both as to belief and practice;' and to *do that will* is to believe and do accordingly. Now the will of God, says St. Paul, is our *sanctification*. This conforming of our will implies the abandonment of all those preconceived views and carnal affections, which obscure the judgment and enslave the will; otherwise what we *wish* to be false, we shall not readily believe to be true. A truth this not unknown to the Heathen Philosophers. So Aristot. Eth. vi. 12. lays it down as a maxim, that the mind's eye (τὸ ὄμμα τῆς ψυχῆς) is not capable of rightly judging without moral virtue. And Hermes ap. Stob. Ecl. Phys. I. 2. p. 698. says very similarly: ὁ δὲ εὐσεβῶν εἴσεται καὶ ποῦ ἐστιν ἡ ἀλήθεια, καὶ τίς ἐκείνη.

Thus, then, unbelief is more the fault of the *heart* than the understanding. For (as observes

t 5. 41. ἐμαυτοῦ λαλῶ. [t] Ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν 18
ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος
u Exod. 20. 1. & 24. 3. ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. [u] Οὐ Μωϋσῆς 19
Acts 7. 53. Matt. 12. 14. δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.
Mark 3. 6. supra 5. 16, 18. τί με ζητεῖτε ἀποκτεῖναι; [x] Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· 20
infra 10. 39. & 11. 53. Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; Ἀπεκρίθη ὁ 21
x 8. 48, 52. & 10. 20. Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἓν ἔργον ἐποίησα, καὶ πάντες
y Gen. 17. 10. θαυμάζετε [y] διὰ τοῦτο. Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτο- 22
Lev. 12. 3. μήν· (οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν, ἀλλ' ἐκ τῶν πατέρων·)

Dr. South in a Sermon on this text) 'the Gospel has then only a free admission to the assent of the understanding when it brings a passport from a rightly disposed *will*. If the heart be but well disposed, the natural goodness of any doctrine will be sufficient to vouch for the truth; for the suitableness of it will endear it to the will, and thus it will slide into the assent also.' Then shall a man know from experience (*γνώσεται*) that it is of God, by finding that this *doing* the will of God will conduce to his happiness here and his salvation hereafter, when (as Dr. South says) 'persuasion shall pass into knowledge, and knowledge into assurance; and all be at length completed in the beatific vision and full fruition of those joys which are at God's right hand for evermore.'

18. *ὁ ἀφ' ἑαυτοῦ—ζητεῖ.*] Here our Lord furnishes *another* and external criterion from which to judge whether this doctrine be of God. 'The false teacher seeks the praise of *men*; but the true legate of God seeks the glory of God in the salvation of men.'

— *ἀδικία*] falsehood, or imposture. So in 2 Thess. ii. 10, 12, *ἀδικία* is similarly opposed to *ἀληθεία*.

19. *οὐ Μωϋσῆς—νόμον.*] There is thought to be a change of subject, and the recent Commentators are in general of opinion that the words have reference to certain remarks (not recorded by the Evangelist) on the part of the rulers present, charging Jesus with violating the Sabbath, by healing on that day. But we may well suppose the reference, if such there be, made, not to any accusation *then* advanced, but to what had been, and still was occasionally brought forward by them. By *τὸν νόμον* some understand that part of the Law which enjoins the observance of the Sabbath. But it is better, with others, (as Euthymius, Beza, Lampe, Calvin, and Tittman,) to take it of the *Law generally*, of which the most important injunctions were violated, either in letter or spirit, by the Pharisees. Of this a signal example is then adduced by our Lord,—namely, that they are plotting his death; q. d. 'You do not even keep the Law of *Moses*, or why plot against my life, in violation of the 6th commandment?'

20. *δαιμόνιον ἔχεις.*] This is put, as at John x. 20, for the more Classical term *κακοδαιμονᾷς*; and to be taken, in a popular sense, for 'You are out of your senses;' various diseases, and especially madness, being by the Jews ascribed to the agency of evil spirits. The words *τίς σε ζητεῖ ἀποκτεῖναι* are, with reason, ascribed to the multitude at large, as opposed to the Priests and Pharisees, and especially the strangers out of the country; who, as they had themselves no designs on his life, and were ignorant of the designs of the Rulers, might therefore naturally feel indignant at what they conceived a false accusation. Our Lord, however, notices not their unmerited reproach, nor removes their mistake, but proceeds to trace the malignity of the principal persons to its true origin, namely, his healing the paralytic on the Sabbath day. He shows that they had no reason to censure him on that account, and justifies his actions on their own principles, and with reference to their own practice.

21. In reply, our Lord practically refutes this charge of madness, by speaking on the matter in question with the words of truth and soberness. He confirms his foregoing assertion by showing *why* they sought his death, and upon what irrational and unjust grounds they condemned him.

— *ἓν ἔργον ἐποίησα*] 'one [illustrious] work I have done.' Namely, the miracle at the pool of Bethesda. *Θαυμάζειν* is here not to be taken in its ordinary sense, but, as at Mark vi. 6. and Gal. i. 6. of that kind of wonder which is nearly allied to a feeling of disapprobation. An idiom also found in the Classical writers; on which see my Note on Thucyd. vi. 36.

— *διὰ τοῦτο.*] This form is by most Translators construed with the words *following*. But thus it admits of no suitable sense, and therefore the best Expositors, both ancient and modern, take it with the *preceding*, and render *thereat*; rightly, I think: for *θαυμάζειν* in the above sense is rarely, if ever, put absolutely; but is followed by some *case*, with or without a preposition. So Mark vi. 6, *ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.*

22. *δέδωκεν ὑ. τὴν περιτ.*] i. e. 'instituted the rite of circumcision.' Such is the force of the Article. See Middleton.

— *οὐχ ὅτι*, &c.] Subaud. *λέγω*. This clause is a qualification of the sense in which Moses instituted circumcision. The sense being: 'Not that it was from Moses, but had been established by [Abraham].' It is observed by the Fathers, and also Euthymius and Bengel, that thus the dignity of circumcision, as compared with the Sabbath, is meant to be exalted, on the ground of its more ancient institution. The full sense of *καὶ ἐν σαββ. περιτ. ἄνθ.* is, 'and accordingly ye circumcise a man-child, though on the Sabbath.' The reason given by the Jews for this was, that circumcision was an *affirmative* precept, the Sabbath a *negative* one; and that therefore the former vacated the latter.

23 καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. Εἰ περιτομὴν
λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος
Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα
24 ἐν σαββάτῳ; [z] Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν
25 κρίσιν κρίνατε. Ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν·
26 Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι; καὶ ἴδε, παῤῥησίᾳ
λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἔγνωσαν

z Deut. 1. 16. & 16. 19. Prov. 24. 23. James 2. 1.

23. εἰ περιτομὴν, &c.] An argumentum *à minori ad majus*, which is thus traced by Lampe: 'Illic erat minister Moses, hic Dominus ipse Christus. Illic Lex positiva cedebat positivæ; quanto magis naturali.' Thus intimating that the cure in question was far less at variance with the spirit of the Sabbatical institution than their own practice with respect to circumcision. Χολᾶτε; 'are ye [justly] angry?' Χολᾶν properly signifies to be full of bile (χολή); and in the later writers it is used either with a Dative, or an Accus. with πρὸς, *at*, denoting the object. Ὅλον is by most taken as if it belonged to ὑγιῆ, and were put adverbially for καθόλου. But the best ancient and modern Expositors are agreed that it should be taken with ἄνθρωπον, 'the whole man,' as opposed to the part which was circumcised. Thus arises a stronger sense, and yet one quite justified by facts; for in a violent paralysis, as Hippocrates says, Ὅλος ἄνθρωπος νουσός ἐστι. And Aretæus says of a virulent chronical disorder, ὅλῳ τῷ ἀνθρώπῳ ἐνοικεῖ. There *may* be, too, (as many of those Commentators think) an *opposition* meant, by allusion to circumcision being confined to a particular *part*, but the healing in question extending to the *whole*. So a Rabbinical writer cited by Wetstein says, 'Circumcision, which is performed on one of the 248 members of the body, vacates the Sabbath; how much more the *whole body* (i. e. the *healing* of the whole body) of a man [vacates it].' To fully understand which, and the force of our Lord's reasoning, we must suppose that under *circumcision* is included the *medical cure* of the wound, and bear in mind that medical or surgical aid in all cases of imminent peril were permitted on the Sabbath by the Jurists. So the same writer elsewhere says, fol. 5. 1. 'Periculum vitæ pellit sabbatum; item circumcisio *ejusque sanatio*.' Our Lord therefore means to argue, that what he had done was justifiable on even stronger ground—inasmuch as circumcision and its medical healing only affected a very small *part* of the body; *his* cure, the *whole body*.

24. The force of the argument is, 'do not condemn in *me* what you approve of in *Moses:* if you allow a man to be circumcised on the Sabbath, because Moses ordered it, but do not allow him to be healed, when I do it, you judge κατ' ὄψιν, according to the person, and not according to justice.'

— κατ' ὄψιν.] The sense of this expression has been somewhat disputed. The ancient and most early modern Commentators regard it as equivalent to προσωποληπτικῶς, i. e. 'by partiality or preference;' a sense sufficiently apt, but destitute of proof. It is better (with Erasmus, Beza, Bp. Sanderson, Wetstein, Kypke, Kuinoel, Rosenmuller, Schleusner, and Tittman) to take it to signify a judging by the outward and first appearance only, without examination, and consequently *superficially* and *precipitately;* which, indeed, *implies* partiality and injustice. Thus in Is. xi. 3, 4, to judge κατὰ δόξαν is opposed to judging according to truth and equity. And Wetstein adduces a similar use of ἀπ' ὄψεως from a kindred passage of Lysias. Thus, then, they are enjoined to look to the *spirit* of the law, rather than the *letter*, and thus judge righteous judgment.

26. μήποτε ἀληθῶς—Χριστός;] It is not without reason that the persons here speaking are just before designated as τινὲς ἐκ τ. Ἰ., as distinguished from the two other classes of hearers,—the Pharisaical party, bitterly hostile to Jesus, and the strangers from the country. The persons here meant were that part of the Jerusalemites who were aware of, and disapproved of, the enmity of the other party (consisting of the Rulers and the Pharisees), and who were themselves well affected to Jesus. Hence the scope of the words is to suggest a probable *reason* for the Rulers' non-molestation of Jesus; namely, that they have actually ascertained that he is truly the Christ.

The second ἀληθῶς is indeed not found in many ancient MSS. and Versions, and the Ed. Princ., and is rejected by most Editors, and cancelled by Griesbach, Vater, and Scholz, but on insufficient grounds; since the *external evidence* is far inferior to that for the common reading, and the *internal* is by no means so strong; for it was more probable that the ancient Critics should stumble at the repetition of ἀληθῶς, and cancel one of the two words (thus in some MSS. and Versions the *first* ἀληθῶς is omitted), than that any should introduce what might scarcely seem necessary. And yet St. John is so fond of the word, that he uses it as many times as all the other writers of the New Test. put together, and yet never once pleonastically. As to the double use of it here, the *latter* ἀληθῶς is confirmed by John vi. 14. vii. 40, ἀληθῶς ὁ προφήτης, and Matt. xiv. 33. xxvii. 54; the *former* by John xvii. 8, ἔγνωσαν ἀληθῶς. Acts xii. 11, οἶδα ἀληθῶς. Hence we see how unfounded is the remark of Bp. Pearce, Dr. Campbell, and Dr. A. Clarke, that the second ἀληθῶς is *unnecessary* and unsuitable to the usual style of the writer, if not inaccurate. The last mentioned charge is manifestly unfounded, and the second is negatived by positive testimony. The first, too, is groundless; for how can the word be *unnecessary* if it *strengthens* the sense? and that it does so, is manifest. Besides, the two are evidently meant of two different classes, and the truths themselves are different. That some MSS. and Versions omit *both*, only strengthens my persuasion that both were originally written by the Evangelist. The truth seems to be, that the Alexandrian Critics, having

a Matt. 13. 55. Mark 6. 3. Luke 4. 22. b 8. 26, 42, 55. Rom. 3. 4. c Matt 11. 27. infra 10. 15. d 8. 20. 37. Mark 11. 18. Luke 19. 47. & 20. 19. ver. 19. e 8. 30.

οἱ ἄρχοντες, ὅτι οὗτός ἐστιν [ἀληθῶς] ὁ Χριστός; [a] Ἀλλὰ 27
τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται,
οὐδεὶς γινώσκει πόθεν ἐστίν. [b] Ἔκραξεν οὖν ἐν τῷ ἱερῷ 28
διδάσκων ὁ Ἰησοῦς καὶ λέγων· Κἀμὲ οἴδατε, καὶ οἴδατε
πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν
ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. [c] Ἐγὼ [δὲ] οἶδα 29
αὐτὸν, ὅτι παρ' αὐτοῦ εἰμὶ, κἀκεῖνός με ἀπέστειλεν. [d] Ἐζή- 30
τουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν
χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ. [e] Πολλοὶ δὲ ἐκ 31
τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς
ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος

decided, *pro sapientiâ suâ*, that, to prevent tautology, *one* should be omitted, could not agree *which* to remove; and the indications of this doubt were probably expressed in the originals of those MSS., where we find both omitted. Thus the scribes were puzzled which to take, and which to leave; and, as might be expected, omitted *both*.

27. ἀλλὰ τοῦτον, &c.] Tittman regards these words as not coming from the same persons as the preceding, but from *others*, in reply to those who were inclined to think Jesus was the Messiah. Yet to suppose so sudden a change of persons in the speakers, as it is uncritical, so is it quite *unnecessary;* for why may we not here suppose the same persons still speaking, but, as it were, *correcting* their former impression that he might be the Messiah (ἀλλὰ, however, be that as it may), and seeking an excuse for not believing on him.

To advert to the *nature* of the excuse, there is in the words τοῦτον οἴδαμεν, &c. reference to a notion then prevalent, that the parentage, and consequently birth-place, of the Messiah would be *unknown;* so that, when he should appear, no one would be able to say whence he had come; for he would appear *suddenly* and *adult.* How these vain notions had arisen, is not clear. They were, however, quite opposed to Scripture, and were therefore only entertained by *Traditionarii*, the Pharisees, and others, not by the *Scripturarii.* Πόθεν is by the best Commentators interpreted, not so much of *place*, as (like the Latin *unde*) of *origin.* 'The Jews (says Tittman) supposed that the origin of the Messiah would be unknown, and that he would be ἀπάτωρ and ἀμήτωρ, or at least born of a virgin.' Perhaps, however, we may, with Markland and Kuinoel, take the πόθεν of both place and person; which, indeed, seems required by what follows.

28. ἔκραξεν] *palam dixit, professus est.* So supra i. 15. Rom. ix. 27. Hesych. κέκραγε· φανερῶς διαμαρτύρεται.

— κἀμὲ οἴδατε—εἰμί.] These words would seem in direct contradiction to what is said infra viii. 14, 19. To remove which discrepancy, various methods have been devised. Several ancient and some modern Commentators suppose the knowledge here spoken of to be *pretended* knowledge. But there is nothing in the words themselves to countenance this. Others, with more reason, regard the words as spoken *ironically*, and consequently to be taken in the opposite sense. Yet that would here involve no little harshness; and, indeed, unnecessarily; since the same effect (that of reversing the seeming affirmation) may be produced by taking the words (with some eminent Expositors) as an *interrogative* sentence, having, as often, the force of a negative one, the καὶ signifying *itane?* as in Mark x. 26. Acts xxiii. 3; q. d. 'Do ye know me? No! otherwise ye would know that I came not of myself,' &c. As, however, this sense of καὶ is not established on any certain proof, and such a meaning cannot be extracted from the words without violence, it may be better, with Markland and Tittman, to retain the declarative sense, and suppose this passage one of the many briefly expressed and harshly conceived sentences occurring in this Gospel; of which the sentiment, more fully evolved, is as follows: 'Ye say ye know me, and whence I am descended: and yet that will not prove my claim to be unfounded; for I came not of myself, falsely assuming a Divine mission, did not found my claims on self-testimony, but on that of God, who is truly my Father, but whom ye know not, otherwise ye would have believed his testimony concerning me.' On the words ὃν ὑμεῖς οὐκ οἴδατε compare infra viii. 19, 55.

29. ὅτι παρ' αὐτοῦ—ἀπέστειλεν.] Here our Lord asserts his claim to a Divine original (at least by implication), and to a Divine commission. The δὲ, not found in very many MSS., Versions, and early Editions, is cancelled by Matthæi, Griesbach, Tittman, Vater, and Scholz. Internal evidence is certainly against it; and the *asyndeton* has great force.

30. ἐζήτουν.] The persons here meant are not the same who have been just speaking, but those mentioned at vv. 27. 29, the ἄρχοντες. By ἐζήτουν is meant, 'they sought occasion to lay hold on him,' but, for the present, found none. Πιάζειν was an old Doric form for πιέζειν (from πιέζα), signifying properly to *press upon*, and thence in a general way to *lay hands on*, or *lay hold of.* Thus it is used both of *apprehending men*, as here and at vv. 32. 44. viii. 20. x. 39. xi. 57. 2 Cor. xi. 32. Eccles. xxiii. 21, and of *catching fish*, as John xxi. 3. 10. Rev. xix. 20. It occurs only in the Sept. and the later Greek writers.

— ἡ ὥρα αὐτοῦ.] Meaning the full time appointed by 'the determinate counsel of God' (Acts ii. 23) for his being 'betrayed to be crucified.'

31. ἐπίστευσαν εἰς αὐτόν.] Not, however, with a firm belief, much less a sound and true

32 ἐποίησεν; Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ
33 ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. [f] Εἶπεν οὖν [αὐτοῖς] f 13. 33. & 16. 16.
ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω
34 πρὸς τὸν πέμψαντά με. [g] ζητήσετέ με, καὶ οὐχ εὑρήσετε· g 8. 21. & 13. 33.
35 καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν. Εἶπον οὖν οἱ Matt. 23. 39. Luke 13. 15.
Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι
ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν
Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;
36 Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε· Ζητήσετέ με, καὶ οὐχ εὑρή-
σετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;
37 [h] Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ, τῇ μεγάλῃ τῆς ἑορτῆς, εἱστήκει h 4. 14. & 6. 35.
ὁ Ἰησοῦς, καὶ ἔκραξε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρός Lev. 23. 36. Isa. 55. 1. Rev. 22. 17.

faith; for it rested on *miracles* only, without reference to *doctrine*, and its very profession was made by implication only.

32. οἱ Φαρισαῖοι.] Meaning those rulers of the Sanhedrim who were of the Pharisaical party.

33. αὐτοῖς.] This word, not found in very many MSS., Versions, and early Editions, has been cancelled by almost all the Critical Editors; and with reason; since our Lord is evidently addressing the people at large, who were well disposed to him, not the Pharisees.

— ἔτι μικρὸν χρόνον—με.] These words evidently allude to the designs of the Pharisees against his life, intimating that it was only from their frustration for the present, that his hearers would be enabled a little longer to profit by his instructions.

34. ζητήσετέ με, &c.] Some Expositors regard what is here said as merely a general mode of expression to denote *absence* from them; while others recognise a *denunciation*. The latter view is strongly confirmed by what we read infra viii. 21, and is, on several accounts, to be preferred. Thus the words will be understood as in reality a *threatening*, fulfilled partly at the destruction of Jerusalem and partly ever since. Yet much disputation and difference of opinion might have been spared by supposing that as our Lord is admitted to have often spoken somewhat enigmatically, so he seems here, as on some other occasions, to have intended a *double* sense, according to the class of persons to whom the words might be referred. See Calvin and Tittman. A remark especially applicable to the *second* clause; for though the words may well apply to his being out of the reach of his persecutors, yet, as applied to the people at large, it may denote, as Calvin says, that they would seek him then in another manner, 'nempe ut miseris suis ac perditis in rebus aliquid opis vel solatii invenirent.' This is confirmed by viii. 21. In xiii. 33, the application is different.

35. It has been a matter of no little debate what is meant by τὴν διασπορὰν τῶν Ἑλλ. Some eminent Commentators take it to mean 'the place of dispersion,' i. e. the place where the dispersed Jews inhabited; an explanation, they think, required by the context. But though *admitted*, it is not *required*; and it is so unsupported by the *usus loquendi*, that it cannot be tolerated. Nor is it necessary to the sense. In fact, διασπορὰ denotes properly the *act of dispersing*, and sometimes the *effect* thereof in the *state* wherein the persons or things are thereby left. So Deut. xxviii. 15, ἔσῃ ἐν τῇ διασπορᾷ, and Judith v. 19, ἀνέβησαν (scil. οἱ Ἰουδαῖοι) ἐκ τῆς διασπορᾶς, οὗ διεσπάρησαν ἐκεῖ. Yet it may also denote, by metonymy, abstract for concrete, the *persons* so dispersed, as were the Jews dispersed among the Gentiles, which, as the ancients in general and most eminent modern Expositors are agreed, is the sense here. An idiom similar to that in the Classical writers of σπορὰ for *offspring*, and found in 2 Macc. i. 27, ἐπισυνάγαγε τὴν διασπορὰν ἡμῶν, ἐλευθέρωσον τοὺς δουλεύοντας ἐν τοῖς ἔθνεσι. Ps. cxlvi. 2. Sept., τὰς διασπορὰς τοῦ Ἰσραὴλ ἐπισυνάξει. Moreover, a similar use of the Genitive is found in a kindred passage of Paralip. Jerem. cited by Wetstein, εἴπατε τοῖς υἱοῖς Ἰσραὴλ—ὁ δὲ Βαροὺχ ἀπέστειλεν εἰς τὴν διασπορὰν τῶν ἐθνῶν. Also perhaps in 1 Pet. i. 1, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, &c.

37. τῇ ἐσχάτῃ ἡμ., &c.] Of which the Jews used to say, that he who had not seen that day had seen no rejoicing. On this day occurred the ceremony of drawing water from the pool of Siloam, of which see a detailed account in Rec. Synop. This solemnity was not of Divine institution, but had been established by their forefathers in memory of the water so bountifully bestowed on the Israelites in the desert; and as the Rabbins testify, was meant to be a symbol of the benefits to be some time poured out and dispensed by the Holy Spirit; see John xvi. 7. Acts ii. 33. The present feast our Lord was pleased to consecrate by a most remarkable discourse, the subject of which was suggested to him by the very solemnity itself. He was in the Temple, standing in a place where he could be seen by every one; and he spoke not only openly but with a loud voice, as if declaring what it was of the utmost consequence should be known by all. (Tittman.)

— ἐάν τις διψᾷ] i. e. 'if any is earnestly desirous of.' All such metaphors as this, from words denoting hunger and thirst, imply *need* of as well as *desire for* the things in question.

i Isa. 12. 3. & 44. 3. k Joel 2. 28. Acts 2. 17. & 19. 2, 10, 44. infra 16. 7. l 1. 21. & 4. 42. & 6. 14. Deut. 18. 15. Matt. 21. 46. Luke 7. 16. m 1. 46. ver. 52. n Ps. 132. 11. Micah 5. 2. Matt. 2. 5. Luke 2. 4. 1 Sam. 16. 1, 4. o 9. 16. & 10. 19.

με καὶ πινέτω. [i] Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, 38
ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος
ζῶντος. [k] Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος, οὗ ἔμελλον 39
λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν. οὔπω γὰρ ἦν Πνεῦμα
ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. [l] Πολλοὶ οὖν ἐκ τοῦ 40
ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· Οὗτός ἐστιν ἀληθῶς
ὁ προφήτης. [m] Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. ἄλλοι 41
δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;
[n] οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ 42
Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;
[o] σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. Τινὲς δὲ ἤθελον 43, 44
ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς

38. ὁ πιστεύων, &c.] On the construction of these words some recent Commentators needlessly deviate from the common mode, either by connecting ὁ πιστεύων with πινέτω in the preceding sentence, or by taking εἶπε in the sense of '*ordered*.' The common construction is well defended by Kuinoel, who shows that it is required by the *explanation* of these words at verse 39. There is nothing to stumble at in the Nominative ὁ πιστεύων, which involves an *anacoluthon*, common both in the Scriptural and Classical writers, which may be resolved into *quod attinet ad*, 'as to him who,' &c. Nor is there any reason to suppose the words after γραφὴ to be the words of *Christ*, not of *Scripture*, because they are not found *totidem verbis* in Scripture. The best Commentators are, indeed, of opinion that no *particular* text of Scripture is meant, but that the substance is given of *several* passages of Scripture, which refer to the effusion of the Holy Spirit. Surenh. and Schoettgen have, however, shown that there are only two passages referred to, namely, Is. lv. 1. lviii. 11, which are accommodated to the present purpose.

— ποταμοὶ—ῥεύσουσιν.] Ποτ. is a symbol of abundance; and ῥεύσουσι alludes to the *free* communication of the abundant benefits. The metaphor is frequent in the Jewish writings. So Sohar. Chadesch. pp. 40. 4, 'When a man turns to the Lord, he is like a fountain filled with living water, and rivers flow from him to men of all nations and tribes.' Nor is it unexampled in the Classical writers. So Philo, p. 1140, λόγον δὲ συμβολικῶς ποταμὸν εἶναι φαμὲν, &c. Philostr. Vit. ap. iv. 34 (of the Temple of the Muses at Helicon), λόγων τε κρατῆρες ἵσταντο, καὶ ἠρύοντο αὐτῶν οἱ διψῶντες. Κοιλία, like the Heb. בטן or קרב, often, as here, denotes ψυχὴ, the *heart* (so Ps. xxxix. 9), meaning the inmost man; as much as to say, that 'the blessings of his piety shall, as water from the centre of a fountain, extend its blessings to others.' On ζῶν in the sense *perennial*, continually flowing, compare Horat. Ep. i. 2. 43.

39. τοῦτο δὲ εἶπε—αὐτόν.] Here we have, as it were, a key to the allegory of the preceding verse. To advert to the words themselves, there is no reason to omit, with some Critics, ἅγιον and insert δεδομένον, since the latter reading is plainly from the margin, and the former, if not *expressed*, would be *understood*; for there is no ground to suppose (with some recent Commentators) that πνεῦμα merely denotes the *doctrine* of Christ, and the knowledge imparted by him. It is clear that we must understand it, not, indeed, in the *personal* sense, but as denoting His *operation* and *influence* (see Lampe and Tittman), and, from the adjunct, intimating the *gifts* of the Holy Spirit, by which must be meant (as the occasion and context alike require) those *extraordinary* and supernatural gifts which were conferred on the Apostles and first converts for the founding of Christianity (see Acts ii. 3); though there may be included those *ordinary* ones, which were then, and are still, given to every man to profit withal. By ἐδοξάσθη is meant Christ's resurrection, ascension, and final reception to the right hand of God; see xvii. 5. xii. 16. 28. xiii. 31. xiv. 3, and compare Acts ii. 33.

40—53. Here is represented the *result* of the foregoing circumstances, in the *effect* produced both on the *multitude* (vv. 40. 44) and the *Sanhedrim itself* (vv. 45. 53). By ὁ προφήτης is meant that particular prophet, whoever he should be, whether Elijah, or (as some said) Jeremiah, who, they supposed, would usher in the coming of the Messiah; see Matt. xvi. 14.

41, 42. See Matt. ii. 4. 6.

41. μὴ γὰρ, &c.] 'an ergo,' 'What then, does Christ,' &c. The same use of γὰρ is found in Matt. xxvii. 23.

42. ἡ γραφὴ εἶπεν.] There is here a reference, by a mode of citation, familiar to the Jews, to *several* passages of Scripture which they explained of the Messiah and his birth, as Is. xi. 1. Jerem. xxiii. 5. Micah v. 2. Ps. lxxxix. 36.

— ὅπου ἦν Δ.] 'where David resided;' see 1 Sam. xvi. 1. 4. It has been proved by Lampe that the earlier Jews acknowledged that Christ was to be of the family of David; upon whose authority the Talmudists maintain that Christ must be born at Bethlehem. The persons in question here gave unwittingly a decided testimony to the lineage of Jesus, since, as Markland observes, they were quite unaware that Jesus was born there.

43. σχίσμα.] The word properly signifies a rent in a garment, or a fissure in a rock, and metaphorically a total dissent in opinion, as here and at ix. 16. x. 19, and sometimes in the Classical writers. So *scindere* in Latin; see Virg. Æn. ii. 39.

45 χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς Ἀρχιερεῖς καὶ
Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἠγάγετε
46 αὐτόν; Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν
47 ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος. Ἀπεκρίθησαν οὖν αὐτοῖς
48 οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε; [p] μή τις ἐκ τῶν p 12. 42. 1 Cor. 1. 20.
49 ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρισαίων; ἀλλ' & 2. 8. Acts 6. 7.
ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι.
50 [q] Λέγει Νικόδημος πρὸς αὐτοὺς, (ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν) q 3. 2.
51 εἷς ὢν ἐξ αὐτῶν· [r] Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, r Ex. 23. 1. Lev. 19. 15. Deut. 1. 17.
ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῷ τί ποιεῖ; & 17. 4, 8. & 19. 15.
52 [s] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας s Isa. 9. 1, 2. Matt. 4 15. supra 1. 46.
εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ
53 ἐγήγερται. Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ·
1 VIII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

46. *οὐδέποτε—ὁ ἄνθρωπος.*] A strong, though probably involuntary, confession of his *superhuman* power to move the heart.

48. *τῶν ἀρχόντων.*] Meaning the Sanhedrim, whose duty it was to take care that no false doctrines should be promulged, and to hold inquisition concerning those who were making innovations in the Church. (Kuinoel.) Thus they argue from the example of the *two-fold* authorities, both judicial and magistral.

49. *ἀλλ' ὁ ὄχλος—εἰσι.*] On the exact force of *ἐπικατάρατοι* some difference of opinion exists. Lampe thinks that as the word is used in the Sept. to denote those who, by transgression of the Law, are doomed to punishment temporal and eternal, it means *execrable.* Kuinoel takes it to mean *excommunicated;* but on no sufficient grounds. It is better interpreted by Schleusner, 'nullius sunt pretii,' as in Plutarch de Educ. *ἀνθρώπους ἀσήμους καὶ καταράτους.* So our word *wretched* means 1. cursed and abominable; 2. *vile* and *refuse.* It may be observed, however, that *ἐπικαταρ.* is a stronger term than *καταρ.*, and the sense seems to be, 'As to this rabble, who are ignorant of the Law, they are a *parcel of poor wretches*, worthy only of utter contempt.' The Scribes and Pharisees, it seems, entertained the same profound contempt for the multitude, which the Heathen Philosophers so liberally indulged in. So Sappho ap. Athen. lx. *ὁ δῆμος οὐδὲν οὔτ' ἀκούων οὔθ' ὁρῶν*, and Horace, 'Odi profanum vulgus et arceo.'

50. *εἷς ὢν ἐξ αὐτῶν.*] Being one of the Sanhedrim, he was authorized to speak; and he speaks as one neither justifying nor condemning Jesus, but only objecting to his being condemned unheard. Here there is usually supposed to be a reference to those passages of the Old Test. which require that every person accused should have a fair and impartial hearing, namely, Exod. xxiii. 1. Lev. xix. 15. Deut. xvii. 8. xix. 15. But it should rather seem (as Dr. A. Clarke supposes), that the reference is to the practice in the Courts of Judicature, founded on the law of Scripture.

51. *τὸν ἄνθρωπον.*] The Translators render '*quempiam, a man.*' But this does not represent the force of the Article, which involves an ellipsis of *κρινόμενον*, '[*the accused*] person,' to be taken out of *κρίνει.*

52. *ἐκ τῆς Γαλ.*] i. e. of the Galilæan party.

— *ὅτι προφήτης*, &c.] Commentators are perplexed to reconcile this with the fact, that Galilee had produced, it is said, *four* great Prophets. And most of them resort to the expedient of ascribing this to the ignorance and forgetfulness of the Priests, or the exaggeration of anger. But ignorance of the common details of Scripture, or the birth-place of its writers, cannot, with any probability, be imputed to the Sanhedrim; and the other method is not quite satisfactory. Perhaps the difficulty may be best removed by availing ourselves of that latitude in which the Preterite admits of being taken, and which sometimes refers to what is *customary* during a period not very long past. The Prophets of the Old Test. in question had all lived upwards of 500 years before. Now the Pharisees, we may suppose, merely advert to what had been *usually* the case at a comparatively *recent* date; namely, since the country had borne the name of Galilee. This sense is well expressed by the gloss (for such it is) *ἐγείρεται*, found in many MSS. and Versions and Nonnus, and the expression in E. V.

VIII. 1—11. For a full discussion of the perplexed question as to the *authenticity* of this paragraph the reader is referred to the Recens. Syn., where he will find an ample statement of all the *objections* to its genuineness, together with their *answers*, wherein the evidence is carefully stated, and the decision to be made therefrom suggested. The following is a brief *summary* of the evidence, *external* and *internal*, together with some remarks on the *nature* of that evidence, and an *ἐπίκρισις* on the whole question.

External *evidence* against the paragraph.—It is not found in 56 MSS. (in some of which, however, a space is left for it), in 33 Evangelisteria, and several MSS. of the Syr., Copt., Sahidic, Armenian, and Italic Versions; nor is it treated on by Origen, Apollinar., Theod., Mops., Chrys., Basil, Cosmas., Theophyl., Catenæ, Tertull., Cypr., and Juvencus; nor is it expressed by Nonnus.

Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς 2
ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἄγουσι 3
δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν
μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ,

External evidence FOR the paragraph.—It is found in 284 MSS. and 6 Evangelisteria. In 40 others it is found, but *obelized*. In 15 others it is found with an asterisk; and again in 8 others is placed at the end of the Gospel. Of the remainder of the MSS., not ranged under *either* head, 13 MSS. have been examined by Scholz on purpose for this paragraph, and 75 (including 13 Uncial ones) are found *mutilated* in this part, by the abstraction of a leaf, or otherwise. And as to its not being contained in *Nonnus's* Version, that proves nothing; for many other omissions there occur equally long and far less easy to be accounted for. Thus we have a large chasm at vi. 40, and at xi. 55.

Internal evidence AGAINST the paragraph.—This is any thing but decisive; for though the *variety of readings* in those MSS. which have it is great, yet it is scarcely greater than that which exists on some other passages, where there was any thing particularly to stumble at in the matter; as, for instance, part of the 2d, 3d, and 4th verses of the 5th Chapter of this Gospel, where some Critics cut out the *whole*, some a *part*, and others contented themselves with endeavouring to *alter the words* to which objection is chiefly attached. This is, in some measure, the case *here*. Thus, instead of κατακρίνω at ver. 11, some MSS. have κρίνω. In short, the arguments *against* the paragraph from *internal* evidence resolve themselves into a series of objections (or rather surmises) founded on misconception; many of them such as might be advanced against *any* passage, even whose authenticity is undisputable. These may be found, together with, I trust, satisfactory answers, in Rec. Syn. Suffice it here to notice *two* of the most specious objections; one, that the paragraph is but little noticed by the Fathers and ancient Commentators. But this, we may imagine, arose partly because there was no *occasion* to advert to it, or because it could not *strengthen* their arguments or dissuasives against adultery, and partly because many persons, however causelessly, did stumble at one circumstance of the narration,—wondering why our Lord did not pass a more decided and severe condemnation. Thus the Fathers were apprehensive lest any persons, induced by the seeming impunity of the offence, should be encouraged to the commission of this crime. And, accordingly, Augustin de Conjug. Adult. ii. 7, says, that 'from a mistaken notion that the portion gave countenance to immorality, or from an ill-founded apprehension lest its tendency should be misunderstood by the ignorant and ill-inclined, many removed it from their copies;' just as they removed vv. 43, 44 of Luke xxii. and some other passages, from similar motives. Hence, too, it was generally passed over in the Homilies and Theological Treatises, and omitted in the Lectionaries. And yet there is nothing in the paragraph, when properly understood, that militates against the character of Christ, or gives the least encouragement to crime. On the contrary, the whole is perfectly consistent with the gentleness and benevolence of our Lord, while, at the same time, the censure itself is sufficient for the purpose. And if it be objected, that he suffered a guilty woman to go unpunished, it should be remembered, 1. that (according to our Lord's own declarations, John iii. 17. x. 11. 17) he came not to exercise the office of a judge; and 2. that any such exercise of judicial authority would have been at variance with that deference which he ever inculcated, both by precept and example, to the civil magistrate. As a *sinner* he virtually condemned her, when he bid her 'go and *sin* no more.'

In short, all the arguments put together, founded on internal evidence, *against* the authenticity of this paragraph are inconclusive, and will not counterbalance one that may be adduced FOR it; namely, that, while we can easily imagine why it should have been *omitted*, no tolerable reason can be assigned why the story should have been *fabricated at all*, or if so, why fabricated with the present circumstances; and how it could, amidst so many objections, have found its way into five-sixths of the MSS. The *fabricated* stories found in the apocryphal Gospels are quite of a different character, and almost always founded on the most ascetic views. And had this paragraph been of *that* character, it would, I will venture to say, never have been omitted, or removed by any. To advert to another powerful argument, from internal evidence, in favour of its authenticity; the paragraph is not denied, by any competent judges, to bear upon it the stamp and impress of truth, in the *profound wisdom* of the reply, 'Let him that is without sin cast a stone at her.' Insomuch that the most eminent of the Critics who dispute its authenticity (namely, whether it was recorded by *St. John*) are constrained to admit the truth of the *narration itself*, which they think was introduced into the Gospel by Papias, or the disciples of St. John; or else was, at a later period, expressed in the margin of some ancient MS., and from thence found its way into the rest. But nothing can be imagined more improbable than the *latter* supposition. For there were surely many reasons why such a story should *not* have been introduced into the Text; but not one reason why it *should*. And as to the *former* it is very difficult to imagine how even Papias himself could have been *enabled*, had he *wished* it, to foist in an *interpolation*, especially of this nature; or, if he had wished to interpolate, why he should have chosen this alone of all the *many narrations* which must then have been preserved by tradition, namely, those πολλὰ ἄλλα, which St. John speaks of at xx. 30, and which he had chosen *not* to record, on the principle that those he *had* recorded were sufficient for the purpose of showing that Jesus was the Messiah. Such being the case, how would Papias dare to introduce *any more*? This argument applies yet more strongly against any disciple of St. John.

4. κατειλήφθη ἐπ' αὐτοφώρῳ μοιχ.] Καταλαμβάνεσθαι ἐπ' αὐτ. is a phrase properly used of *thieves* caught in the act of theft, or with the stolen property upon them; but more frequently

4 λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπ'
5 αὐτοφώρῳ μοιχευομένη. [a] Ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν a Lev. 20. 10. Deut. 22. 22.
ἐνετείλατο τὰς τοιαύτας ‡ λιθάζειν· σὺ οὖν τί λέγεις [περὶ
6 αὐτῆς]; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι
κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ
7 ἔγραφεν εἰς τὴν γῆν. [b] Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, b Deut. 17. 6, 7. Rom. 2. 1.
ἀνακύψας εἶπε [πρὸς] ‡ αὐτούς· Ὁ ἀναμάρτητος ὑμῶν πρῶτος

of those detected in the commission of any other crime, especially such as is committed furtively. Ἐπ' αὐτ. may be construed either with κατειλ. or with μοιχ.; but the former method is preferable, as being confirmed by several passages of the Classics here adduced, of which the most apposite are the following: Ælian, Hist. An. xi. 3, μοιχευομένην γυναῖκα ἐπ' αὐτοφώρῳ καταλαβὼν, κ. τ. λ. Plutarch, de Fluviis, Φάσις τὴν μητέρα μοιχευομένην ἐπ' αὐτοφώρῳ καταλαβὼν, κ. τ. λ. The expression, however, need not be understood in the literal sense, but be taken to denote *positive proof* of her guilt.

5. λιθάζειν.] This, for the vulg. λιθοβολεῖσθαι, has been adopted on the authority of a great portion of the best MSS., by Matthæi, Griesbach, and Scholz; and with reason, since internal evidence is greatly in its favour.

Whatever difference of opinion may exist as to the particular manner in which this punishment was inflicted, there can be little doubt but that the ancient mode was that in use among the Greeks, Romans, Persians, and others, by which the criminal was overwhelmed and covered up with the stones of an assembled multitude; or, as Hom. Il. Γ. 56, 57, expressively terms it, was 'clothed in a stony tunic.' This is confirmed by what we read, Ezek. xvi. 40 (with reference to adultery), 'and I will bring a company against thee, and they shall stone thee with stones,' which passage shows that the *practice* was to stone them. And that capital punishment, though mentioned in general terms, might be interpreted of a special one, such as *stoning*, is plain from Exod. xxxi. 14. xxxv. 2, compared with Numb. xv. 32. 34.

6. τῷ δακτύλῳ ἔγραφεν εἰς τ. γ.] In many MSS. and Editions there is added μὴ προσποιούμενος, scil. ἀκοῦσαι. Yet this, though approved by Camerar., Grotius, and others, and adopted in our authorized Version ('as though he heard them not'), can only be regarded as a very ancient *gloss*, as indeed plainly appears from Euthymius. The phrase is indeed an elegant one, and occurs in Thucyd. iii. 47.

To omit many strange notions which have been propounded as to *what* Christ here wrote, and *why* he wrote,—all founded on frivolous conjecture and mere speculation,—the best mode of accounting for the action is (with many eminent Expositors) to suppose that our Lord traced no words, properly speaking, or at least not with any reference to what was passing at the time; but that he thus merely intimated his desire to have nothing to do with the matter in question, employing, for this purpose, an action which was frequently resorted to by those who did not choose to answer an improper question, or be engaged in a business they disapproved of. So Ælian, V. H. xiv. 19, makes mention of a philosopher who showed his disinclination to answer a certain question proposed to him, by writing on the wall. And similar instances are adduced from the Rabbinical writers.

Thus our Lord's action was merely a *symbolical* one, signifying that he cared not to show any attention to what they were saying, or to answer their insidious question. Or it may have implied contempt or censure, as if they did not deserve that he should take the trouble to repeat what he had so often before inculcated, that with juridical questions he had nothing to do, intimating that they merited no other answer, than what they had themselves suggested by appealing to the Mosaic precept.

7. ἐπέμενον] 'persevered in, continued to.' So Acts xii. 16, ἐπέμενε κρούων.

— ὁ ἀναμάρτητος ὑμῶν.] The exact meaning here of ἀναμάρτητος has been disputed. Some take it to denote freedom from *adultery*; others, freedom from any *notorious* sin, such as adultery; others, again, freedom from *sin in general*. The sense first mentioned seems alone the true one; namely, freedom from the sin in question, which may, however, very well include *fornication*, *concubinage*, and lasciviousness of every kind. To the extreme corruption of morals in his countrymen Josephus bears ample testimony; and that the priests and scribes deeply participated in this corruption there is no reason to doubt; for the Rabbinical writers supply abundant proofs of the immorality of even the most eminent Rabbis. That ἁμαρτάνειν and ἁμαρτία are in the Greek writers often used of *adultery* and *fornication*, is well known. If the word be taken with the extent of signification above laid down, (which is fully warranted by Scripture usage,) there will be no reason to doubt but that every one of the persons present was more or less guilty. As to the objection urged by Le Clerc and others, that no law demands perfect innocence in its judges, &c., it may be answered, that our Lord is here speaking not *juridically*, but *popularly*, and considers the thing *in foro conscientiæ*, as in the passages of Cicero and Synesius here cited by Grotius. Thus the reply was well adapted to produce the effect intended, as pointing at a moral maxim founded in justice, and recognised by the philosophers and sages of the Heathens, that he who accuses others ought himself to be free from the vices of which he impeaches them; comp. Rom. ii. 1; and therefore our Lord so speaks as by no means to absolve the accused, but to smite the consciences of the accusers. He neither acquits nor condemns the woman, but tempers his answer with such prudence, as that it shall be neither at variance with justice, nor inconsistent with mercy.

— πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλ.] Render, 'let him first cast the stone at her.' By *the* stone is meant the fatal stone, which was first cast, in form, by one of the accusers or witnesses, and

τὸν λίθον ἐπ' αὐτῇ βαλέτω. Καὶ πάλιν κάτω κύψας ἔγραφεν 8
εἰς τὴν γῆν. Οἱ δὲ ἀκούσαντες, [καὶ ὑπὸ τῆς συνειδήσεως 9
ἐλεγχόμενοι,] ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν
πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ
Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ *οὖσα. Ἀνακύψας δὲ ὁ Ἰησοῦς 10
καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ
‡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέ-
κρινεν; [c] Ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ 11
Ἰησοῦς· Οὐδὲ ἐγώ σε κατακρίνω· πορεύου καὶ μηκέτι
ἁμάρτανε.

c Luke 9. 56. & 12. 14. supra 3. 17.

[d] Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγώ εἰμι 12
τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν
τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. Εἶπον οὖν αὐτῷ 13

d Is. 49. 6. supra 1. 5, 9. & 9. 5. & 12. 46.

served as a signal to the by-standers to commence the stoning.

8. *καὶ πάλιν—τὴν γῆν.*] The best reason that has been supposed for the repetition of this symbolical action, the counterpart to the former, is, that it was intended to give the priests and scribes an opportunity of withdrawing with less confusion.

9. *καὶ ὑπὸ—ἐλεγχόμενοι.*] These words, not found in many MSS. and early Editions, *may* have come, as Matthæi suspects, from the margin, though it is more probable that they are from the Evangelist, as being so much in his manner, such *ἐπικρίσεις* being frequent in his writings.

— *εἷς καθ' εἷς.*] See Note on Mark xiv. 19. By *πρεσβυτέρων* is here meant 'the *more honourable*,' as by *ἐσχάτων* the lowest in degree or station; see Mark ix. 35. It is not meant that they went out each in seniority, but that they *all* went out, one after another, of every station and age, from first to last.

— *κατελείφθη μόνος — ἐν μέσῳ οὖσα.*] Namely, of those present, the Apostles and followers of Christ; comp. ver. 3. Instead of the common reading *ἑστῶσα*, very many MSS., Versions, and Editions, have *οὖσα*; which I have, with Matthæi and Scholz, adopted, since internal as well as external evidence is in its favour.

10. *κατέκρινε*] 'pronounced sentence on thee.'

11. *οὐδὲ ἐγώ σε κατακρίνω*] 'neither do, or will, I pass sentence on thee, or adjudge thee to punishment.' We are not to take this as a *remission* of her sins (which, as supreme Lord, he might have pronounced), but simply as a *declaration* that, since his kingdom was not of this world, so he would not assume the office of temporal magistracy. False, therefore, is the conclusion of some, who hence infer that our Lord did not approve of adultery being punished with death. For, upon the same principle, they might argue that, when our Lord declined to act as judge between the brothers disputing about an inheritance, (see Luke xii. 15,) he did not approve of inheritances being divided, and did not care that the disputes thence arising should be amicably settled. (Lampe.) To prevent any mistake of his meaning, our Lord added *μηκέτι ἁμάρτανε.*

12. Now follow, to the end of the Chapter, certain discourses pronounced by our Lord in the Temple on some other occasion, though *what* that was, and at what time, is uncertain. The views, indeed, of Commentators as to that matter vary according to their admission or rejection of the disputed portion in the former part of the Chapter. Those who adopt the latter view, suppose this *first* discourse, vv. 12—20, to have been delivered on the great day of the feast, referring it to the same occasion as vii. 37, 38; while those who adopt the *former* view, either think that it was delivered at some other time (though at *what* time is uncertain) after the feast in question; or take the *πάλιν* to intimate the resumption of the discourse at ver. 2, which had been interrupted by the occurrence just before narrated. Upon a matter of such doubtful disputation it is impossible to speak decisively; but really it should seem that there is no reason why we should not, while maintaining the authority of viii. 2—11, yet suppose the present discourse to be closely connected with that at vii. 37, 38, of which the narrative was interrupted by various other matter intervening. But though closely connected in subject the discourses were separate, and pronounced on two different occasions; the first at the Feast, the second on the day after it. And as it was on the same subject, and addressed to the same persons, it may be regarded as resumptive of the former. Indeed, this seems to be intimated by the particles *πάλιν οὖν*, which are *continuative* and *resumptive.* The scope of the present address is the same; namely, to declare that Jesus is the Christ, though the imagery employed is different. In *τὸ φῶς τοῦ κόσμου* there is an allusion to the Sun, the great natural light of the world, that ruleth the day. The expression was a frequent designation of the Messiah, as the great Moral Teacher, as well as Saviour, of the human race. Thus it is used of the Messiah, Is. xlii. 6. xlix. 6. Mal. iv. 2, and there is allusion to it infra i. 4. 9, where see Notes. Indeed, by this designation Jesus may be supposed to declare himself *God* as well as Christ, since there is reason to think that the Jews applied it to the *Deity* also; the Rabbinical writers often speaking of God as 'the Light of the world.' In *ἕξει τὸ φῶς τῆς ζωῆς* there is an allusion to the other character of Christ, namely, that of *Saviour* of the human race.

13. *σὺ περὶ σεαυτοῦ μαρτ.*] Here the Pha-

οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου
14 οὐκ ἔστιν ἀληθής. [e] Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· e 5. 31.
Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία
μου· ὅτι οἶδα πόθεν ἦλθον, ‡ καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ
15 οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. Ὑμεῖς κατὰ τὴν
16 σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. Καὶ ἐὰν κρίνω δὲ
ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ᾽
17 ἐγὼ, καὶ ὁ πέμψας με Πατήρ. [f] Καὶ ἐν τῷ νόμῳ δὲ τῷ f Deut. 17. 6. & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.
ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής
18 ἐστιν. Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ
19 περὶ ἐμοῦ ὁ πέμψας με Πατήρ. Ἔλεγον οὖν αὐτῷ· Ποῦ
ἐστιν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε ἐμὲ οἴδατε,

risees do not openly reject this high claim, but put it aside, by such a sort of argument as they thought Jesus could not rebut; namely, that self-commendation has no force, and that no one can bear witness in his own case: a fundamental canon of the Jewish Teachers; see Mischna Surenhusii, t. iii. p. 63. This our Lord had before admitted, supra v. 31. But he removes the objection by arguing at ver. 14, that though in common life the rule holds good, yet an exception of it must be admitted in his own person, who had come down from heaven endued with the fullest Divine knowledge (see vi. 46) for the purpose of imparting it to men ignorant of celestial things, or what was the true nature of His office. Accordingly the words *οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω* contain a *periphrasis of Divine mission*. The sense may be thus expressed: 'My testimony is altogether true; for I know with what authority I act, and what injunctions have been given to me. You cannot ascertain, except you learn of me; or, you do not know them unless I testify them to you.' Meaning, that his testimony alone is true, and worthy to be received, inasmuch as it was *Divine*, though their prejudiced minds could not discern its truth (ver. 14. 16); and 2dly, that, on the principles of their own Law, his record must be regarded as true; for two witnesses being, by that Law, considered sufficient to establish the truth of any allegation, he has the concurrent testimony of himself and of his Father to the truth of his pretensions.

'Here (says Dr. A. Clarke) our Lord speaks exactly in the character of an ambassador. Such a person does not bring a *second* with him to vouch his truth; his *credentials* from his king ascertain his character. So our Lord represents the Father as bearing witness with him. The *miracles* which he wrought were the proof from heaven that he was the promised Messiah; these were the great seal of his pretensions.'

14. *καὶ ποῦ ὑ.*] For *καὶ* many MSS. and Versions have *ἢ*, which has been adopted by Griesbach and Scholz, while Matthæi and Vater retain the common reading; and rightly; since external evidence is quite in its favour (*Versions* in a case like this having little weight); and internal scarcely less so; for, as Matthæi observes, 'Græci in his libentius dicunt *ἢ*.' Accordingly this would seem to be an emendation of the Alexandrian Critics, who were not aware that though *ἢ* is more usual, *καὶ* is also thus used by the best Attic writers; ex. gr. Thucyd. i. 2. 140. 143, *τοιαῦτα καὶ παραπλήσια*.

15. *ὑμεῖς κατὰ τὴν σάρκα κρίνετε.*] Meaning, 'that they are used to judge and account of any one according to the external appearance, warped by passion and prejudice, and thus account him a *mere man*, not the Christ, the promised Messiah.'

— *οὐ κρίνω οὐδένα*] scil. *οὕτως*. For it should seem the assertion is to be taken in a qualified sense, to mean, that '*he* judges no man [as they do] in a biassed or prejudiced manner.'

16—18. Here our Lord employs the same kind of argument as at ver. 37, seqq., and the general sense may be thus expressed, with Tittman: 'But even were I to bear the highest testimony of myself, yet it would be true, unbiassed, and worthy to be received; for neither do I stand alone, nor is my testimony solitary,—but my Father *also*, who sent me, hath testified of me (namely, by the Prophets). Nay, it is ordained by your law, that the testimony of two witnesses is worthy of credit. [Therefore ought also *my* testimony of myself to be thought worthy of credit]; since it is not that of myself only, but likewise of my Father, who hath sent me.' Meaning, that if the testimony of two *men* were sufficient to establish any ordinary fact, his own testimony and that of his Father ought surely to be such in the case of a religious doctrine.

The *δὲ* at ver. 16 means *tamen*. On this unusual junction of *δὲ* to *καὶ* at the beginning of a sentence, see Steph. Thes. *Κρίνω* has here the rare sense of *μαρτυρέω*; and *κρίσις*, of *μαρτυρία*· and *ἀληθὴς* here means *veracious*, worthy of credit. After *ἐγὼ*, in the latter part of the sentence, I have, with R. Stephens and the Latin Vulgate, placed a comma,—as propriety and perspicuity alike require, the *καὶ* being not a copula uniting *words*, but joining two *clauses*, instead of two verbs *κρίνω* or *μαρτυρέω*, and *κρίνει* or *μαρτυρεῖ*.

Ver. 18 is explanatory of the briefly expressed words preceding.

19. *ποῦ ἐστιν ὁ πατήρ σου;*] These words were, doubtless, (as Lampe, Kuinoel, and Tittman have shown) spoken not from ignorance, but in derision and insult; q. d. 'Where is this father of yours, that we may interrogate him? we do not *see* this other witness.' To which our Lord indignantly replies, that their very question betrays the malignity of their hearts, and shows that they neither truly know, nor care to know, either him or his Father. If they knew *him*, as

g Supra 7. 8, 30.

h Supra 7. 34. infra 13. 33. Ezek. 3. 18, 19. Eph. 2. 1.

οὔτε τὸν Πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν Πατέρα μου
ᾔδειτε ἄν. [g] Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ 20
γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν,
ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ. [h] Εἶπεν οὖν πάλιν αὐτοῖς 21
ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ
ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.
Ἔλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει· 22
Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; Καὶ εἶπεν 23
αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί·
ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου
τούτου. Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις 24
ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν
ταῖς ἁμαρτίαις ὑμῶν. Ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; Καὶ 25
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν.

a Teacher sent from God, they would know that it is God who beareth witness of him, though not in a visible way, yet 'by signs and wonders and mighty deeds.'

21. It is a disputed point whether the following discourse was held at the same time, and in the same place, with the preceding, or at some time afterwards. Those Expositors who maintain the *latter* opinion found it on the nature of the preceding verse, and the use of πάλιν here. The former reason, however, is invalid, since the verse may be regarded as, in some measure, parenthetical. And the use of πάλιν will not prove it to have been held at another time; since it may only denote *repetition*, namely, of the same warning as had been before given, vii. 34. And not only is there no apparent separation, but the *contrary* may be proved by the οὖν; for its use here seems to be that which Hoogev. p. 509, calls *continuative*, either after a digression, or a *parenthesis*, as here, and which may thus be termed *resumptive*. That this is a use very agreeable to St. John's style is certain, inasmuch as the two examples adduced by Hoogeveen are both of them from this Gospel; namely, vi. 22. 24. xviii. 5, 6, Λέγει αὐτοῖς, Ἐγώ εἰμι. (Εἱστήκει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, μετ' αὐτῶν.) Ὡς οὖν εἶπεν αὐτοῖς, &c. We may, therefore, safely regard this portion as a continuation of the foregoing, addressed, it should seem, to the same persons. And thus the extreme severity of the expressions in the subsequent verses may be well accounted for. Seeing that he had hitherto made no impression on them, our Lord even more seriously warns them of their guilt and danger.

— ἐγὼ ὑπάγω, καὶ, &c.] Meaning that 'he is about to leave them, and they shall seek the Messiah, and desire his coming; but the Messiah that *they* expect will not come: and as they have rejected *him* who is the true and only Messiah, there remains no other salvation.' Ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθ. is a mode of expression formed on that of Ezek. iii. 19. xviii. 26. xxxiii. 9. 18, 'shall die in his iniquity.' And ἁμαρτία may be here understood in a general way of that fountain and cause of all other sins and miseries, *obstinate unbelief;* which, in their case, shortly led to the crucifixion of their Saviour, and carried with it the Divine vengeance so soon to overtake them in this world, and abide upon them for ever in the next; for here by ἀποθ. is denoted not so much *temporal* death (namely, at the destruction of their city and people), as eternal death, a state of everlasting woe, reserved for 'the vessels of wrath, fitted for destruction.' Comp. Heb. x. 26, 27.

22. μήτι ἀποκτενεῖ ἑαυτὸν, &c.] This appears to have been a wilful perversion of our Lord's meaning; q. d. 'What! will he make away with himself, to get away from this our pretended persecution?' see vii. 20. Thus imputing to him what involved, even according to the opinion of the Jews, great criminality; for we find from Josephus, Bell. iii. 14, that the Pharisees supposed the lowest pit of Hell to be reserved for self-murderers.

23. ὑμεῖς ἐκ τῶν, &c.] Our Lord deigns not to notice so absurd and malignant an imputation; but glances at the *origin* of this their malice, in the total dissimilarity between themselves and himself; the one being of earth, and earthly-minded, the other of heaven, and heavenly-minded. Comp. supra iii. 31.

24. ὅτι ἐγώ εἰμι] scil. ἐκεῖνος, meaning that personage so long expected and predicted by the Patriarchs and Prophets. An ellipsis found also in a kindred passage at Mark xiii. 6. See also Acts xiii. 25.

25. σὺ τίς εἶ;] A question, it should seem, not of simple ignorance seeking information, but of scornful reproach; q. d. 'Who art thou, that thou speakest so loftily of thyself, and rebukingly to us?' So Aristoph. Av. 961, σὺ δ' εἶ τίς; Philem. σὺ γὰρ τίς ἔσσι (for εἶ); Liban. 798, τίς γὰρ εἶ σύ; Terent. Andr. iv. 1, 10, 'impudentissima eorum oratio est, *Quis es tu?*' Our Lord, however, was pleased to answer as if the question had been one of simple ignorance.

— τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑ.] The sense of these words depends upon that which is assigned to τὴν ἀρχὴν, which some take as standing for *omnino;* q. d. 'I am altogether the person whom I profess myself to be.' But it has been truly observed that in this sense the expression is almost always used with a *negation*. It is therefore better, with the generality of Commentators, to suppose an ellipsis of κατὰ, and take the phrase as put for

26 [i] Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας i Supra 7. 28. & 3. 32.
με ἀληθής ἐστι, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω infra 15. 15.
27 εἰς τὸν κόσμον. Οὐκ ἔγνωσαν ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν.
28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· [k] Ὅταν ὑψώσητε τὸν Υἱὸν τοῦ k Supra 3. 14.
ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ infra 12. 32.
ποιῶ οὐδέν· ἀλλὰ, καθὼς ἐδίδαξέ με ὁ Πατήρ μου, ταῦτα
29 λαλῶ. [l] καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με l Supra 7. 28. & 4. 34. & 5. 30.
μόνον ὁ Πατὴρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
30 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν.
31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ
Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς
32 μαθηταί μου ἐστέ· καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια
33 ἐλευθερώσει ὑμᾶς. Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ

ἀπ' ἀρχῆς. By this some understand the *beginning* of *office;* others, the beginning of the present discourse; which latter opinion is preferable. Thus the expression may simply mean *dudum*, or *etiam nunc*, as in Gen. xliii. 18. So Plaut. Capt. iii. 4, 9. 'Quis ille est? Quem dudum dixi *a principio* tibi.' And λαλῶ will mean, 'I have been telling you.'

26. *πολλὰ ἔχω*, &c.] These words are, from brevity, somewhat obscure. The difficulty is centred in *ὁ πέμψας με ἀληθὴς*, &c. which some think meant to prove the justice of his accusations. But it is better, with others, to regard them as intimating the *ground* of his claims, and of that *censure* which their refusal to acknowledge them involved; q. d. 'I could say much more in reference to you, and in reproof of your unbelief; but I shall content myself with declaring, that as I am sent from the great *Father of truth*, so what I openly aver is from Him, and therefore cannot but be true, and the refusal to receive it highly criminal.'

27. *οὐκ ἔγνωσαν—ἔλεγεν.*] Meaning, 'they cared not to know that he spake unto them of (i. e. meant) his Father in heaven, God.'

28. *ὅταν ὑψώσητε*, &c.] These words could not, of course, be *understood* by the hearers; but they were, we may suppose, expressed thus obscurely, partly from the reserve which our Lord, in his wisdom, thought fit then to maintain on that subject, (though, indeed, some obscurity in speaking of events yet in the womb of futurity were unavoidable,) and partly in order that what was now enigmatical, being afterwards explained by *the event*, there might arise that confirmation of faith which results from the *fulfilment of prophecy*. The same remark applies to our Lord's words to Peter, respecting John, xxi. 22, *ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι.* See also iii. 14. Here there is an obscure allusion (though rendered plain by the event) to the circumstances attending the crucifixion, and to the events subsequent to it; namely, the resurrection and ascension of Christ, the coming of the Holy Ghost, and the working of miracles in the name of Jesus;—circumstances which would so demonstrate him to be the Christ, that they would all have abundant evidence to see, and many would in consequence believe, that he was indeed the promised Messiah. On this expression ὑψώσητε see Note supra iii. 14.

— *ἐγώ εἰμι.*] Supply *ἐκεῖνος.*

29. This verse is closely connected with the preceding one; the sense being: 'who, having sent me, leaves me not alone, but succours and supports me, because I perform his will in all things,' meaning especially with respect to the work of redemption.

31. *ἐὰν ὑμεῖς μείνητε*, &c.] Meaning, 'If ye adhere with constancy to what I have taught you, and act thereupon by a holy obedience in your lives.' Comp. xiv. 21. 1 John ii. 24. Indeed the words *ἀληθῶς μαθηταὶ* plainly intimate that it was by their moral qualities, rather than their external profession, that the true disciples of Christ would be recognised. Thus it is said, 'by their fruits shall ye know them.'

32. *γνώσεσθε τὴν ἀλήθειαν*, &c.] Meaning, 'Ye shall experimentally find the truth, and prove the blessed effects of my word, and know of a truth that I came from God.' See v. 28. vii. 17.

— *καὶ ἡ ἀλήθεια.*] Meaning, 'the truth as it is in Jesus,' Gospel truth, or the Christian religion. Ἐλευθ. signifies, 'will free you from the bondage to sin and Satan,' and place you in 'the glorious liberty of the children of God.' See Rom. viii. 2. 15. Similar sentiments are adduced, both from the Rabbinical writers and the Classical ones; of which the most apposite are the following:—Arrian, Epict. iv. 7, *εἰς ἐμὲ οὐδεὶς ἐξουσίαν ἔχει· ἠλευθέρωμαι γὰρ ὑπὸ τοῦ Θεοῦ, ἔγνωκα αὐτοῦ τὰς ἐντολὰς, οὐκέτι οὐδεὶς δουλαγωγῆσαί με δύναται·* where, however, we need not, as in the other passages cited, suppose an allusion to the Stoical dogma, that the wise man is alone free, and that every fool is a slave: for it may be noticed, that Arrian had, like the other later Philosophers, been much indebted to the truths of Revelation in the New Testament. Of this the passage in question affords a remarkable example, as containing allusion to four clauses of Scripture, namely, 1 Cor. vii. 37. 1 Cor. vii. 22, *ἀπελεύθερος Κυρίου ἐστίν.* 2 John i. 1. and Ps. cxix. 125. 2 Pet. ii. 19. 1 Cor. ix. 27.

33. *ἀπεκρίθησαν.*] Not those just before mentioned, who 'believed on him,' but some bystanders, who perversely misrepresented his mean-

ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις·
m Rom. 6. 16. 2 Pet. 2. 19. Ὅτι ἐλεύθεροι γενήσεσθε; [m] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· 34
Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός
ἐστι τῆς ἁμαρτίας. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς 35
n Rom. 8. 2. Gal. 5. 1. τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. [n] Ἐὰν οὖν ὁ υἱὸς 36
ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. Οἶδα ὅτι σπέρμα 37
Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος
o Supra 3. 32. ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. [o] Ἐγὼ, ὃ ἑώρακα παρὰ τῷ Πατρί 38
p Matt. 3. 9, 33. Rom. 4. 12. & 9. 7. Gal. 3. 7. μου, λαλῶ· καὶ ὑμεῖς οὖν, ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν,
ποιεῖτε. [p] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν 39

ing; and, in order to draw censure on him, interpreted of temporal, what he had meant of spiritual liberty.

33. *οὐδενὶ δεδουλ. π.*] As the Hebrews had been in slavery not only under the Egyptians and Babylonians, but were then subject to the Romans (so Joseph. Antiq. xiv. 8, *τὴν ἐλευθερίαν ἀποβάλλομεν, καὶ ὑπήκοοι Ῥωμαίων κατέστημεν*), many regard this as a false assertion, uttered in the heat of disputation. Perhaps, however, it may be better, with others, to take *δεδουλ.* in such a restricted sense as the truth of history will justify, and (with most recent Interpreters) regard the words as spoken of *themselves* only, and their own generation. And assuredly the Jews, even after they became subject to the Roman empire, were left in the enjoyment of no inconsiderable portion of liberty, political as well as religious.

34. Our Lord now shows that he meant, not political, but *moral* and *spiritual* liberty; here inculcating a truth frequent in the New Test. (see Rom. vi. 17.) i. e. that a *habit of sin* (for such is the import of the expression *ὁ ποιῶν τὴν ἁμαρτίαν*) is a sort of slavery; as indeed was acknowledged by the heathen sages. So Pythagor. ap. Stob. (cited by Wetstein) *Οὐδεὶς ἐλεύθερος ἑαυτοῦ μὴ κρατῶν.* Plato, Phæd. *τῶν ταῖς αἰσχραῖς ἐπιθυμίαις ἐπιχειρεόντων ἐλεύθερον μηδένα νόμιζε· τῶν γὰρ τοὺς τῇ τυχῇ δούλους κεκτημένων πολὺ βαρύτερον οὗτοι δεσπόταις τοῖς καταναγκάζουσι ταῦτα, δουλεύουσιν.*

35. *ὁ δὲ δοῦλος—αἰῶνα.*] Here we have an illustration drawn from what is usual in common life; q. d. 'The *Slave* has no claim to remain continually in the same family; but may, at the pleasure of his owner, be sold unto another. Not so the *son;* he cannot be alienated from the family. Thus it is with the *servants of sin*, who may, at any time, be excluded from God's house and favour, and cast into outer darkness. Whereas those who have the liberty of the *sons* of God will abide in it for ever.' Ver. 36 contains *another* view, engrafted on the former; the comparison being the same, but the application different. And as, in the foregoing verse, there is a comparison between the state of a slave and that of the son and heir, so in this there is one between the freedom communicated by the master and that by his son, with the concurrence of his father. For as there were cases in which a proprietor could not manumit without the consent of the son and heir, or at least a manumission in which the son concurred with the father, might be regarded as being doubly effectual; so the freedom and salvation produced by the conjoint manumission of both Father and Son is most truly effectual. *Ὄντως ἐλεύθεροι* has reference, not merely, as Wetstein, Rosenmuller, and Kuinoel imagine, to the freedom from the tyranny of evil passions, but that freedom accomplished by Divine grace from 'the dominion of sin' (see Rom. vi. 17.), which implies an introduction into 'the glorious liberty of the children of God,' (Rom. viii. 21.) 'the adoption, to wit, the redemption of our bodies,' Rom. viii. 23. ix. 4.

37. *οἶδα.*] The word must, as Calvin observes, be here taken in the sense of *concession.* Our Lord admits their assertion, but makes use of it to show the inconsistency between their boasted claims of ancestry and their present conduct, and to evince that they must indeed be degenerate descendants of Abraham, who, in a spirit so totally unlike that of their illustrious progenitor, plot the death of Him to whom both the Patriarchs and Prophets bore witness.

— *ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑ.*] Here is suggested the *reason* for that rejection of his doctrine, which made them plot against his person. On the exact import, however, of *χωρεῖ* some difference of opinion exists. The sense 'has place,' adopted by many eminent ancient and modern Expositors, is destitute of authority, and not sufficiently definite or significant. The true interpretation seems to be that of Nonnus, Grotius, De Dieu, Cameron, Lampe, Rosenmuller, Kuinoel, and Wahl, 'does not penetrate into your hearts,' by being received and believed. *Ἐν* here, as often, stands for *εἰς*, the proper construction, as Matt. xv. 17.

38. The scope of this verse is to draw a contrast between the conduct pursued by him, and that by them; as serving to account for their rejection of Him. '*He* faithfully delivers the *doctrine* which he hath learnt from and with *his Father*, God; they *do the works* which they have learnt from *their father*, the Devil, as is more plainly signified further on. How fully this language was justified by facts, will sufficiently appear from the account given by Josephus of the Jews of his age. See Bell. v. 10.

— *ἑώρακα.*] *Ὁρᾷν* has here, as often, not the physical sense to *see*, but the moral sense to *perceive*, i. e. understand, know, learn.

39. *ὁ πατὴρ ἡμῶν, &c.*] The Jews, not knowing that by *their father*, Jesus had meant the Devil, and not quite understanding the other words of Jesus, *ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν*; and regarding what was said as disrespectful to *Abraham*, take refuge in their former allegation, simply repeating that '*Abraham* is their

Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ
40 Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε [ἄν]. Νῦν δὲ
ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελά-
ληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποί-
41 ησεν. [q] Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον q Isa. 63. 16. & 64. 8.
οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα
42 ἔχομεν, τὸν Θεόν. [r] Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς r 1 John 5. 1. infra 16. 27.
πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ & 17. 8, 15. supra 5. 43.
ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ'
43 ἐκεῖνός με ἀπέστειλε. Διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώ-
44 σκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. [s] Ὑμεῖς s Matt. 13. 38.
ἐκ πατρὸς τοῦ Διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς 1 John 3. 8. Jude ver. 6.
ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς,
καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν

father, in whom they trust.' To which our Lord replies, that they are not Abraham's sons in the true and spiritual sense, namely, those who walk in his footsteps, and do his works. A figurative acceptation of the word *son* familiar to the Jews. See Lightfoot.

The ἂν after ἐποιεῖτε, not found in many good MSS. and some Versions and Fathers, together with the early Editors, is perhaps rightly cancelled by Griesbach, Tittman, Vater, and Scholz.

40. νῦν.] Meaning, 'but as things actually are.' A sense of the particle frequent in Scripture; as infra ix. 41. xviii. 36. and Thucyd. iii. 43. In all which passages there is the same use *in antithesis* as here.

— οὐκ ἐποίησεν.] Render, 'would not have done.'

41. ὑμεῖς ποιεῖτε τὰ ἔργα τ. π. ὑ.] 'Yes, ye do the works of your father.' Our Lord repeats the charge, and yet repeats it as if unwilling to *name* Satan as their father. That he leaves to be *inferred*.

— πορνείας.] The best Commentators are agreed that the word here, as often, signifies *idolatry;* which was considered by the Jews as a sort of *spiritual adultery;* since so close was the connexion of the people of Israel with God, that it was compared to the conjugal union. Compare Judg. ii. 17. 1 Chron. v. 25. Is. i. 21. Hos. i. 2. iv. 12. Their meaning, therefore, is: 'If thou art now speaking of our *natural* Father, know that we recognise no other Father than God. To Him we are dear and beloved, like children; Him only do we worship.' This argument our Lord rebuts, by again adverting to the *spiritual* sense of Father.

42. ἐξῆλθον καὶ ἥκω.] The full sense is: 'I proceeded forth [from God], and am come into the world [as his Legate].' A sense of ἥκω found in the Greek Tragedians. The former term (ἐξῆλθον) has reference to the character of Jesus as the *eternal Son of God;* the latter, his character as *Legate* and *Mediator*. Comp. vi. 46. vii. 29. xiii. 3. xvi. 27, 28. xvii. 7.

43. Here our Lord accounts for the obscurity which they found in his words, from their own indisposition to attend to what he said.

— διατί τὴν λαλιὰν, &c.] Meaning: 'How is it that [as ye say] ye do not understand my speech? even because ye cannot (or, are not disposed to) hearken and give heed to my words.' Δύνασθαι is here (as often) used of moral inability, arising from any one's being indisposed to do a thing. So Gen. xxxvii. 4, οὐκ ἠδύνατο λαλεῖν αὐτῷ οὐδὲν εἰρηνικόν. and Jerem. vi. 16, (of the Jews) 'they cannot hear.' So also John vii. 7, οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. The *reason* of this indisposition to hearken to the truth will appear from 1 Cor. ii. 14. The expression λαλιὰ, meaning *loquela*, has reference to the peculiarity of our Lord's manner of speaking, and its remoteness from the λαλιὰ κόσμου. (See Lampe.) Which may account for the combined inability and indisposition of the persons in question.

44. ὑμεῖς ἐκ πατρὸς, &c.] Our Lord now speaks more plainly, pointing to their *true* Father, and indicating two of the principal *characteristics* in which their similarity to their Diabolical father consists; namely, *man-slaying* and *lying*. Θέλετε, 'ye will,' i. e. ye are resolved, or bent. Ἐπιθυμίας may here mean *behests*. Ἀπ' ἀρχῆς denotes here, as often, 'from the beginning of the world.' Compare i. 1. and 1 John iii. 8. The expression, however, includes a notion of *continuance* and *perseverance in*. In ἀνθρωποκτόνος there is not, I conceive, a reference (as some imagine) to the murder of Abel, committed at the instigation of Satan; neither, however, must the proper sense of the word (with others) be explained away. It may be taken in its *proper* acceptation, and be referred to the seduction of our first parents; which might be called ἀνθρωποκτονία, as 'bringing death into the world, and all our woe;' the thing being brought about by Satan's machinations. Thus a Rabbinical writer cited by Schoettgen speaks of 'the children of the old Serpent, who killed Adam and all his posterity.' The same is also ascribed to the Devil, Wisd. ii. 24. and in Irenæus, ii. 8. and other Fathers.

The words καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκε contain a strong affirmation, by a negation of the contrary. And as to *stand in* any action is to stedfastly practise it, so the sense here is: 'he has perpetually fallen away from the truth.' A sentiment which is then strengthened by an em-

αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι
ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν 45
λέγω οὐ πιστεύετέ μοι. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρ- 46
τίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι;

phatic mode of expression (occurring also in 1 John i. 8. 1 Macc. vii. 18, and often in the Rabbinical writers) importing that there is no principle of truth in him.

— ὅταν λαλῇ τὸ ψεῦδος, &c.] The sense of these words mainly depends upon that assigned to the αὐτοῦ; which some ancient and a few modern Translators render, according to the more usual signification of the word, *ipsius*, *his*. Yet this produces so odd a sense, ('for he is a liar, and so is his father,') that almost all Expositors of any eminence, from Erasmus to Tittman, take αὐτοῦ as a *neuter*, rendering it *ejus*, *it*; and they refer it either to the remote antecedent ψεῦδος, or consider that word as inherent in the verbal ψεύστης. As, however, this would seem to involve a *pleonasm* in the article, Bp. Middleton, after affirming that the article is never pleonastic, ventures to pronounce that 'all the great scholars who have espoused the common version were in error.' And, as might be expected, he adopts the *masculine* sense of αὐτοῦ. But, in order to avoid the insuperable objection arising from the strange sense thus produced, he changes the *subject* in αὐτοῦ, rendering, not 'the Devil,' but his *son*, the *Liar*. This he does by supposing the person at λαλεῖ to be not Διάβολος, but τις understood. And he renders, 'when any of you speak that which is false, he speaks after the manner of his kindred; for he is a liar, and so also is his father.' But to this it is, with reason, objected by Professor Scholefield, that, after describing the man as a liar, it was superfluous to add, 'for he is a liar.' There is also a still more formidable objection; for (not to mention that such a sense as 'after the manner of his kindred' is very harsh and improbable) this changing the subject *ad libitum*, and *supplying* a nominative, τις at λαλῇ, is surely too arbitrary a method to be justified. The ellipsis in question is, indeed, frequent in the Classical writers; but it is almost confined to the *Attic* ones, being very rarely found in the Alexandrian writers, or those of later times, and never in the New Test. or the Sept. Upon the whole, there is no reason to depart from the common rendering; for though it may seem to involve something uncouth and obscure, yet that is no more than may occasionally be observed in all ancient writers. Moreover, the sense thus arising is both apposite and natural, and such as suggests matter for serious reflection. And, after all, there is here little that can be called irregular. This use of αὐτοῦ in the neuter, though rare, is not unexampled, being found at Eph. ii. 10, ἵνα ἐν αὐτοῖς περιπατ., for neither is αὐτοῖς confined to the masculine, but, like the Genit. here, is sometimes a neuter. Nor is the use of the Article here to be called anomalous. It might, indeed, have been dispensed with; but it is not without its force, as suggesting the sense, 'and the originator of it by the deception of our first parents,' Gen. iii. 5. So in Sophocl. Œd. Tyr. 868, Jupiter is called πατὴρ νόμων, and Plato, Menex. C. 10, has πατέρες τῆς ἐλευθερίας, 'authors or originators of the truth.' Instances, too, are abundant of nouns being left to be supplied from a verb preceding; and thus there is no great harshness in a noun being left to be supplied from a *verbal*, if we consider its true nature, especially as the *sense* of the verb itself has just preceded.

Finally, the above method of exposition is supported by the suffrage of the earliest antiquity; being adopted by the Pesch. Syriac Translator in the middle of the second century, who renders by ܐܒܘܗ with the *feminine* affix, which therefore cannot be referred to the Devil, and must belong to the preceding *feminine* noun ܕܓܠܘܬܐ, *a lie*? Τὸ ψεῦδος should be rendered so as to express the force of the Article, 'what is false.' And so also at Eph. iv. 25. 2 Thess. ii. 11. Rom. i. 25. The very phrase λαλεῖν τὸ ψεῦδος occurs at Ps. v. 6.

These words, then, are meant to show *how* it is, that nought but falsehood comes from him,—namely, that is *natural* to him; ἐκ τῶν ἰδίων being (as the Pesch. Syr. Translator also takes it) for ἐκ τοῦ ἰδίου, and that for ἐξ ἰδιώματος, 'from natural disposition;' probably a popular form of expression, since it is not found in the Classical writers. Remarkably similar to what is here said of the Devil, is what Porphyry de Abstin. ii. § 42. says of *demons*, τὸ ψεῦδος (lying) τούτοις οἰκεῖον.

45. Here ἐγὼ is, as often, emphatic, and the δὲ is antithetic, with reference to ὑμεῖς at v. 44; v. 44. being hypo-parenthetical and illustrative. Render: 'But as for me, it is *because* I speak the truth, that ye believe not what I say.' Insomuch that, as Christ declares on a similar occasion (v. 43.), 'if another should come in his own name only (without that Divine authority which *he* possesses), him they would receive.' Thus, then, it is meant that they can no more *believe* the truth, than the Devil can *speak* it; both actions being respectively contrary to their nature.

46. τίς ἐξ ὑμῶν—ἁμαρτίας;] The scope of this address is to convince them of the credibility of what he asserts, by another and a *popular* kind of argument, in which he traces unbelief to its true source. In τίς ἐξ ὑμῶν the interrogation, as Calvin remarks, has the force of confident appeal.

Ἁμαρτία is here by the best Commentators rightly taken to mean, not *sin*, according to the common acceptation of the word, but *error* or *falsehood* in doctrine, as opposed to the *truth* spoken of in the next clause. Of this signification the following examples will suffice. Æschyl. Agam. 489, φρενῶν ἁμαρτία. Thucyd. i. 32, δόξης ἁμαρτίᾳ. and 78, ἐν ἁμαρτίᾳ ὄντες. Ἐλέγχει must be rendered, not 'convinceth,' but *convicteth*; as supra v. 9. And so in a similar passage of Aristoph. Plut. 574, we have καὶ σύγ' ἐλέγξαι μ' οὔπω δύνασαι περὶ τούτου.

Our Lord appeals to his hearers whether they can make out any such charge against him, of error or falsehood in doctrine, as to warrant disregard of his pretensions; which may remind one of a similar appeal of *Moses* to the Israelites, Num.

47 [t] Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο t 1 John 4. 6.
48 ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. [u] Ἀπεκρίθησαν u 7. 20. & 10. 20.
οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς,
49 ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; Ἀπεκρίθη Ἰησοῦς·
Ἐγὼ δαιμόνιον οὐκ ἔχω· ἀλλὰ τιμῶ τὸν Πατέρα μου, καὶ
50 ὑμεῖς ἀτιμάζετέ με. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν
51 ὁ ζητῶν καὶ κρίνων. [x] Ἀμὴν ἀμὴν λέγω ὑμῖν· ἐάν τις τὸν x Supra 5. 24. & 6. 40.
λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν
52 αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι
δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται· καὶ
σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ * γεύσηται
53 θανάτου εἰς τὸν αἰῶνα. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν
Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα
54 σεαυτὸν σὺ ποιεῖς; [y] Ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάζω y Supra ver. 31, 41.
ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ Πατήρ μου ὁ
55 δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι. Καὶ οὐκ
ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ
οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης. ἀλλ' οἶδα αὐτὸν,

xvi. Now such an appeal of course involves the force of a strong negation. Thus, in the words following, the hearers are *supposed* to have answered, 'No one!' The inference is manifest. In v. 47. the argument is followed up thus: 'If ye were really, as ye boast, sons of God, ye would hearken to the words of God [from me, whom He hath sent]. The very reason why ye hearken not to them is, that ye are not of God;' i. e. sons of God. See 1 John iii. 10. iv. 4, 6. v. 18, 19.

48. Not being able to *answer* these arguments, the Jews are fain to have recourse to reviling.

— Σαμαρείτης—ἔχεις;] Of these two expressions the latter has been explained at vii. 20. The former appears from the Rabbinical writers to have been a term of bitter reproach, equivalent to calling any one a *heathen* or a *heretic;* and the Samaritans were accounted *both*, as well in doctrine as in practice. See Horne's Introd. vol. iii. 371.

49. Here our Lord, with mild dignity, rebuts the insulting charge. Τιμᾶν τὸν Πατέρα denotes *cum effectu*, the *executing* his Father's injunctions, by delivering his message and doctrine. Comp. xvii. 4. This honour to God, he argues, would not be rendered by one under the influence of the Devil.

50. ἐγὼ δὲ οὐ ζητῶ, &c.] The full sense is: 'However, it is not *my* part to vindicate my honour [nor need I]; there is a Being who will vindicate it, and hold judgment on men as to their reception of me.'

51. ἐάν τις τὸν λόγον, &c.] Here our Lord especially adverts to the happy lot of those who accept his covenant of grace, and observe its requisitions; i. e. that they shall never θεωρεῖν θάνατον, which, like ἰδεῖν θάνατον at Luke ii. 26, signifies, 'to experience death;' i. e. death spiritual and eternal, 'the *second* death' spoken of in Rev. ii. 11, and in St. Paul's Epistles. Yet, though it has been proved that the *phrase* as well as the *doctrine* was not unknown to the Jews, the hearers misunderstand or pervert our Lord's words, and endeavour thereby to fasten on him the charge of being possessed with a dæmon. Moreover, as this claim to *confer* immortality implied the *possession* of it himself, the Jews justly interpreted this as virtually an arrogation of superiority over Abraham and the Prophets.

53. καὶ οἱ προφῆται, &c.] *Abraham*, indeed, was also a *Prophet;* and so he is called by Jehovah, Gen. xx. 7. But that appellation was, it should seem, *merged* in the, to them, more endearing term of *Father;* he being called Father of the faithful. Γεύσηται, for vulg. γεύσεται, Griesb., Matth., and Scholz.

— ἀπέθανον] q. d. 'Even the most eminent and most faithful servants of God were not exempt from death.' Comp. Hom. Il. φ. 107 (cited by Wets.), κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων. So also Lucret. iii. 1055, 'Ipse Epicurus obit, decurso lumine vitæ.' Horat. Od. i. 28. 7.

The Jews only stumbled at these pretensions because they refused to acknowledge *Jesus* as the Messiah; for they did not deny that the MESSIAH was to be far superior to all the Patriarchs, Prophets, and even angels. See Lampe.

54. In reply to the objections of the Jews, our Lord now observes, that if he claimed this honour for himself, upon his own testimony alone, 'it was nothing,' or a *vain* glory like that of ambitious worldly men; but his Father had conferred it on him, and testified in various ways that it belonged to him. (Scott.) Thus showing that this glory is not *sought* by him, but freely *given* him of the Father.

— ἐὰν ἐγὼ δοξάζω ἐμ.] 'If I take glory or honour to myself,' equivalent to ζητῶ τὴν δόξαν μου, supra v. 50.

— ὅτι Θεὸς ὑμῶν ἐστι] for Θεὸν ὑμῶν εἶναι, i. e. 'whose worshippers ye profess to be:' examples of which idiom are adduced by Raphel and Kypke.

55. καὶ οὐκ ἐγνώκατε αὐ.] 'And yet ye do not

καὶ τὸν λόγον αὐτοῦ τηρῶ. [z] Ἀβραὰμ ὁ πατὴρ ὑμῶν 56
ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ
ἐχάρη. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα 57
ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας; [a] Εἶπεν αὐτοῖς ὁ 58
Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· πρὶν Ἀβραὰμ γενέσθαι,
ἐγώ εἰμι. [b] Ἦραν οὖν λίθους, ἵνα βάλωσιν ἐπ᾽ αὐτόν· 59
Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ
μέσου αὐτῶν· καὶ παρῆγεν οὕτως.

z Gen. 15. 6. Gal. 3. 8. Heb. 11. 13.
a Exod. 3. 14. Isa. 43. 13. supra 17. 5, 24. Col. 1. 17.
b Infra 10. 31, 39. & 11. 8. Luke 4. 30.

truly know Him, because ye refuse to acknowledge *me*;' the keeping of God's commandments being the only sure proof that we know Him.

56. Ἀβραὰμ ὁ πατὴρ, &c.] Our Lord now contrasts *their* feelings towards God with those of Abraham, of whom they so boast; and that by way of adverting to his exalted nature, and consequently infinite superiority to Abraham.

— ἠγαλλιάσατο ἵνα ἴδῃ.] The version 'rejoiced' is not sufficiently significant to express the full sense of the term ἠγαλλ., which is pregnant with meaning; not to say that it involves a tautology, or at least an identical proposition in the words following. To avoid this difficulty, many, from Grotius to Abp. Newcome, take it to mean, '*earnestly desired* to see.' But for such a sense no authority exists; nor, indeed, is there any necessity to adopt it. Render, 'he exceedingly rejoiced that he should see my day (i. e. the time of my appearing on earth); exulted at seeing it,' namely, in anticipation.

— καὶ εἶδε καὶ ἐχάρη] 'nay, he saw it, and with delight;' namely, as most recent Commentators explain, in Orcus, or the seat of the righteous dead (see Luke xvi. 23, and Notes). For, they observe, the Jews and the ancients in general, supposed departed spirits to take an interest in what concerned their posterity. And they refer to Is. xxix. 22, sq. Phil. Jud. ii. 10, and several passages from ancient writers. After all, however, the meaning may rather be (as the older Commentators interpret), that he mentally saw it —partly by the eye of faith, so strong as to be compared to *sight* (see Heb. xi. 13. 1 Pet. i. 10. 12), and partly by a revelation (supposed to be made to him on being commanded to offer up his son Isaac) of the advent of the future Saviour. Nor need we stumble at the second term (ἐχάρη) seeming to be the weaker one, instead of being, as we might expect, the stronger; for it may be doubted whether that does not express as much, or even more; ἀγαλλ. denoting, as Bp. Warburton, Div. Leg., observes, 'the tumultuous pleasure, which the certain expectation of an approaching good occasions; and χαίρω, that calm and settled joy, which arises from our knowledge that we are in possession of it.' On which same principle Dr. Jortin, Serm. iv., accounts for the greater joy among the angels over a repenting sinner, than over ninety-nine just persons, &c., by the observation that 'in this greater joy there is something like human perturbation, not so much *sedate happiness*.'

57. πεντήκοντα ἔτη, &c.] The number *fifty* seems to be here used, not (as Grotius supposes) from its being a *round* number, but because among the ancients fifty was considered as the age when any one was past his vigour, and beginning to grow old. Thus, then, it is meant, that he was still young (not even πρεσβύτης, much less γέρων); how, then, should he have seen Abraham?

58. πρὶν Ἀβραὰμ—ἐγώ εἰμι.] Render, 'before Abraham existed, I was;' the Present being here used to denote *continued existence*. So infra xiv. 9, we have τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι. Add (what is especially to the purpose here) Ps. xc. 2, πρὶν τὰ ὄρη γεννηθῆναι, σὺ εἶ. Compare also i. 1, 2. iii. 13. vi. 46. 62. vii. 29. xvii. 5.

These words, then, showing the pre-existence of Christ long before his birth in this world, plainly set forth his *supreme majesty*, and, by the assumption which they involve, of the name and attribute of Jehovah, his DIVINITY. And so it is evident the Jews understood Jesus; otherwise they would not have attempted to stone him for blasphemy.

As to the interpretation of those who (not admitting the divinity of Christ) would explain this existence not of *nature*, but of *destination*, rendering, 'Before Abraham was [Abraham, the Father of many nations, in a mystical sense] I already was destined to be the Messiah,' it has been unanswerably refuted by Whitby, Lampe, Kuinoel, Tittman, and Dr. Pye Smith.

59. ἦραν λίθους, ἵνα βάλωσιν.] That stoning was a punishment inflicted for blasphemy among the *Greeks* as well as the Jews, is shown by several examples adduced by Lampe.

— ἐκρύβη, &c.] In ἐκρ. we have an example of Passive for Middle in a reciprocal sense, on which see Winer's Gr. Gr. Most recent Commentators suppose an hendiadys in ἐκρύβη καὶ ἐξῆλθεν, or refer it to the rule by which, of two verbs in connexion, one is to be rendered as an adverb. It is not, however, necessary to resort to that principle here. He hid himself, it should seem, *for the moment*, and soon afterwards went out of the temple. We need not, with the older Commentators, suppose this concealment *miraculously* effected, by vanishing from the sight of the multitude. Not only is nothing *said* to that effect, but the words following rather *discountenance* such a view: see Note on Luke iv. 30. Indeed, the words διελθὼν—οὕτως have been rejected by many of the best Commentators, and are cancelled by Griesbach. But there is scarcely evidence sufficient to warrant even any strong *suspicion*; for they are only omitted in *one* MS., two or three very recent and inferior Versions, and two or three Fathers. And as the words are not at all essential to the *sense* of the passage, the testimony of Fathers cannot have any weight. All the most ancient Versions have it; and the Fathers adduced have it in *other* citations. It is moreover expressed in the metrical version of Nonnus.

1 IX. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.
2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββὶ,
τίς ἥμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
3 Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς
αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.
4 [a] Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα a Supra 4. 34. & 11. 9. & 12. 35.
5 ἐστίν· ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. [b] ὅταν b 1. 5, 9.
6 ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. [c] Ταῦτα εἰπὼν ἔπτυσε & 8. 12. infra 12. 35, 46.
χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε c Mark 7. 33. & 8. 23.

IX. 1. *παράγων*] 'as he was passing by,' or along [the streets] in his way from the Temple; see Matt. xx. 30. Mark ii. 14. xv. 21.

— *τυφλὸν ἐκ γεν.*] And consequently incurable by any human art.

2. *τίς ἥμ., οὗτος, ἢ οἱ γον.*] Some think that there is here a reference to the doctrine of the *προὕπαρξις*, or pre-existence of souls; others, of the *μετενσωμάτωσις*, or *μετεμψύχωσις*, transmigration of souls into other bodies, by which what a soul had sinned in one body might be punished in another. Others, as Lightfoot, Lampe, and Tittman, deny any such reference; maintaining that it cannot be proved that the Jews in the age of Christ held any such doctrine. But granting that the affirmative cannot be fully proved, yet neither can the *negative*. And indeed Josephus, Ant. xviii. 1. 3, and Bell. ii. 8. 14. iii. 8. 3, positively affirms, that the Pharisees (whose tenets were generally received by the people, and well known, at least, if not favourably regarded by the Apostles) did hold the Pythagorean doctrine of the *metempsychosis*. Though, it must be confessed, the Pharisees confined it to the souls of the *good* alone. Moreover, the language is not that of *positive belief* seeking for *confirmation*, but of *doubt* seeking for *information*. And the common people may have held a metempsychosis both of good and bad souls. Be that as it may, their question as to what caused this natural blindness rested on the common notion (prevalent also among the Heathen), that all dangerous diseases, or grievous calamities, must have been produced by the intervention of some heinous sin, which they were meant to punish. A notion likely to be held by those who lived under a dispensation which dealt much in temporal and corporeal punishment. Now, in applying this to the case of any disease which befel a person in the course of his life, it was no wonder they should feel perplexity; since it might be referred either to his own sin, or the sin of his parents; for the Jews likewise held, that the sin of parents, when not suffered for by themselves, was visited upon their children in the form of disease or calamity; see Ecclus. xi. 28. But how to apply this to the case of any disease *born with* a person, occasioned no little perplexity. And accordingly for a solution of this difficulty the disciples apply.

3. *οὔτε οὗτος—αὐτοῦ.*] Repeat *ἵνα τυφλὸς γεννηθῇ*, 'This blindness is from no sin, either in his parents or in himself.'

— *ἀλλ' ἵνα φανερωθῇ*, &c.] At *ἀλλὰ* supply *τυφλὸς ἐγεννήθη* from *ἵνα τυφλὸς γεννηθῇ*. Our Lord did not vouchsafe to give any answer to the *inquiry* which seems to have been concealed under this interrogatory; but (as when asked, Luke xiii. 23, 'Are there few that be saved?') he fixed their attention on a matter of far greater moment; namely, the truth that God permits diseases to afflict men for His own wise purposes; in this instance, for the manifestation of His own glory in the miracle worked by His Messiah; one of whose characteristic works, (see Is. xxxv. 5) it was prophesied, would be 'giving sight to the blind.'

4. *ἐμὲ δεῖ ἐργάζεσθαι*, &c.] Meaning, that 'such works as these must be done by him now, while there is yet time and opportunity; for the night is coming.' Thus intimating that his continuance with men would be short, and that he should not long either convince them by his miracles, or enlighten them by his doctrines. The words may also have been intended to inculcate the important lesson, that we have all a work to do, even the work of Him who sent us into the world; that we have our day, or time, to do it in; and that as that day is at the best short, and we know not *how* short, (as it is said by Antiphan. ap. Stob. tom. i. 96, *τὸ ζῆν ἔοικε φρουρᾷ ἐφημέρῳ· τό τε μῆκος τοῦ βίου ἡμέρα μιᾷ*,) so it behoves us to use all diligence, lest the night that must close our day, or opportunity, should find us with our work undone.

5. *ὅταν ἐν τῷ κόσμῳ ὦ.*] 'as long as I am,' &c. When *ὅταν* denotes duration of time, it requires the verb following to be in the Subjunctive. By *φῶς τοῦ κόσμου* is meant one who both *enlightens* and *blesses* mankind,—*light* being a metaphor to denote both knowledge and happiness; see Esth. viii. 16. Ps. xcvii. 11. cxii. 4. John i. 5. The sentiment was doubtless suggested by the case of the blind man about to be restored to sight.

6. *ἔπτυσε—τοῦ τυφλοῦ.*] It has been thought strange that *clay* should be here used, since that would seem more likely to injure than benefit the eye. Yet such was sometimes used, among the ancients, as a sort of *salve* for certain disorders of that organ. So Serenus Samnon. xiii. 225 (cited by Wetstein), 'Si tumor insolitus tipho se tollat inani, Turgentes oculos vili *circumline cœno*.' The spittle was used (as Euthymius and Grotius point out) simply to make the earth fit for the use in question; and the intent of the thing was to suggest the idea of collyrium, eye-salve, or ointment. So Hor. Sat. i. 3. 25, 'oculis male lippus *inunctis*,' and comp. Rev. iii. 18.

The action itself could, of course, contribute nothing to the cure,—but is to be considered as a *symbolical* one, such as the spitting in the eye, Mark viii. 23. See also vii. 33, and Note. In *imitation* of this the early Christians used, by a similar symbolical action, to anoint the eyes of

d Neh. 3. 15. τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, [d] καὶ εἶπεν 7
αὐτῷ· Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ
e 2 Kings 5 14. ἑρμηνεύεται, ἀπεσταλμένος). [e] ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ
ἦλθε βλέπων.
Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον 8
ὅτι ‡ τυφλὸς ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ
προσαιτῶν; Ἄλλοι ἔλεγον· Ὅτι οὗτός ἐστιν· ἄλλοι δέ· 9
Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν· Ὅτι ἐγώ εἰμι.
Ἔλεγον οὖν αὐτῷ· Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί; 10
Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Ἄνθρωπος λεγόμενος Ἰησοῦς 11
πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ
μοι· Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι.
ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα. Εἶπον οὖν αὐτῷ· 12
Ποῦ ἐστιν ἐκεῖνος; λέγει· Οὐκ οἶδα.
Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τόν ποτε τυφλόν. 13
Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ 14
ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. Πάλιν οὖν ἠρώτων αὐτὸν 15

the catechumens with clay. See Bingham's Eccl. Ant. x. 2. 14. Finally, by thus introducing what the Rabbins accounted *servile work* (namely, making clay) in effecting the miracle, our Lord may have intended to encounter the false notion of the Pharisees, that it was unlawful to do good on the Sabbath-day.

7. νίψαι] 'wash thyself,' probably the eyes only; for νίπτεσθαι denotes to wash a part only of the body, while λούειν means to wash or bathe the whole body. This distinction is strongly marked infra xiii. 10, where λελουμένος is used of him whose whole body is washed, and νίψασθαι is joined with τοὺς πόδας. (Markl. and Campbell.) Cotovicus, Itiner. Hieros. p. 292, attests that the fountain of Siloam is much reverenced by both Christians and Turks, who use the water to wash the eyes in certain disorders of that organ. On κολυμβήθρα see Note supra v. 2. This order (like that of Elijah to Naaman, 2 Kings v. 10, to wash seven times in Jordan) was doubtless given to try his faith.

The words ὃ ἑρμηνεύεται, ἀπεσταλμένος are by Wassenburgh and Kuinoel considered as a *gloss*. But there is every reason to think that they are genuine; for such etymological interpretations of names were then very usual; as might be shown by many examples, both from the Scriptural and the Classical writers, especially Thucydides; though such passages have usually proved traps into which ignorant or unwary Critics have fallen.

— ἦλθε] for ἀνῆλθε, as often.

8. τυφλός.] The reading is here uncertain; several ancient MSS. and Versions, and some Fathers having προσαίτης, which is preferred by most Critics, and received by almost every Editor from Griesbach to Scholz; but, I conceive, on insufficient grounds. Whichever be the true reading, *one* must be an *intentional alteration;* for neither could be a gloss on the other. Now it seems more probable that τυφλ. should be altered into προσαίτης, than προσ. into τυφλ. And I suspect that the former alteration was made by those who took the ὅτι for a *causative conjunction.* Thus it is in the Versions rendered *quia* or *quod.* And if that were the right interpretation, the sense would rather require προσαίτης than τυφλός. But *thus* οἱ θεωρ. αὐ. τὸ πρ. would yield a feeble sense; and ὁρῶντες would be required, not θεωροῦντες. In short, there can be little doubt but that ignorance, or inattention to the *Hellenism* in οἱ θεωροῦντες αὐτὸν ὅτι ἦν for οἱ θεωρ. ὅτι αὐτὸς ἦν, led to the mistake and alteration in question. And surely τυφλ. is far more suitable in sense than προσαίτης; since the man's *blindness*, as connected with this miracle, would be far more obvious to public observation than his mendicity. The full sense is: 'And those who had seen, ascertained, and known him to be blind.' This is mentioned in order to place in a strong point of view the evidence which existed for the miracle, and to show that deception or collusion was impossible. The Evangelist might, indeed, have written τυφλὸς καὶ προσαίτης, which is actually found in a few MSS. and Latin Versions; but it was not necessary; for the latter circumstance *comes out* in the subsequent narration. The Critics who formed the text of those MSS. were, I suspect, induced to concoct the reading τυφλὸς καὶ προσαίτης, because πτωχὸς τυφλὸς was as common a phrase in Greek as *cæcus rogator* in Latin; the blind being almost always beggars.

11, 12. The simple statement of the fact here, without any observations on it, is worthy of notice. (Scott.) See also Doddridge.

11. ἀνέβλεψα] 'I received my sight;' as infra xv. 18. The term may, indeed, seem rather to denote the *recovery* of sight. But it admits of the present sense; since ἀνὰ is often used for ἄνω, *upward*, and consequently may mean to *look up;* the peculiar faculty of the human race, 'quibus os sublime dedit;' scil. Deus.

13. τοὺς Φαρ.] Meaning the Sanhedrim, the far greater part of whom were Pharisees. That these were the *rulers*, is plain from v. 23 & 34.

καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς·
Πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμοὺς, καὶ ἐνιψάμην, καὶ
16 βλέπω. [f] Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ f ver. 31, 33. supra 3. 2. & 7. 12.
ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ
τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς
17 τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. [g] Λέγουσι g Supra 4. 19.
τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅ τι ἤνοιξέ σου
18 τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν. Οὐκ
ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ
ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀνα-
19 βλέψαντος, καὶ ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτός ἐστιν
ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν
20 ἄρτι βλέπει; Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον·
Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεν-
21 νήθη· πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ
τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἴδαμεν. αὐτὸς ἡλικίαν ἔχει, αὐτὸν
22 ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. [h] Ταῦτα εἶπον οἱ h Infra 12. 42. v. 34.
γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συν-
ετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν,
23 ἀποσυνάγωγος γένηται. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον·
24 Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. [i] Ἐφώνησαν οὖν ἐκ i Josh. 7. 19. 1 Sam. 6. 5. ver. 16.
δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ· Δὸς

15. *μου.*] This position of *μου*, before instead of after *ὀφθ.*, is found in most of the best MSS. and early Editions, and has been, with reason, received by almost all Editors from Wetstein to Scholz.

16. *παρὰ τοῦ Θεοῦ*] scil. *ἀπεσταλμένος*, 'commissioned from God.'

— *πῶς δύναται ἄνθ. ἁμαρτ.*] By *ἁμαρτ.* is here, as at v. 25, simply meant a sinner, by being an impostor. See 2 Thess. ii. 3. The argument is, that an impostor would not be endued by God with the power of working miracles; or that if (as the Jewish doctors admitted) any one were so endued, he was plainly commissioned from on high, and could therefore dispense with any ritual observances.

17. *σὺ τί λέγεις—ὅ τι ἤνοιξε*, &c.] There is no occasion (with some) to break up the sentence into two interrogations: 'What sayest thou of him?—that he hath opened thine eyes?' For though specious reasons may be adduced in favour of this method, yet thus the second question would be futile, because it had before been put, and the man had manifestly recovered his sight. It is better, with all the ancient and most modern Commentators, to assign the sense: 'What sayest thou (i. e. what opinion hast thou) of him, in that (quatenus) he hath opened thine eyes?' or, 'as to his opening thine eyes.' Moreover, *ὅ τι* is for *καθότι*, as Luke i. 7, *καθότι ἡ Ἐλ. ἦν στεῖρα*, &c.

— *προφήτης.*] Not meaning, 'the Prophet foretold by Moses' (as some understand); for that would require the Article; but a prophet, *θεῖος ἀνὴρ*, as Euthymius explains. It is plain from v. 31, 36. that the man considered Jesus only as a prophet, or rather, a man of God, *θεοσεβής*; certainly not as the Son of God.

18. *Ἰουδαῖοι*] i. e. the *Φαρισαῖοι* before mentioned. *Ἐφώνησαν*, 'had summoned,' *καὶ ἠρώτ.*, 'and had asked.'

19. *οὗτός ἐστιν—ἐγεννήθη*;] Lampe, Markl., Kuinoel, and Tittman think that two questions are here blended into one, i. e. 'Is this your son? Do ye say he was born blind?' Such would, indeed, be the more *regular* manner of expression; but the present is the more simple, natural, and *characteristic* of the persons; for, in their haste to proceed from interrogation to imputation of fraud, they blurt out the latter (which is implied in *λέγετε*), together with the former. In their answer, the parents *pass over* the imputation, and consider the words as comprehending *two* questions, to which they reply.

21. *ἡλικίαν ἔχει.*] Meaning, 'He is of an age sufficient to enable him to give testimony. He is come to years of discretion.' Of this idiom examples have been adduced from Xen. and Isæus.

22. *συνετέθειντο*] '*de communi consilio decreverant*,' as in Acts xxiii. 20. On this use of the Pluperf. Pass. in the Deponent sense, the reader is referred to Buttm. Gr. p. 234. and Win. Gr. Gr. *Ὁμολογήσῃ Χριστόν*. Sub. *εἶναι*.

— *ἀποσυνάγωγος γένηται*] 'should be excommunicated.' There were *three* sorts of excommunication (see Horne's Introd.), the *second* or which is supposed to be here meant.

24. *δὸς δόξαν τῷ Θεῷ.*] This does not sig-

δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρ-
τωλός ἐστιν. Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· Εἰ ἁμαρτωλός 25
ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν, ἄρτι βλέπω. Εἶπον 26
δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλ-
μούς; Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· 27
τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ
γενέσθαι; Ἐλοιδόρησαν οὖν αὐτὸν καὶ εἶπον· Σὺ εἶ μαθητὴς 28
k Supra 8. 14. ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. [k] Ἡμεῖς 29
οἴδαμεν ὅτι Μωϋσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν
l Supra 3. 10. πόθεν ἐστίν. Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· [l] Ἐν 30
γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ,
m Prov. 15. 29. & 28. 9. Isa. 1. 15. καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς. [m] Οἴδαμεν δὲ ὅτι ἁμαρτω- 31
λῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ τὸ
θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. Ἐκ τοῦ αἰῶνος οὐκ 32
ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.

nify,—what it might seem to import,—'Give the praise of thy cure to *God* [and not to this man]'. For the absence of the Article will scarcely permit such a sense; and what is more, the words are a form of expression, often employed in the Old Test., to seriously admonish any one to speak the truth (see Josh. vii. 18, 19. 1 Sam. vi. 5. Jer. xii. 16): 'a lie being (as Lampe observes) a denial of the omniscience, holiness, truth, and justice of God. Consequently he who wilfully conceals the truth, or declares a falsehood, insults all those attributes of the Deity.' Thus the form was used when a confession of crime was to be wrung from any one. The sense, then, is: 'Confess the truth: hast thou been really blind from thy birth, and been healed by this man?' They hoped thus to detect some fraud or collusion; but being disappointed, they resolved to excommunicate the man immediately.

25. εἰ ἁμαρτωλὸς—οἶδα.] The Commentators are not agreed as to the scope and character of these words, in which some recognise *dissimulation*, others *sarcasm;* neither of which views seems well founded. It is better (with Brug., Camer., Grot., and Whitby) to take these words to mean, that 'he has no knowledge of what they allege;' q. d. 'That Jesus is a sinner, I know not;' εἰ being put for ὅτι. But as the authority for this signification of εἰ is precarious, we must retain the usual sense *whether*, and take οὐκ οἶδα in a *popular* sense to denote, 'I give no opinion: I have nothing to do with that.' This view is confirmed by the words following, ἓν οἶδα, which do not imply knowledge of nothing besides, but of one thing *especially*. So Aristoph. Av. 1176, τίς τῶν θεῶν; Ἀɢ. οὐκ ἴσμεν· ὅτι δ' εἶχε πτερὰ, τοῦτ' ἴσμεν. Arist. Pax, 227, οὐκ οἶδα· πλὴν ἕν, ὅτι (which words are also an answer to a question). Eurip. El. 752, οὐκ οἶδα, πλὴν ἓν—φόνιον οἰμωγὴν κλύω. Soph. Œd. Col. 1161, τί προσχρῄζοντα τῷ θακήματι; Οὐκ οἶδα, πλὴν ἕν, σοῦ γὰρ κ. τ. λ. Eurip. Iph. Taur. ποδαποί; Ἕλληνες, ἓν τοῦτ' οἶδα, κοὐ περαιτέρω.

26, 27. The Sanhedrim now repeat the same question before proposed. A crafty device, by which they hoped to detect some discrepancy in his testimony, which might stamp falsehood on the whole; or they hoped that some additional circumstances would transpire, from which they might plausibly reason that the blindness was not real,—or, at least, not from his birth. The man, however, now perceives their aim; and, no longer able to suppress his indignation, impatiently exclaims, εἶπον, &c.

27. οὐκ ἠκούσατε] 'attended not to what I said.' The next words are ironical.

28. ἐλοιδόρησαν καὶ εἶπον] put for ἐλοιδ. εἰπόντες; for they thought it abuse enough to call him the disciple of an impostor.

29. οὐκ οἴδ.—ἐστίν.] A popular expression, importing, 'We know not his Divine mission, whether his doctrine and miracles proceed from Divine origin, or dæmoniacal agency.' (See viii. 27, Note.)

30. ἐν τούτῳ] scil. μέρει, 'in this circumstance.' Γὰρ has here, like the Heb. כִּי, the sense of *sanè*. Ὑμεῖς is emphatical. Καὶ, 'and yet.' The sense is: 'This truly is *strange*, that you, who pretend to distinguish true from false prophets, should not be able to discern with *whose* power *he* comes who gives sight to those born blind.'

31. οἴδαμεν] 'it is well known.' The following is a sentiment frequent in Scripture (as Ps. lxvi. 18. Is. i. 15.), and also found in Hom. Il. α. 218, Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' (I conjecture Γ') ἔκλυον αὐτοῦ. This and that in the next clause are intended to be especially applied to the case of false prophets asking countenance from God.

32. ἐκ τοῦ αἰῶνος] 'from the beginning of the world.' See Note on Luke i. 70. Τις, scil. ἄνθρωπος, any mere man. Though communication of sight, in some cases, to those born blind, has of late been effected by the improvements of modern surgical art, yet that does not affect the present case; for the operation in question demands the intervention of the most consummate skill and labour, and it would be equally a *miracle* to restore such persons to sight *without those means*.

33 [n] Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. n ver. 16.
34 [o] Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρτίαις σὺ ἐγεννήθης o ver. 2.
ὅλος! καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
35 [p] Ἤκουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν p Ps. 2. 7. Matt. 14. 33.
αὐτὸν εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ; & 16. 16. & 26. 63. supra 1. 50.
36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπε· *καὶ* Τίς ἐστι, Κύριε, ἵνα πιστεύσω
37 εἰς αὐτόν; [q] εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτὸν, q Supra 4. 26.
38 καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. Ὁ δὲ ἔφη· Πιστεύω,
39 Κύριε· καὶ προσεκύνησεν αὐτῷ. [r] Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς r Supra 3. 19.
κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον· ἵνα οἱ μὴ βλέ- infra 12. 47.

34. *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος!*] This *may*, as some think, be said on the same principle which prompted the question of the disciples, v. 2. Though it should rather seem to be, as the best Commentators, ancient and modern, regard it, an hyperbolical phrase, equivalent to *scates peccatis.* Perhaps it is a blending of two phrases, ὅλος ἁμαρτωλὸς εἶς, and ἐν ἁμαρτίαις ἐγεννήθης, formed on Ps. li. 5, which would form the most opprobrious speech that can well be imagined.

— *ἐξέβαλον αὐτὸν ἔξω.*] The Commentators are not agreed whether this means 'thrust him out of the council-chamber,' or 'excommunicated him.' The expression must signify the *former;* but the *latter* may be implied; the turning him out being a kind of *symbolical action.*

35. *πιστεύεις—Θεοῦ;*] Almost all Commentators regard these words as only importing, 'Dost thou believe in the coming of the Messiah?' as all pious Jews did. But the mode of address seems to be directed to the *state of the man's mind;* who, though at the time the miracle was worked upon him, and even when brought before the Sanhedrim, seems to have regarded Jesus as only a *prophet;* yet, on reflection, and consideration of the wonderful works Jesus had done, began to think that he must be *more* than a prophet, and to wish to be his disciple. Indeed his answer seems to comprehend two things: 1st, 'Yea, Sir, I *have* that belief;' and 2dly, 'Canst thou tell me where, or who, that personage is, that I may believe in him, and commit myself to his teaching?' The words seem to express a sort of expectation that the extraordinary person whom he was addressing, could *tell* him who and where the Messiah was, or perhaps might himself be that personage. In this view, the words of his answer may be regarded as a delicate way of saying, 'Art thou that personage? dost thou sustain that character?'

36. *καί.*] This I have, with Griesbach, Matthæi, Vater, and Scholz, introduced into the text, on the authority of many of the best MSS., Versions, Fathers, and early Editions. The omission (of which other instances occur infra xiv. 22) appears to have arisen from the verse just below.

39. These words were spoken for the sake of the by-standers, since the very act of worshipping would be likely to draw a crowd of persons about them.

— *εἰς κρίμα*, &c.] Some understand *κρίμα* here in the sense of *condemnation;* while others recognise that of *judgment* and *declaration;* i. e. 'for the purpose of judging [concerning men], showing their condition and pointing out their duties.' Yet that, besides being a sense not well established, deprives the words of the *point* and significancy, which, from what follows, it is evident they were intended to convey. Far more probable in itself, and agreeable to the proper signification of the word, is the sense assigned by Chrysostom and Euthymius, and adopted by some eminent modern Commentators, who take *εἰς κρίμα* as put for *εἰς διάκρισιν καὶ διαχωρισμὸν*, for *distinction* and *separation* (and consequently discrimination), i. e. 'that men's real characters may be put to the proof' as to their use or abuse of their opportunities. So it is elsewhere said of Christ (Luke ii. 35), that he 'came for the falling and rising up of many in Israel, that the thoughts of many hearts might be revealed.' This sense, indeed, is quite agreeable to the primitive signification of *κρίνειν*, which is to *winnow*, and, in a general way, to *separate, divide*, as an army into ranks. So Xenoph. Mem. iii. 1. 9, *κρίνειν τοὺς ἀγαθοὺς καὶ τοὺς κακούς.* See also Hom. Il. β. 362. We may, however, retain the usual sense *judgment*, meaning condemnation; such as that spoken of supra iii. 18, that 'he who believeth not, is condemned already.' An idea, indeed, which seems contained both in the text and the context. For what but this is it that is implied in the words just after, 'If ye were blind (meaning, in any other sense but wilfully blind), ye would have no sin; but ye say, We see: therefore your sin remaineth;' evidently meaning, that thus they are *condemned*, and that out of their own mouth. So it is said, iii. 19, 'This is the judgment (*αὕτη ἐστὶν ἡ κρίσις*), that light is come into the world, and men have loved darkness rather than light.'

In the next words the *ἵνα* is not *causal*, but eventual, or rather *consequential.* The general meaning being, 'Thus while I make some to see (as this man whose eyes I have opened), others I am the means of making blind (comp. 2 Cor. ii. 16); i. e. the effect or consequence of his coming into the world will be, that those who are blind, through simple ignorance, will see (namely, by the light of the Gospel, and the illumination of the Holy Spirit); and those who have the use of sight (i. e. have knowledge), but are blinded by passion and prejudice, will *not* see what is before their eyes, but be left judicially to their own blindness. By the *οἱ βλέποντες* are meant the *οἱ δοκοῦντες βλέπειν*, those who were thought to have, and thought they had, a knowledge of God's word; insomuch that פקחים, 'those who see,' was

ποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. Καὶ 40
ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ
εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; [s] Εἶπεν αὐτοῖς ὁ 41
Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ
λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

X. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ μὴ εἰσερχόμενος διὰ 1
τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων
ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής· ὁ δὲ εἰσερ- 2
χόμενος διὰ τῆς θύρας ποιμήν ἐστι τῶν προβάτων. Τούτῳ 3
ὁ θυρωρὸς ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ

s Infra 15. 22.

an unusual appellative given by the Jews to their more eminent Doctors of the law.

41. εἰ τυφλοὶ ἦτε.] Our Lord hints that they labour under a more incurable blindness than those whom they despised. The full sense is, 'If ye were [simply] ignorant, your unbelief might be excusable; but, since ye profess to be wise, your unbelief remains [inexcusable].' They had every advantage of coming at the truth, and recognising Jesus as the Messiah; but they resisted conviction, were wilfully blind, and therefore their sin of unbelief could not but rest upon them unexpiated, and sink them in perdition; comp. viii. 24. Ἁμαρτίαν ἔχειν is a phrase signifying to be guilty of any crime, and be liable to punishment for it. It is not a mere Hellenistic idiom, since I find it in Plato iv. p. 70. Bip. ὁ μὴ ἔχων κακίαν, καὶ ὁ ἔχων ἀδικίαν.

X. 1. seqq. Some Commentators and Harmonists think that the discourse in vv. 1—22 was delivered at another time, and after an interval of two months. But it is so closely connected in subject with the preceding, that it must have followed after it; otherwise, indeed, the parable would be very abruptly brought in; whereas, taken in connexion with the foregoing, it is very apposite. See Scott. Moreover, the introductory ἀμὴν ἀμὴν λέγω ὑμῖν is never used at the *beginning* of a discourse, but is employed to introduce some further remark or admonition; see John v. 24, 25. vi. 26. 32. viii. 34, &c. And the Evangelist seldom commences any new narrative without some kind of preface, however brief. Besides, ver. 21 may be supposed to have reference to the blind man. And, indeed, the imputation lately cast upon our Lord, ix. 24, of being an impostor, would induce him to take the first opportunity of *retorting* the charge on his calumniators, and showing that he sought nothing but the benefit of the people; that he was the *true* Shepherd, *the Messiah;* and that they who called themselves the shepherds of the people, and excommunicated those who acknowledged the Messiah, were the false teachers and impostors: that he himself, so far from seeking, as an impostor would, his own interest, sought nothing but the benefit of the people, and would lay down his life for them. In illustration our Lord borrows an image from *pastoral* life. He shows that those teachers alone were worthy of the name of *shepherds*, who, having learnt of Him, should preach his doctrine. In this, and other of his discourses recorded by St. John, our Lord was pleased to employ expressions highly figurative, in order to show the nature of his person and office. Why he was pleased to do this, will appear from what is said in the Note on *Parabolical instruction* at Matt. xiii. 3. Here it will be proper to be more than usually attentive to the precaution there suggested, as to the *application* of Parables; namely, not to press too much on particular terms or circumstances, such being but ornamental, and forming, as it were, the *drapery* to the figure in the pictures. Thus here by the *sheepfold* is evidently meant Christ's kingdom on earth; by the *door*, Christ himself; and by the *thieves and robbers*, the chief priests and Pharisees. Respecting the other terms the correspondence is either very slight, or does not exist at all.

But to advert to the scope of the present portion, vv. 1—21, most of the ancient and earlier modern Commentators supposed the *subject* of it to be the entering upon ecclesiastical offices without being authorized by a commission from those who have such commission regularly transmitted down from the Apostles, and derived consequently from Christ himself. But that such a sense can be deduced from the present passage, neither the nature of the context, nor the import of the words will, I think, permit us to suppose. The purpose here in view is undoubtedly (according to the opinion of the most eminent of the more recent Commentators) that which has been above detailed. It therefore has reference not to *teachers*, but to *Christians in general.*

1. αὐλήν.] The word means an open hovel, formed by hurdles and wickerwork. By αὐλὴ τῶν προβάτων is here designated the *Jewish people*, the Church of God and Christ, who needed the food of spiritual instruction; see Ezek. xxxiv. 11. Jerem. xxiii. 4, sq. To *enter in by the door* was a proverbial expression, to denote *making a regular ingress.* So Arrian in Epict. ii. 11, Ἀρχὴ φιλοσοφίας, παρά γε τοῖς ὡς δεῖ, καὶ κατὰ τὴν θύραν, ἁπτομένοις αὐτῆς, συναίσθησις τῆς αὐτοῦ ἀσθενείας. Christ is called the *door*, since by him ('the way, the truth, and the life') we have 'an entrance ministered unto us into the everlasting kingdom' (2 Pet. i. 11). Κλέπτης and λῃστὴς properly differ, as our *thief* (or *pilferer)* and *robber* (or highwayman), the one referring to private stealing, the other to public and violent robbery. Here, however, they have little or no difference, but, being *united*, exert a force greater than either would bear separately.

3. ὁ θυρωρὸς] i. e. one of the under-shepherds in attendance at the door of the αὐλή. To properly understand this, we must bear in mind that the Jewish sheepfolds were strong, substan-

ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει
4 αὐτά. Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν
5 φωνὴν αὐτοῦ. Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ
φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν
6 φωνήν. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι
δὲ οὐκ ἔγνωσαν τίνα ἦν, ἃ ἐλάλει αὐτοῖς.
7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω
8 ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων. Πάντες, ὅσοι
[πρὸ ἐμοῦ] ἦλθον, κλέπται εἰσὶ καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν

tial buildings, guarded and secured, both within and without, surrounded by a wall to prevent admission, except by the regular entrance, and provided with a door, kept by a porter, and fortified by bars and bolts; see Mr. Greswell, Parab.

— τῆς φωνῆς αὐ. ἀκούει] i. e. attend to, obey his orders. Φωνὴ denotes either those *inarticulate sounds*, as whistling, &c., or certain *words*, such as were addressed to the animals, on which see Aristot. Hist. An. vi. 19. The calling them by their names is illustrated by what Wolf and Wetstein adduce, who prove that anciently names were given not only to horses, oxen, dogs, &c., but also to goats and sheep; see Hartley's Journal, who says he tried it in *Greece*, and found the custom still to exist. Finally, the fact of sheep knowing the shepherd's voice is corroborated by Eastern travellers and writers; and Polybius informs us, that in the island of Cyrnus, off the African coast, the surface of the country being overgrown with woods, and very rocky, the flocks were taught to obey and attend their keepers by the sound of a horn.

4. ἐκβάλῃ] 'putteth forth;' for force is not meant to be implied. So ἐξάγειν and ἐκβάλλειν are indifferently used by the LXX. to express the same Hebrew word.

— ἔμπροσθεν αὐτῶν πορεύεται.] Contrary to the custom which prevails in the West, the Eastern shepherds *precede* their flocks, and lead them by peculiar sounds of the voice; see Ps. xxiii. 2. lxxvii. 20. lxxx. 1. The custom (no doubt introduced by the Moors) still continues in Spain. Yet how ancient was the practice, at least in the *West*, for the sheep to go before, and the shepherd follow, may be inferred from the idea suggested by the Greek word πρόβατον. All that is here meant by ἔμπρ. αὐ. πορ. is leading, guiding, and taking care of them. Comp. Ps. xxiii.

5. μὴ ἀκολουθήσωσιν.] Several of the most ancient MSS. and Fathers have ἀκολουθήσουσιν, evidently an alteration for adaptation to the next word; yet unnecessary; the sense being, 'but a stranger they would by no means follow,' namely, if he were to lead them.

6. παροιμίαν] for παραβολήν; for though the words are *distinguished* in the Classical writers, yet they were confounded by the Hellenists.

7. In this and the following passage we have not a *mere repetition*, but an explanation or application of the foregoing (Kuinoel and Tittman). And that by way of intimating the purport of the allegory. Greswell, however, considers it as merely a continuation and an enlargement of the former topic, though with this difference, that the former is allegory throughout, the latter is not. Indeed amidst a profusion of figurative images Christ has distinctly appropriated to their true sense only the personal character of the shepherd and owner of the flock, and the personal character of those opposed to him, whether as robbers or hired attendants on the sheep.

Θύρα, like the Heb. פתח, denotes not only *door*, but *access*; also, as here, the *medium* thereof, he who gives it. To which purpose Wetstein appositely cites a passage of Ignat. ad Philadelph. § 9, αὐτὸς ὢν θύρα τοῦ Πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ οἱ προφῆται, see Eph. ii. 18. Taken in conjunction with what precedes, the primary import of the words must be, that *Christ* is the only way through which mankind can obtain salvation (see ver. 9. xiv. 6); though it may include, in an under sense, that as a man must observe and pass through the door, in order to his making a regular and unsuspected entrance into a sheep-fold, so any one must maintain a proper regard to Christ, in order to his being a true teacher in the Church, and must pass, as it were, through him, or by his authority, into his office.

8. πρὸ ἐμοῦ.] These words, which have perplexed Interpreters of every age, are not found in very many MSS., Versions, Fathers, and early Editions, and are rejected by Grotius and Campbell, and cancelled by Matthæi; but wrongly; for it is one of the most certain of Critical canons that an *omission* of words, which have occasioned perplexity to Commentators, is always to be regarded as suspicious. And there are reasons which make this Canon stronger in the *Scriptures* than in the Classical writers. The omission might here be purposely made, to save the honour of Moses and the Prophets, especially as the Manichæans denied their Divine legation. *Internal* evidence, therefore, is so strong in favour of these words, as to balance even a *superiority* of external, which, however, does not exist. Besides, the words are almost necessary to make any tolerable sense. They must, then, be regarded as genuine. And the only question is, what is their true *import*? Many ancient and modern Commentators take πρὸ for ἀντὶ, and suppose an ellipsis of ἐν τῷ ὀνόματι τοῦ Πατρός μου; understanding it of *false Christs*, as Theudas, and Judas of Galilee. A view also maintained by those who take πρὸ in the usual sense *before*. Of these two interpretations, however, the former supposes a sense by no means authorized by use, and introduces an inadmissible ellipsis; nay, involves an *anachronism*; for, as the best Exposi-

a Infra 14. 6. Rom. 5. 1. Heb. 10. 19. Ps. 23. 1, 2.

αὐτῶν τὰ πρόβατα. [a] Ἐγώ εἰμι ἡ θύρα. δι' ἐμοῦ ἐάν τις 9
εἰσέλθῃ, σωθήσεται· καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ
νομὴν εὑρήσει. Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ 10

tors are agreed, it cannot be proved that there *were* any false Christs previous to that time. And if even *one* such could be found, it would not justify the πάντες ὅσοι. One thing is plain, that our Lord could not have meant to include Moses and the Prophets, of whom he everywhere speaks in terms of the highest reverence. The best solution of this difficulty is supposed to be that of Bengel, Rosenmuller, Campbell, and Kuinoel, who think that ἦλθον is to be taken of time *recently* past, and up to the present; i. e. and that by the term 'have come,' is meant 'have lately come' in the character of *teachers* of God's people. Now our Lord (say they) throughout this discourse considers himself, viz., as the *supreme* spiritual Shepherd, through whose instruction and grace the under shepherds must be admitted into his fold, the Church. 'In this view (says Campbell) the words are directed chiefly against the Scribes and Pharisees, considered as teachers, whose doctrine was far from breathing the same spirit with his, and whose chief object was not, like that of the good Shepherd, to *feed* and *protect* the flock, but like that of the robber, or of the wolf, to *devour* them.' Yet in this there is something not a little harsh; 1. in arbitrarily taking ἦλθον as a kind of Preterite-present; 2. in understanding ἦλθον to mean 'have come, *as teachers*;' for (not to mention that this is inconsistent with the πρὸ ἐμοῦ) our Lord is here not representing himself as a *teacher*, but as *the good Shepherd*; which, as is shown at ver. 11, must principally involve the idea of *governing*. But how, then, will the parallel hold good between the *Messiah* and the Scribes and Pharisees? In order to remove this difficulty, many have understood ὅσοι πρὸ ἐμοῦ of *false Christs*. This however (as we have seen) is at variance with facts. After full and repeated consideration of the words, I am persuaded that the only way to arrive at the truth is to suppose the parallel to be *perfect*, and to keep in view the leading idea in ποιμὴν ὁ καλός. In short, by ὅσοι πρὸ ἐμοῦ ἦλθον are, I conceive, meant *those who before Christ had come in the character of supreme Shepherd of the people*, and promising access to salvation, as Mediator of the Mosaic covenant. So Gal. iii. 19, the Law is said to have been διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου. And at Hebr. viii. 6. ix. 15. xii. 24, the mediator of the new and better covenant is tacitly compared with that of the old and imperfect one. Now that this Mediator under the old covenant could be no other than the *High Priest* is plain, and is *proved* by the parallel drawn by St. Paul, in his Epistle to the Hebrews, between Christ and the Mediator of the first covenant, the *High Priest; first*, between Moses, the original Mediator, and Christ, chap. iii.; and *then* between the successive Mediators, the High Priests for the time being, ch. iv. 15, οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον, &c. ἀλλά, &c. Again, ch. v. 1, it is said, πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, which is exemplified by *Aaron*, the first High Priest. So also at ch. vii. he continues the parallel between these mediators, the High Priests who *die*, and he who is a High Priest *for ever* after the order of Melchisedec, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος: who οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου, ver. 16. So also at ver. 23 he contrasts the *High Priests* and the *Messiah* thus: καὶ οἱ μὲν πλείονές εἰσι γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ, &c., and ver. 26, τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, &c.; see also vv. 27, 28. At chapters viii. and ix. he proceeds in the parallel, instituting a minute comparison. Thus it is evident that the expression in question, ὅσοι πρὸ ἐμοῦ ἦλθον may very well mean *those who before Christ had sustained the office of temporary mediators between God and man*, but who were now disannulled by the disannulling of the old covenant, and the coming of a new and better Mediator, the *Lord of the Temple* himself. But how, it may be asked, does this character of κλέπται καὶ λ. correspond to the High Priests? I answer, 1. it has been admitted by almost every Commentator that πάντες may very well be taken to denote πολλοί. 2. It is almost universally agreed, that by κλέπται καὶ λῃσταὶ we are only to understand *rapacious persons, chiefly intent on gain*. And that most of the High Priests under the *second Temple* at least were such, the History of Josephus will abundantly testify; nay, it is clear that almost *all of them* for the last 60 or 70 years had been such; persons who *bought* their office, and then made as much of it as they could, for the short time they were allowed to hold it. The traits of their characters, as delineated by Josephus, exactly correspond to those adverted to in the present comparison, vv. 10. 12, 13, namely, *avarice* and *extortion*, united with the utmost *timidity* and *neglect* of *protecting* those under their governance. That our Lord meant *chiefly* the High Priests of a recent period, is plain from the use of the *present* tense εἰσί. Now that the sheep should not listen to their spiritual admonitions might be expected; and that they *did* not is attested by what we find in Josephus.

9. ἡ θύρα.] Meaning, the [only] Mediator, through whom access is given to the Father, see Rom. v. 2. Eph. ii. 18, compared with Hebr. ix. 15.

— ἐάν τις εἰσέλθῃ—εὑρήσει.] Commentators are not agreed whether these words are to be referred to *shepherds* (i. e. spiritual pastors), or the *sheep*, their *flock*. Some suppose the former; some the latter; and Tittman both. But if the view above taken of the foregoing verses be correct, they can only refer to the *people*: indeed, they could not be referred to *pastors* without great harshness. Σωθ. may thus be interpreted: 'shall be placed in a state of salvation.' And the word εἰσελεύσεται forms a *pastoral image* expressive of undisturbed enjoyment of the blessings in question. Comp. Ps. xxiii. 1, 2.

10. ὁ κλέπτης.] 'The false teacher,' i. e. 'the false teachers;' for this is (as appears from ver. 1) put in the sing., as being taken for a *genus*; on which see Middleton, Gr. Art. The terms θύσῃ and ἀπολέσῃ are *graphic* (signifying respectively 'butcher and destroy'), and describe what was

καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον, ἵνα ζωὴν ἔχωσι, καὶ
11 περισσὸν ἔχωσιν. [b] Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν b Isa. 40. 11. Ezek. 34. 23. & 37. 24.
12 ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ Zech. 11. 16, 17.
μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα
ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα
καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ
13 πρόβατα. ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι καὶ
14 οὐ μέλει αὐτῷ περὶ τῶν προβάτων. Ἐγώ εἰμι ὁ ποιμὴν ὁ
καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν·
15 [c] καθὼς γινώσκει με ὁ Πατὴρ κἀγὼ γινώσκω τὸν Πατέρα· c Matt. 11. 27. infra 15. 13.

often done by the roving bands of marauders who then infested Judæa, and who used to *destroy* what they could not carry off: see Note on Acts xx. 29. Thus the sense is: 'For whereas *their* purpose is but to destroy the sheep for their own selfish ends, *mine* is to preserve and feed them.'

— *καὶ περισσὸν ἔχωσι.*] Those words serve to strengthen the sense of the preceding clause. The words should be translated, 'and that they might have it superabundantly.' Sheep, in order to thrive, must have not merely sufficient, but exuberant pasturage; see Lucret. ii. 317. i. 258. Thus is intimated the infinite richness of that salvation, unto which believers attain through Christ; see 1 Cor. ii. 9. 2 Pet. i. 11. 2 Cor. iv. 15. 1 Tim. i. 14.

11. The image is here changed, and (in order to introduce some points connected with his mediatorial office), instead of the *door of the fold*, our Lord represents himself under the emblem of the *shepherd*, hereby contrasting his own conduct with that of the false shepherds.

— *ὁ ποιμὴν ὁ καλός.*] By *ποιμὴν* many think is simply meant 'teacher.' But to this it has been justly objected by Tittman, that the word has no where else that sense, but usually involves the idea of *governing*, *protecting*, *taking care of*. Thus, in the Old Test. *kings* are often called *shepherds*; as also in Homer and Æschylus. And in the New Test.: *ποιμένες* is the name given to the *Curatores* ecclesiæ, otherwise called *ἐπίσκοποι*, as Eph. iv. 11; and in 1 Pet. ii. 25, our Lord is called *ποιμὴν καὶ ἐπίσκοπος τῶν ψυχῶν ὑμῶν*. And as in Hebr. xiii. 20, our Lord is called *ὁ ποιμὴν τῶν προβάτων ὁ μέγας*, so was he foretold under that character in the prophecies of the Old Test.; see Is. xl. 11. Ezek. xxxiv. 12. 33. Zech. xiii. 7. Mic. v. 4. Hence there is no doubt but that by this expression (meaning the person who is the real owner and true lover of the sheep) our Lord meant to represent himself as the spiritual head of his Church.

— *ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν*, &c.] The expression *ψυχὴν τιθέναι* answers to the Hebr. שות נפש, which literally denotes *profundere* vitam, but in use generally, only to *hazard* one's life; a sense here adopted by several eminent Expositors; while the ancient and most modern ones more properly assign the *former*; for though the *restricted* sense is very agreeable to the *natural* import of the expression, yet the *full* sense is demanded by the *figurative* one as applied to the Redeemer. Our Lord, indeed, here only intimates what at ver. 17 he plainly expresses. His meaning is, 'As the good shepherd hazards, or even lays down, his life for his flock (see Sil. Ital. iii. fin.), so does the Messiah, represented by the Prophets under that character, lay down his life for his spiritual flock, the human race;' words strongly inculcating the great doctrine of the Atonement.

12. *ὁ μισθωτὸς δὲ*, &c.] This is intended to *illustrate* the character of the good shepherd by contrast with the *bad*, who is called a *hireling* (i. e. one hired to feed the sheep), not because all such hirelings are unfaithful, but that they are *generally*, more or less, such. Ὁ *μισθωτὸς* must, like *ὁ κλέπτης* and *ὁ ποιμὴν ὁ καλὸς* before, denote a whole class of persons. And we may suppose (with Lampe, Kuinoel, and Tittman) that the Ecclesiastical rulers of that time are here meant, as at v. 8. So that the term *μισθωτὸς* perhaps also intimates their *avarice*, and preference of the honours and emoluments of their office, to discharging its duties. Here Wetstein compares a passage of Themist. I. p. 10. *ποίμνιον ἐκεῖνο εὔκολον τοῖς λύκοις, ὅτῳ ὁ ποιμὴν ἀπεχθαίνοιτο — κακὸς βουκόλος — αὐτὸς δὲ ἔσται μισθωτὸς ἀντὶ βουκόλου—ὁ δὲ ἀγαθὸς νομεὺς πολλὰ μὲν ὀνίναται ἐκ τοῦ ἔργου, πλείω δὲ ἔχει ἀντωφελεῖν, θηρία δὲ ἀπερύκων, καὶ πόας ὑγιεινῆς προορώμενος, καὶ μὲν δὴ ἀντιφιλοῦσι μάλιστα βόες μὲν ἀγαπῶντα βουκόλον.*

— *οὗ οὐκ εἰσὶ τὰ πρόβατα.*] These words show that the shepherd is supposed to be likewise the *owner* of the sheep; such as in Hom. Odyss. iv. 87, is called indifferently *ἄναξ* (master) and *ποιμήν*. So also Sil. Ital. iii. fin. 'stabulique gregisque *magister*.'

14. *γινώσκω—ἐμῶν.*] These words figuratively designate the mutual love and attachment of the great Shepherd and his spiritual flock. Comp. v. 15. with 17. So Heb. ידע. See Amos iii. 2.

15. *καθὼς γινώσκει—Πατέρα.*] These words are closely connected with the preceding verse (from which they are unnaturally disjoined by the division of verses), being an *illustration by similitude* of what was there said; q. d. 'I both know my sheep, and am known of them, even as the Father knoweth me, and I know the Father.' See Smith's Scrip. Test., vol. ii. 61. Similarly it is said, 1 Cor. xiii. 12, *τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην*, 'even as I am known.'

On the deep doctrine involved in this reciprocity of knowledge between the Father and the Son, see Smith's Scrip. Test., L. iii. § 4, and on the evidence to the Divinity of Christ in this whole context, see L. ii. ch. 4. § 23, as headed, 'Jehovah the Saviour and Shepherd.'

d Ezek. 37. 22. Is. 56. 3. 1 Pet. 2. 25.
e Is. 53, 7, 8, 13.
f Supra 2. 19.
g Supra 9. 16.

καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων. [d] Καὶ ἄλλα 16
πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά
με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενή-
σεται μία ποίμνη, εἷς ποιμήν. [e] Διὰ τοῦτο ὁ Πατήρ με 17
ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω
αὐτήν. [f] Οὐδεὶς αἵρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι 18
αὐτὴν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν
ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
τοῦ Πατρός μου. [g] Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς 19

15. *τὴν ψυχὴν—προβάτων.*] Our Lord here *applies* what he had already said of a good shepherd, to *himself;* and openly declares, that he shall offer up his life for men, and for their salvation. By *what means* and *how* that death is available to the salvation of men, we are not clearly informed. We may, however, suppose it to be as follows. Our Lord describes the sheep for whom he lays down his life as being in extreme peril (see v. 10, 12.); and St. Paul calls those for whom Christ died, *weak*, *sinful*, &c., but to be preserved from wrath. Thus in Matth. xx. 28, where our Lord is said *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.* Now *λύτρον* denotes the *price* of redemption, i. e. the money given, or the sacrifice offered, by which any one shall be redeemed from peril and punishment,—and what is given, 1. *for* another, in *his place* and in his *stead;* 2. that the other should be liberated from punishment; 3. that it should be sufficient, and not require any *other* price. See Is. liii. 10. Hence it is plain what was the *purpose* of the death of Christ, and for what *causes* he laid down his life. He died, 1. in the place and stead of men; 2. to obtain their liberation from the punishment of sin, or to obtain pardon of their sin; 3. that his death should be sufficient to obtain the pardon of sin. Those therefore are in grievous error who maintain that Christ died only to confirm the truth of his *doctrines*, or the certainty of the promises respecting the grace of God and the pardon of sin; since for neither of these purposes would the death of Christ have been necessary. Nay, the truth and certainty of both are sufficiently established from other proofs; neither does our Lord say that he lays down his life for his *doctrine*, but for his *sheep*. Hence it is clear that our Lord called himself *ποιμὴν*, not inasmuch as he was an enlightened and holy *teacher of religion;* but in a far sublimer sense, namely, inasmuch as by his death he obtained the *pardon of sins* and the salvation of men. (Tittman.) With the lax dogmas of some recent heresiarchs we may contrast the uncontaminated orthodoxy of an Apostolic Father, as follows: *Ἐν ἀγάπῃ προσελάβετο ἡμᾶς ὁ Δεσπότης, διὰ τὴν ἀγάπην ἣν εἶχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν ὁ Χριστὸς ὁ Κύριος ἡμῶν, ἐν θελήματι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.* Clemens Rom. Epist. I. ad Cor. § 49.

16. *ἄλλα πρόβατα—ταύτης.*] The Jews and Gentiles are here represented under the image of two different flocks, inclosed in separate folds. *Ἀγαγεῖν* is for *προσαγαγεῖν*, 'bring to [this fold].' *Ἄγειν* and its derivatives are frequently employed as pastoral terms. Our Lord calls the Gentiles *his sheep*, by anticipation, because he had marked them as his own, was about to lay down his life for their salvation, and foresaw that many would shortly embrace his religion, which he expresses in the words *τῆς φωνῆς μου ἀκούσουσι.* 'Thus (says Tittman) our Lord predicts the future admission of the Gentiles to the Christian flock, and the joint participation of them and the Jews in the blessings obtained by him, under one and the same Lord, so that he might be the author of salvation not to *one only*, but to *all* the nations of the universe.' Here especially comp. Is. lvi. 8.

17. *ἵνα πάλιν λάβω αὐτήν.*] The best Commentators are agreed, that the *ἵνα* is not *causal*, or denoting *end* and *purpose*, but declarative of the future, or the *event*, and may be rendered *ita tamen ut*, 'yet so that.'

18. *οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ*] 'no one taketh it from me' [by force]. We may paraphrase the passage thus: 'No one [not even the Father] compelleth me to die for my flock. I have, of my own will, undertaken to lay down my life for it. By the same will I shall return again to life.'

— *ταύτην—Πατρός μου.*] 'This charge, or commission, received I from my Father.' In this whole passage our Lord affirms that he is about to undergo death spontaneously; that the malice of those who may plot against his life could avail nothing, even were it *not* decreed that he should undergo death for the salvation of his people; that no force could take away his life, if he were unwilling to part with it; that he freely lays down that life for the salvation of his flock; and that if they shall kill him, it will not be without his own consent. He asserts, moreover, that he lays down his life,—so, however, as to receive it back; and therefore that his death is not to be considered as coming under the common law of mortality, by which all that go down to the tomb return to the dust; but that it is altogether peculiar to itself; since, after a few days, he will rise from the sepulchre, and return to life. He then affirms that his death happens, not by any *fate* or *necessity*, but by the eternal *counsels* of his Father. (Tittman.)

On the strong and irrefragable proof supplied by this passage to the Divinity of Christ, see Dr. Whitby, Abp. Magee, Dr. P. Smith, Mr. Scott, and Mr. Greswell. The point of our Lord's argument is, as Dr. Smith observes, the spontaneousness of the act, which he performs in obedience to his Father's will, and for which the Father loveth

20 Ἰουδαίοις διὰ τοὺς λόγους τούτους. [h] ἔλεγον δὲ πολλοὶ ἐξ h Supra 7. 20. & 8. 48, 52.
αὐτῶν· Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
21 ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου·
μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;
22 [i] ἘΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν [τοῖς] Ἱεροσολύμοις, καὶ i 1 Macc. 4. 59.
23 χειμὼν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Acts 3. 11. & 5. 12.
24 [τοῦ] Σολομῶνος. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ

him. The *ἐντολὴ*, *commission*, of the Father refers, not only to the resuming of life, but to the *whole* transaction, the laying down and receiving again; and this is a repetition of the fundamental doctrine of Christianity, that 'all things are *of* the Father, and *through* the Son; that God so loved the world, that he gave his only-begotten Son, and *sent* him into the world, that the world through him might be saved.' So it is written of him, Rom. iv. 25, that he 'was delivered for our offences, and was raised again for our justification.' Dr. Smith ably refutes the Unitarian gloss by which *ἐξουσία* is supposed to imply a *delegated authority;* showing its inconsistency, both with the rest of Scripture (see Luke xii. 5. Rom. ix. 21. and Acts i. 7.) and especially from the context here.

20. *δαιμόνιον—μαίνεται.*] See Note on vii. 20.

22. *τὰ ἐγκαίνια.*] The word answers in the Sept. to the Heb. חנכה, *handselling* or *initiation;* and in the New Test. denotes the *encænium*, or festival of eight days, occurring in the month Kisleu, instituted by Judas Maccabæus in commemoration of the *purifying* of the Temple from Heathen pollution, and the renewal of the Temple worship, after three years' desuetude and profanation. Unlike all other festivals,—which were kept only at *Jerusalem*,—this was celebrated throughout the whole of Judæa. And as lights were kept burning in every house throughout each night of the festival, it is called by Josephus, Ant. xii. 7. 7, *φῶτα*.

— *χειμών.*] Meaning, as the best Commentators are agreed, 'stormy wintry weather,' as in Matt. xvi. 3. Acts xxvii. 20. Ezra x. 9. And so *hiems* in Latin. This suggests a reason for his walking in Solomon's Portico.

23. *τοῦ Σολ.*] The *τοῦ*, not found in some MSS. and early Editions, has been cancelled by almost all Editors from Matthæi to Scholz; but rashly. As little reason is there, with some, to cancel the *τοῖς* before Ἱεροσ. in the former part of the verse.

Whence this Portico had its name, is a point somewhat disputed. The opinion of the older Commentators was, that it was so called, as being a portion of the Temple of Solomon, which had been left undestroyed by the Chaldæans, and was therefore allowed to remain, though in a dilapidated state. And they suppose the Portico to be that which Josephus, Antiq. xx. 9. 7, calls *ἡ ἀνατολικὴ στοὰ*, and which he there expressly says was *ἔργον Σολομῶνος τοῦ βασιλέως πρώτου δειμαμένου* (I conjecture *βασιλ. τοῦ πρώτου δειμ.*, as in Bell. v. 4. 1.) *τὸ σύμπαν ἱερόν.* And Josephus had before related that this Portico had not been restored by Herod, which favours the supposition in question; for thus it might more easily preserve the name of its builder; since the Southern Portico, which was the greatest, was called the Royal Portico, as having been especially adorned by the kings, and particularly Herod. Indeed, it can hardly be imagined why this, of all the Porticoes, should be called Solomon's, unless from its having been in a great measure the building left by Solomon. It should seem, then, to have been built by Solomon, and afterwards restored, from a dilapidated state, by Zorobabel. This corresponds to what is said in Josephus of that Portico, by which it appears to have needed pulling down and rebuilding; for that is implied in the expression *ἀνεγεῖραι*.

Far more probable is this than the supposition of many Commentators from Grotius downwards, and most recent ones, that it was called Solomon's Portico, as occupying the *place* of the Portico built by Solomon on the Eastern side of the hill, and of which mention is made in Joseph. Bell. v. 5. 1; from which passage it appears that this was the only side on which a Portico was then erected; the others, he says, being left without; *κατά γε τὰ λοιπὰ μέρη γυμνὸς ὁ ναὸς ἦν.* There were afterwards porticoes erected all round the Temple.

Porticoes were common in the *Heathen* temples likewise, being erected for the accommodation of the priests and the worshippers in general, both for walking in inclement weather (so Cebes, cited by Wetstein: *ἐτυγχάνομεν περιπατοῦντες ἐν τῷ τοῦ Κρόνου ἱερῷ*) and for the purpose of teachers communicating oral instruction, while walking, to their followers; from which circumstance, indeed, two principal sects of Philosophers, namely, the Stoics and the Peripatetics, derived their names.

24—32. On the scope and character of this important portion, see Smith's Scrip. Test. L. iii. 3. 3, who gives the following summary of the substance of the doctrine therein:—'We have here, 1. the avowal of his official subordination to the Father, in having been designated, commissioned, sent, and endowed with a peculiar property in his people, and in exercising miraculous powers by the authority of the Father. 2. The assertion of *his own power to confer* the blessings of salvation; namely, holy character, immortal happiness, deliverance from moral danger, and security against all possible hostility. Let it be observed that, in the evident nature of the case, and according to the uniform tenour of Scripture, the bestowment of *such* gifts implies the attribute of All-sufficiency in the Donor. 3. This assurance of security is repeated, with a confirmatory declaration, that the *Omnipotence* of the Almighty Father is pledged to the same object. 4. These two assurances are consolidated into the proposition, I and my Father ARE ONE.'

ἔλεγον αὐτῷ· Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ
εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παῤῥησίᾳ. [k] Ἀπεκρίθη αὐτοῖς ὁ 25
Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ
ποιῶ ἐν τῷ ὀνόματι τοῦ Πατρός μου, ταῦτα μαρτυρεῖ περὶ
ἐμοῦ. [l] Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προ- 26
βάτων τῶν ἐμῶν· καθὼς εἶπον ὑμῖν, τὰ πρόβατα τὰ ἐμὰ 27
τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτά· καὶ ἀκολου-
θοῦσί μοι, κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς· [m] καὶ οὐ μὴ 28
ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ
τῆς χειρός μου. [n] Ὁ Πατήρ μου, ὃς δέδωκέ μοι, μείζων 29
πάντων ἐστί· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ
Πατρός μου. [o] Ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν. [p] Ἐβάστα- 30, 31

k Supra 5. 36. infra ver. 38.
l Supra 8. 47. 1 John 4. 6.
m Supra 18. 9. & 17. 2, 6.
n Infra 14. 28.
o Infra 17. 11, 22.
p Supra 8. 59.

24. *αἴρεις*] for *αἰωρεῖς* or *ἀναρτᾷς*. The full sense being, 'keepest us in suspense between hope and fear, belief and disbelief.' So Philostr. Vit. Ap. ii. 4. (cited by Lampe) κἀμὲ πάνυ αἴρει ὁ λόγος ὃν εἴρηκε. So in Soph. Œd. Tyr. 924, ὑψοῦ αἴρειν is used for μετεωρίζεσθαι. And in this sense we find *suspendere* in Latin.

— *παῤῥησίᾳ.*] On this expression see Note supra vii. 4. Ὁ Χριστός. This he had by implication claimed to be, by having applied to himself the predictions of the Prophets respecting the Great Shepherd.

25. *εἶπον ὑ.*] Meaning, 'I have already told you who I am.'

— *τὰ ἔργα—ἐμοῦ.*] The sense is: '[Nay,] the works (i. e. the miracles) which I do by the authority of my Father, these bear witness of me [that I am sent by Him].' Of this figurative use of μαρτυρεῖν Wetstein adduces an example from Heraclid. de Deo: Ἔργα δεῖ μαρτυρεῖν, οἷα ἡλίου· νὺξ αὐτῷ καὶ ἡμέρα μαρτυροῦσιν, αὖρα αὐτῷ μαρτυρεῖ, γῆ ὅλη καρποφοροῦσα μάρτυς—οὐρανὸς μαρτυρία. So Ps. xix. 'The Heavens *declare* the glory of God,' &c. This *authority* from God, however, our Lord had, not as a mere legate, but as being partaker of the Divine nature and attributes. See v. 17, sq.

26. *οὐ γάρ ἐστε*, &c.] This suggests the *cause* of their unbelief; namely, that they are not of his flock, will not suffer themselves to be brought into it, nor are willing to acquire the proper dispositions for it. With the words καθὼς εἶπον ὑμῖν Commentators are somewhat perplexed, since Christ had no where before told them that they were not his sheep. To remove this difficulty, it seems, some ancient Critics cancelled the clause; for to no other cause can we well ascribe the omission of it in several ancient, but altered, MSS. and some Versions. Nor is it easy to believe (what some modern Critics aver) that the words were foisted in by the scribes; nay, it is incredible that *such* a clause, by no means necessary to the sense, should have crept into nearly all the MSS. As to *Versions*, they are not good authority for *omissions*, and especially of what is perplexing. There can be no doubt that the clause is genuine; and though we find nothing of this kind said in our Lord's preceding discourses, yet may it not have reference to something said by Christ, but not *recorded* by St. John? This is preferable to supposing, with some, that it was *indirectly* expressed; i. e. *implied* in our Lord's words. However, as there is plainly a reference to the preceding discourse of the good shepherd, (for our Lord now proceeds to *resume* the allegory,) and since, though our Lord does *not* there use *these* words, but *does*, in *fact*, say (v. 3.) that '*his sheep* hear his voice,' so it is probable that καθὼς, &c. belong to those words, and should therefore be joined with the following verse, as they have been, on the authority of some MSS., Versions, and Euthymius, by Pearce, Campbell, Knapp, Vater, and Tittman; whom I have here followed.

27. In this verse our Lord proves, by an *argumentum è contrariis*, that they are not his sheep, because they obey not the Gospel. (Calvin.)

— *τῆς φωνῆς μου ἀκ.*] Meaning, 'give heed to obey my commands.' By τὰ πρόβατα τὰ ἐμὰ are meant such of the sheep as acknowledge their shepherd. Γινώσκω, 'I acknowledge them as mine, provide for their welfare.' See v. 14. Ἀκολουθοῦσί μοι, i. e. in faith and obedience.

28. *οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα.*] Meaning: 'At no time, neither in life, nor in death, nor after death, to all eternity, shall any thing happen to them that shall deprive them of salvation.' (Tittman.) Comp. John viii. 51. The words following, καὶ οὐχ ἁρπάσει—μου are *confirmatory* of the promise; and in the next verse is suggested the *reason why* no one can snatch these faithful disciples from him; namely, that the *Father* hath *delivered* them to him, in order to be preserved and redeemed; that omnipotent Being in whom are the issues of life and death, both temporal and spiritual. The whole passage bears strong attestation to the Divinity of Christ, but gives, as Whitby shows, when properly understood, no countenance to the doctrine (refuted by Hebr. xii. 15.) that the elect can never fall away from grace and perish; having, in truth, no relation to *personal election*, or *final perseverance*.

30. *ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν.*] Some ancient and many modern Commentators understand this expression ἕν ἐσμεν of unity of *will, purpose, counsels, and works*. A view which they support from John xvii. 21—23, and especially from the verse preceding. Yet, so sudden are the transitions, and so discursive the thoughts in our Lord's discourses, as recorded in this Gospel, that any such argument drawn from thence is

σαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.
32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν
ἐκ τοῦ Πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με;
33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ ἔργου
οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος
34 ὢν ποιεῖς σεαυτὸν Θεόν. [q] Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ [q] Psal. 82 6.
ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοί ἐστε;
35 εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο,
36 (καὶ οὐ δύναται λυθῆναι ἡ γραφὴ,) ὃν ὁ Πατὴρ ἡγίασε καὶ
ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς,

precarious. By others the expression is taken to denote *physical* unity, namely, of *essence* and nature, including *moral* unity. And this Lampe has shown was the view adopted by almost every one of the Orthodox Fathers. Tittman, however, while he rejects the first-mentioned interpretation, declines embracing the latter, and takes the words (as Calvin did) of *union of energy and power*; a view, indeed, supported by the preceding context. For (as Tittman argues) 1. our Lord at v. 28 attributes the same to himself as to his Father. 2. He shows the reason why nothing can be taken from the Father; namely, *because he is all-mighty*. 3. A reason is added why nothing can be taken from *Him* any more than from his Father, *because they are one*, viz. in the work of *power*, &c. This, Tittman argues, implies union of *attributes*; and where there is one and the same Divine power and attributes, there must be one and the same *Divine nature*. So Euthymius explains it of *power*, and consequently of essence and nature; and Dr. Smith, Scrip. Test., shows at large that 'it must, from the circumstances of the case, be chiefly interpreted of *power*, or union of power;' q. d. 'No one can snatch them out of *my* hand: no one can snatch them out of *my Father's* hand. I and my Father are ONE.' Whichever interpretation be adopted, the words can import no less than a claim to equality with the Father (and consequently prove the DEITY *of our Lord*), exactly as the passage at viii. 58, which, and the present, the Jews evidently so understood. A construction that, had it been false, he would have been bound to correct and disavow.

31. *ἐβάστασαν*] 'took up.' This signification is thought to be Hellenistic; but that it is not really such, I have in Recens. Synop. shown, by an example from a pure Greek writer. On stoning, as the punishment inflicted for blasphemy, see Lev. xxiv. 14—16.

32. *πολλὰ καλὰ ἔργα ἔδειξα ὑ.*] With reference not only to the wonderful *miracles* which Christ wrought, but to his *whole course of action* in promulgating the Gospel of grace. Ἔδειξα may, indeed, seem to relate most to the *former*; but it has often in the Classical writers simply the sense of *edere*, *præstare*, to perform. So Plato, Hipp. 512, *πολλὰ καὶ καλὰ ἔργα σοφίας ἀπεδείξατο* (where, for *ἀπεδ.*, I conjecture *ἐπεδ.*). Appian, p. 487, *ἔργα μέγιστα ἐπεδείξατο*. Themist. O. 13, *ἔργον καλὸν ἐπιδείκνυσθαι*.

— *ἐκ τοῦ Πατρός μου.*] Meaning, 'in virtue of the power vested in me by my Father.'

34. *οὐκ ἔστι γεγραμμένον*, &c.] In repelling the above charge, our Lord was pleased not *fully* to explain the nature of that union which he had claimed with the Deity, and the grounds on which he had called God his Father, and himself the Son of God; but contented himself with using a sort of argument quite in the Jewish style (and therefore adapted to make an impression on his hearers), reasoning with them on the ground of what they themselves admitted,—namely, that he was a *Prophet* sent from God,—and showing that, *even* on *that* supposition, he had a right to the title which they refused him; alluding to Psalm lxxxii. 6, where judges and magistrates are called *Elohim*, sons of the most high God. 'Argumentum (says Calvin) autem quo utitur non *à paribus* sumptum est, sed *à minori ad majus*.'

35. *πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγ.*] Meaning, 'to whom was delivered the command mentioned just before,' namely, to plead the cause of the destitute, &c.

— *καὶ οὐ δύναται λυθῆναι ἡ γρ.*] Meaning, 'And the Scriptures cannot be taken exception to, or set aside as wrong.' *Λύειν*, indeed, when used of a law, or other authoritative writing, signifies to abrogate, and also (as here) in a restricted sense, to contravene, or take exception to.

36. *ἡγίασε.*] Here the expression simply means, 'has set apart,' as the *τὸν ἅγιον τοῦ Θεοῦ*; for *ἁγιάζειν*, like the Heb. קדש, signifies to set apart from common use, and apply to a sacred purpose. Our Lord did not argue thus, to signify that he was to be called God, and Son of God, in no other sense than that in which those judges were so styled; namely, with respect to *office*; much less to decline the application of the word in the same sense as of the Father. He merely uses an argument *ab exemplo* (what the Philosophers call an *instance*), and argues *ab concessis*: q. d. *Magistrates* are called divine, and sons of God, without injury to the Deity; nay, God himself hath so called them. May not *I*, then, by a similar right, be so called, whom God hath sent into the world, and to whom he hath committed an office far above theirs to whom that name was given?

That the *Heathens* likewise used to bestow on their kings and princes the title of *gods*, is proved from various passages of ancient writers cited by Lampe and Wetstein; especially one from Diod. Sic. i. 90, where the *cause* of this is well pointed out; namely, from their being thought to require a divine inspiration, to discharge their important duties.

ὅτι εἶπον· Υἱὸς τοῦ Θεοῦ εἰμι; Εἰ οὐ ποιῶ τὰ ἔργα τοῦ 37
r Infra 14. 10, 11. & 17. 21, 22. Πατρός μου, μὴ πιστεύετέ μοι· [r] εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ 38
πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε,
ὅτι ἐν ἐμοὶ ὁ Πατὴρ κἀγὼ ἐν αὐτῷ. Ἐζήτουν οὖν πάλιν 39
αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
s Supra 1. 28. [s] Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον 40
ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.
Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης 41
μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης
περὶ τούτου ἀληθῆ ἦν. καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς 42
αὐτόν.

XI. ἮΝ δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ 1
a Infra 12. 3. Matt. 26. 7. Mark 14. 3. τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [a] Ἦν 2
δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς
πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.
Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι· Κύριε, 3
ἴδε, ὃν φιλεῖς, ἀσθενεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη 4

37, 38. εἰ οὐ ποιῶ, &c.] Meaning, 'If I had not done the same *works* which my Father doth, ye might refuse to believe my *words;* but since they bear the same stamp and impress, you should at least believe *them*, if you will not believe my *words;* and then would you understand that the Father is in me, and I in the Father.' (Tittman.)

The words ἐν ἐμοὶ ὁ Πατὴρ--αὐτῷ denote, in a general way, union of the closest kind; and here, by the force of the context, conjunction of one and the same Divine energy. The Father was in the Son, the Son in the Father; inasmuch as the Son hath the same as the Father, and can do, and doth, the same with the Father. Comp. v. 17. In order to understand the true scope and full sense of this passage, see the admirable explanation of Bp. Bull, Judic. Eccl. Cath., p. 42.

39. ἐξῆλθεν ἐκ τῆς χειρὸς αὐ.] Simply meaning, 'withdrew himself from their power,' 'escaped out of their hands.' See Note on viii. 59.

40. πέραν τοῦ Ἰορδ.] Meaning Bethany, or Bethabara, on the other side of the Jordan. See Note on i. 28.

— ἔμεινεν ἐκεῖ] 'abode there;' which, however, does not preclude the supposition of some (as Lampe and Tittman), that he took, during the four months of his sojourn there, some journeys into Peræa, but returned in time to receive the message of Mary and Martha respecting the sickness of Lazarus.

41. ἔλεγον, &c.] They reasoned thus: 'John worked no *miracle*, yet we believed in his divine mission. And now we see it amply proved, by the *miracles* worked by Him to whom John professed to be but a forerunner.'

XI. The Evangelist now proceeds to narrate the closing scenes of our Lord's life; what is related in this Chapter having taken place only a few days before the Passover on which he suffered death. The raising of Lazarus being a work of all that Christ had hitherto done the most stupendous, was studiously recorded by the Evangelist, as illustrating the majesty of our Lord, and indeed the truth of the Christian religion; insomuch that *Spinoza* confessed, that if he could persuade himself that Lazarus was really recalled to life, he would destroy his whole system. No wonder, therefore, that infidels and semi-infidels should have used every endeavour to destroy the credibility of the miracle. Their cavils, however, have been triumphantly refuted by Lardner and others, whom see in Kuinoel and Horne's Introd.

The genuineness of the present portion rests on the strongest evidence, not only external, but internal. For 'whether (as Tittman observes) we consider *the thing itself*, or the *manner* in which it was done, and the *effects* which resulted from it; or finally, the simplicity and beauty of the narration, we cannot entertain a doubt as to its genuineness.' It bears, in fact, the same stamp of truth as the one, Ch. viii. 1—11.

1. ἀσθενῶν.] The word is used not only of indisposition, but of dangerous sickness, whether acute or chronic; as Acts ix. 37. Xen. Anab. i. 1. Matt. x. 8. Luke iv. 40. vii. 10. The earnest representation sent by the two sisters shows that Lazarus was in imminent danger.

— ἀπὸ Βηθ.] 'of Bethany.' The ἐκ following is not tautologous; since ἀπὸ may denote *birthplace* (like the Welsh *ap*) and be meant to distinguish this Lazarus from others of the same name (which was a not uncommon one); while the ἐκ may be supposed to denote *residence.* This latter clause was doubtless added by way of distinguishing the village in question from others of the same name.

2. ἡ ἀλείψασα.] Said, by anticipation, for 'who [afterwards] anointed.' A figure not unfrequent, where the action (as in the present case) follows soon after, and is one well known. On the circumstance itself, see Note on Matt. xxvi. 7.

ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ
5 Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι' αὐτῆς. Ἠγάπα δὲ
ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν
6 Λάζαρον. Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν
7 ᾧ ἦν τόπῳ δύο ἡμέρας· ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθη-
8 ταῖς· Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. Λέγουσιν αὐτῷ
οἱ μαθηταί· Ῥαββὶ, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ
9 πάλιν ὑπάγεις ἐκεῖ; [b] Ἀπεκρίθη [ὁ] Ἰησοῦς· Οὐχὶ δώδεκά b infra 12. 35.
εἰσιν ὧραι τῆς ἡμέρας; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ
10 προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· ἐὰν δέ
τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ
11 ἔστιν ἐν αὐτῷ. Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς·
Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα
12 ἐξυπνίσω αὐτόν. Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ

4. *οὐκ ἔστι πρὸς θάν.*] Meaning, 'will not terminate in death' properly so called, i. e. ultimate privation of life, will not be fatal. Such is the best interpretation of this dubious mode of expression, which it is better to consider as a popular form of speaking, than to understand by death the *decretory* death by which all must return to dust. The Classical writers express this by *ἐπὶ θανάτῳ*.

— *ἀλλ' ὑπὲρ*, &c.] 'but is meant for the manifestation of the glory of God;' namely, by the Son being thereby glorified. See ix. 3.

The most eminent Commentators are agreed in considering the words of this verse as addressed to the messengers, and intended as an answer to the sisters. 'Our Lord (says Euthymius) sent this *predictive* answer in order to comfort them. But he himself stayed some time longer, not from any want of affection for his friend, but as waiting till Lazarus should be actually dead and buried; that it might not be said he had raised him when not yet dead, but only in a fainting-fit, or trance.'

6. *ἔμεινεν—δύο ἡμέρας.*] So that he did not come to Bethany till Lazarus had been dead four days, when corruption must have commenced, and consequently his actual death be placed beyond doubt.

7. *ἔπειτα μετὰ τοῦτο.*] A sort of pleonasm, but of which several examples from the best writers have been adduced by Wetstein and Kypke. In which, however, we have only *εἶτα* (here, indeed, found in one of the MSS.) *μετὰ τοῦτο* or *ταῦτα*, never *ἔπειτα*, which was probably confined to the *popular* phraseology.

8. *καὶ πάλιν ὑπάγεις ἐκεῖ;*] The words are (by the expression of wonder) strongly *dissuasive*; and in so speaking, the disciples were influenced partly by fear for their Master (notwithstanding their conviction of his divine power to save himself), and partly by some apprehension for their own safety.

9. *οὐχὶ δώδεκα—ἡμέρας;*] A sort of adagial saying, such as that at ix. 4, where see Note. The Jews (by a computation of time adopted from the Greeks) divided their day, or the time from sunrise to sunset, into twelve hours, of course varying a little, according to the season of the year.

On the sense intended to be conveyed by the next words, *ἐάν τις—αὐτῷ*, some difference of opinion exists. It seems best to consider them, according to the view taken by Cameron, Pearce, and Doddridge (and further unfolded by Morus, Rosenmuller, Kuinoel, and Tittman), as a *parabolical ænigma*, in the Eastern manner, of which the *application* is left to be supplied by the hearers; as in Virg. Ecl. ii. 18. 'Alba ligustra cadunt, vaccinia nigra leguntur.' The meaning being: 'There is a certain and stated time for labour; the *day* is that time. Now is *my day!* Now my business must be done, while alone it can be done at all. And as the traveller is in no danger of stumbling while guided by the light of the sun, so the powers of darkness will not prevail against me until my day has closed.'

With respect to the phraseology itself, at *προσκόπτει* is to be supplied *πόδα* (which word is *expressed* in Matt. iv. 6.) and also *τινὶ λίθῳ* or some other Dative, which is found *supplied* in Aristoph. Vesp. 275, *ἢ προσέκοψε, τῷ σκότῳ, τὸν δάκτυλόν που*, where for *που* I conjecture *τῳ*; which is confirmed by a passage of Xenoph. Eq. vii. 6, *σκληρὸν μὲν γὰρ ἔχων σκέλος, εἰ προσκόψειέ τῳ*, &c. The gradations of corruption being *τῳ, πω, που*.

Τὸ φῶς τοῦ κόσμου is usually regarded as a periphrasis for *τὸν ἥλιον*. But the expression may rather be said to denote the light which is shed abroad in the world, for *τὸ φῶς τὸ ἐν τῷ κόσμῳ*. *Ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ* seems to be a *popular* expression for *τὸ φῶς οὐκ ἔστιν αὐτῷ*, 'he is destitute of the light;' as xii. 35.

11. *κεκοίμηται—ἐξυπνίσω αὐτόν.*] In saying *why* he must go, our Lord expresses himself first figuratively, and then in plain terms. In *κεκοίμ.* there is an euphemism to denote *death*, common to all languages (so שכב in Hebrew, to lie down to sleep), but which was especially employed by the sacred writers to denote the death of the righteous. The disciples, however, (partly misled by their wishes,) misunderstood our Lord.

12. *εἰ κεκοίμηται, σωθ.*] Meaning, 'if he has gone to sleep, he will recover.' A sort of popular

κεκοίμηται, σωθήσεται. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ 13
θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως
τοῦ ὕπνου λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρ- 14
ρησίᾳ· Λάζαρος ἀπέθανε· καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, 15
ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. Εἶπεν οὖν 16
Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἄγωμεν
καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη 17
ἔχοντα ἐν τῷ μνημείῳ. Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱερο- 18
σολύμων, ὡς ἀπὸ σταδίων δεκαπέντε· καὶ πολλοὶ ἐκ τῶν 19
Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν,
ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. Ἡ οὖν 20
Μάρθα, ὡς ἤκουσεν ὅτι [ὁ] Ἰησοῦς ἔρχεται, ὑπήντησεν
αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. Εἶπεν οὖν ἡ Μάρθα 21
πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν

adage founded on experience. Thus the Rabbins mention sleep among the six good symptoms in sickness; and many passages are adduced by Wetstein from the Classical writers, lauding its beneficial effects. The disciples seem to have intended to hint, that as Lazarus was likely to recover, there was no occasion for their Lord to hazard himself in Judæa.

14. Λάζαρος ἀπέθανε.] The knowledge of this circumstance can be ascribed to nothing but omniscience.

15. χαίρω δι' ὑμᾶς—ἐκεῖ.] The words ἵνα πιστεύσητε are *not*, as many Commentators suppose, parenthetical; but there is a *transposition* in the construction, for καὶ χαίρω, ὅτι οὐκ ἤμην ἐκεῖ, δι' ὑμᾶς, ἵνα πιστεύσητε. Ἤμην for ἦν is a form found only in the later writers. Πιστ. is here used of that completeness of faith in Christ, which the disciples had not yet all attained.

16. ὁ λεγόμενος Δ.] Most Commentators take this as an *interpretation* of Θωμᾶς, i. e. תאום. But some, as Tittman, think it expresses a *cognomen*, as Σίμων ὁ λεγόμενος Πέτρος.

— ἄγωμεν—αὐτοῦ.] Some would take these words *interrogatively*. But that is doing no little violence to the construction. The only question is, whether αὐτοῦ is to be referred to *Lazarus*, or to *Jesus*. Now most modern Commentators adopt the *former* method, though it does not yield so natural a sense as the *latter*; which is supported by the ancient and some eminent modern Interpreters, as Calvin, Maldonati, Lampe, Doddridge, Tittman, and Kuinoel. Thomas, keenly alive to the danger both Jesus and themselves would incur by going into Judæa, exclaims, with characteristic but well-meant bluntness: 'Since our Master *will* expose himself to such peril, let us accompany him, if it be only to share his fate!'

17. ἐλθὼν] 'having arrived;' not, however, at Bethany itself, but at the *vicinity*; whither Martha, hearing of his approach, had gone to meet him; and had met with him, it seems, not far from the burying-ground, which was always outside of a city or town. Ἔχειν, when used, as here, of *time past*, signifies *agere*, *transigere*; an idiom frequent in the Classical writers. The *four* days (observes Lampe) seem to be reckoned from the *burial* of Lazarus; though at ver. 39 the reckoning is made from his *death*. The interval, however, between death and burial among the Jews was very short, generally only a few hours. The fourth day was probably only *begun*, not completed.

18. ἀπὸ σταδίων δ.] Sub. γενομένη, 'it being at about 15 stadia off.' The word is *expressed* in Appian, p. 793. Of this absolute use of ἀπὸ Kypke adduces examples from several of the later writers.

19. Ἰουδαίων.] Chiefly, we may suppose, the *Jerusalemites* from the vicinity. The best Commentators are agreed that πρὸς τὰς περὶ M. καὶ M. is simply for πρὸς Μάρθαν καὶ M. The idiom is common in the Classical writers; but it does not always mean the *person* only, but sometimes includes his relations or near friends. And as at Acts xiii. 13, οἱ περὶ τὸν Παῦλον denotes 'Paul and his companions,' so here it might mean, as some think, Martha and Mary with their female relations; but that this seems excluded by the added words περὶ τοῦ ἀδελφοῦ αὐτῶν, which can only apply to Martha and Mary. These visits of condolence were usual among the Jews, and continued for seven days after the three days of weeping which succeeded the day of death. The number of persons going thither became the means of making the miracle generally known, and thereby establishing its reality.

20. ὡς ἤκουσεν] 'as soon as she had heard;' probably from some travellers on horseback, who had passed Jesus on the road.

— ἐν τῷ οἴκῳ ἐκαθέζετο] 'sat at home.' Campbell renders, 'remained at home.' But see v. 30. This was a posture suitable to grief; as is shown at large by Lampe. See Geier de luctu Hebr. C. 18.

22—24. Hence it appears that Martha had a persuasion that Jesus *could*, and an expectation, though faint, that he *would* raise her brother from the dead.

22 ἐτεθνήκει. Ἀλλὰ καὶ νῦν, οἶδα ὅτι, ὅσα ἂν αἰτήσῃ τὸν Θεὸν,
23 δώσει σοι ὁ Θεός. Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ
24 ἀδελφός σου. [c] Λέγει αὐτῷ Μάρθα· Οἶδα ὅτι ἀναστήσεται c Supra 5. 29. Luke 14. 14.
25 ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς·
[d] Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. Ὁ πιστεύων εἰς ἐμὲ, κἂν d Supra 5. 21. & 6. 39.
26 ἀποθάνῃ, ζήσεται· [e] καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ e Supra 6. 35.
27 μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο; [f] Λέγει αὐτῷ· f Matt. 16. 16 & 11. 3.
Ναὶ, Κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς supra 4. 42. & 6. 69.
28 τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ ταῦτα εἰποῦσα,
ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα,
29 εἰποῦσα· Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. Ἐκείνη, ὡς
30 ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. Οὔπω δὲ
ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου
31 ὑπήντησεν αὐτῷ ἡ Μάρθα. Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες μετ'
αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν
Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ,
λέγοντες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.
32 Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν,
ἔπεσεν * αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ· Κύριε, εἰ
33 ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν ὡς

22. *οἶδα ὅτι.*] By thus pointing off the phrase (as I have done) the necessity of transposition is done away. This idiom falls under the rule in Matthiæ's Gr. Gr. § 624, *a*, of phrases inserted in propositions, such as *εὖ οἶδ'*, *οἶδ' ὅτι*, &c. The *latter* is, indeed, the more expressive; yet it occurs several times in Xenophon; as Cyrop. iii. 3. 32, *περὶ ἡμῶν, ἐγὼ οἶδ' ὅτι, οὐδὲν παύονται.*

25. *ἐγώ εἰμι ἡ ἀνάστασις*, &c.] Here our Lord (by a common figure of the *effect* for the *efficient*, as 1 Cor. i. 30) professes that He is the *author* of the resurrection of the dead; and intimates that as he shall at some time raise *all* the dead, so he can and will now bring back Lazarus to life. 'We have, in this and the next verse (as Dr. Jortin observes), in a few words, the summary of the Gospel; and the sublimity of the language is not less remarkable than the great truths conveyed in the words. Jesus is the *resurrection* to those believers who are departed hence in the Lord; and he is the *life* to those who are still upon earth; and he will finally be the resurrection and the life to them *both*.' Comp. iii. 36, v. 24. vi. 58. 28.

— *κἂν ἀποθάνῃ* should be rendered (as it is done by Newcome) 'though he die,' 'must die;' (see Hebr. ix. 27.) *ζήσεται*, 'he shall live' (again) in another state of everlasting bliss.

26. *πᾶς ὁ ζῶν—τὸν αἰῶνα.*] This seems meant to engraft on the foregoing assurance another and further one; namely, that the gift shall be not only of life in a figurative sense, but in a physical one, and that *never-ending*. *Ὁ ζῶν καὶ πιστ.* *may* (as some eminent Expositors explain it) be taken to signify (by an Hendiadys) 'every person living, who believeth.' Since, however, that is a somewhat forced sense, it may be better, with Theodor. Mops., Calvin, Lampe, and others, to suppose *ζῶν* here used *emphatically*, and meant of *spiritual* life, the life St. Paul speaks of, Galat. ii. 20, even that which the saints live, *ἐν πίστει τῇ τοῦ Υἱοῦ τοῦ Θεοῦ.* Thus the expression stands for *πᾶς ὁ διὰ* (or *μετὰ*) *τῆς πίστεως εἰς ἐμὲ ζῶν.*

27. In the ardour of her devotion Martha employs *both* the titles, which in Scripture designate the promised Messiah, of which the former was merely one of *office*, the latter, of *nature*, and consequently far more exalted; namely, as denoting one united in the Godhead, and in whom are centred all the essential attributes of God.

— *ὁ ἐρχόμενος*] 'who is to come.'

28. *λάθρα.*] In thus calling her apart, it appears she had our Lord's directions, though the Evangelist has not recorded the circumstance.

29. *ὁ διδάσκαλος.*] This use of the address, 'the master,' or teacher, instead of the *name* of the instructor, was very frequent among the Jews to their Rabbins. See Schoettg. on John xiii. 13.

— *ἐγείρεται ταχύ.*] Not only out of respect to her exalted Teacher, but from her faith being strengthened by the alacrity of her sister.

31. *ἵνα κλαύσῃ ἐκεῖ.*] According to the custom among both Jews and Gentiles, to repair to the cemeteries, to weep at the tombs of their relatives.

32. *αὐτοῦ εἰς τοὺς π.*] This, for the common reading *ἐπὶ τοὺς πόδας αὐτοῦ*, is found in many of the best MSS., and is received by Matthæi, Griesbach, and Scholz.

33. *ἐνεβριμήσατο.*] This term would, according to its usual acceptation, both in the Scriptural and the Classical writers, signify *indignatus est*; as, indeed, it is here explained by many eminent

εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰου-
δαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν
ἑαυτὸν, καὶ εἶπε· Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ· 34
Κύριε, ἔρχου καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς. Ἔλεγον 35, 36
g Supra 9. 6. οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐφίλει αὐτόν! [g] Τινὲς δὲ ἐξ 37
αὐτῶν εἶπον· Οὐκ ἠδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς 38
οὖν, πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον.
Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. Λέγει ὁ 39
Ἰησοῦς· Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ
τεθνηκότος Μάρθα· Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι.
Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, 40
ὄψει τὴν δόξαν τοῦ Θεοῦ; Ἦραν οὖν τὸν λίθον, [οὗ ἦν ὁ 41
τεθνηκὼς κείμενος.] ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω
καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. Ἐγὼ δὲ 42
h Infra 12. 30. ᾔδειν ὅτι πάντοτέ μου ἀκούεις· [h] ἀλλὰ διὰ τὸν ὄχλον τὸν
περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.
Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε· Λάζαρε, δεῦρο 43
ἔξω! καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ 44

Commentators. Yet as no ground can here be imagined for *censure*, we may better understand the word (with Calvin, Campbell, Rosenmuller, Schleusner, and Tittman) of the violent internal perturbation of *sorrow;* as the Hebr. זעף is used in Gen. xl. 6. 1 Sam. xv. 11. Indeed βρέμω (from which the word is derived) like its cognate *fremo* simply denotes only the *commotion* of any one of the violent passions, anger, sorrow, &c. The sense assigned by Euthymius and Maldonati, 'he repressed his spirit or emotion,' might deserve attention, were it not for πάλιν ἐμβριμώμενος ἐν ἑαυτῷ at ver. 38, which admits of no other interpretation than the one which I have adopted, and which is much confirmed by the words following καὶ ἐτάραξεν ἑαυτόν· which are exegetical of the foregoing, and in which we have an example of reciprocal for passive, as 2 Pet. ii. 8. Thus τῷ πνεύματι will signify 'in his spirit,' or mind, as it is explained by Middleton, Gr. Art.

35. ἐδάκρυσεν ὁ Ἰ.] This is the shortest verse in the New Testament, but one of the most consolatory, as proving (by this action, not unworthy the dignity of our exalted Redeemer) that we have indeed a High Priest who can be touched with the feeling of our infirmities. (Heb. iv. 15.)

38. We are not to infer from the expression ἐπέκειτο, that the entrance was *from above*,—since the researches of antiquaries show that it was, in the case of *Jewish* tombs, *at the side.* Hence we may see the suitableness of the Hebrew term, to denote the stone which closed up the entrance, namely, גולל, '*the roller.*' The same view is to be taken of ἄρατε.

— τεταρταῖος γάρ ἐστι] 'he has been four days dead.' For the Jews generally buried their dead on the day of death; see Acts v. 6. 10. Of this idiom in Greek, by which what properly belongs to the *person* is applied to the *thing*, many examples are adduced by Raphel and Wetstein. So Polyb. iii. 52. 3, ἤδη δὲ τετ. ὤν.

41. οὗ ἦν ὁ τεθν. κείμενος.] These words, not found in several MSS. and some Versions, have been cancelled by Griesbach and Scholz; but wrongly; the external authority for their omission being very slender, and the internal quite the other way; for it may very well be supposed (as Kuinoel remarks) that the Librarii excluded them, because they stumbled at the somewhat harsh ellipsis of μνημείου.

— Πάτερ, εὐχαριστῶ, &c.] The full sense of this address (from high-wrought pathos extremely brief, and consequently involving some obscurity) is only to be expressed in a paraphrase, as follows: 'Father, I thank thee that thou usest ever to hear my prayers. I know (as to *myself*) that thou dost continually hearken unto me when I call upon Thee [either in uttered prayer or secret aspiration]; but I now thus address Thee because of the multitude present,—that they, seeing that thou hast granted my desire, may believe and be persuaded that Thou hast sent me.'

In ἤκουσας the best Commentators are agreed that the Aorist expresses, as often, what is *customary*. Ἤιδειν in a Present sense is common. And the ellipsis after ἀλλὰ is such as is frequent.

43. δεῦρο.] A particle of exclamation, involving an ellipsis of some verb in the Imperative, as ἐλθὲ (so Acts vii. 3, δεῦρο εἰς τὴν γῆν), which has a highly authoritative effect, suggesting (as Tittman observes) Vult, et fit; Jubet, et adest.

44. δεδεμένος—κειρίαις.] It is not necessary to suppose (as many have done) that the *whole* body was involved in the bandages; for that would imply a *second* miracle; and as the exertion of miraculous agency is not to be called in without sufficient cause, we may imagine that the

τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο.
Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν.
45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν
Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν
46 εἰς αὐτόν. Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρι-
47 σαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. [i] Συνήγαγον i Matt. 26. 3. Mark 14. 1. Luke 22. 2.
οὖν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον·
Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.
48 Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν·
καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον
49 καὶ τὸ ἔθνος. Εἷς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν
τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν·
50 [k] οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος k Infra 16. 14.
ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.
51 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλά, ἀρχιερεὺς ὢν τοῦ
ἐνιαυτοῦ ἐκείνου, προεφήτευσεν· ὅτι ἔμελλεν ὁ Ἰησοῦς ἀπο-

sheet (σινδὼν) in which the body was wrapped was not so tightly brought together by the κειρίαι (or bandages whereby the aromatics for preserving the body from corruption were kept in their place), but that Lazarus was enabled to *creep forth*. This, of course, proceeds upon the supposition of most Commentators, that the body had been *embalmed*. But if (as, from the shortness of the period, is far more probable) such was *not* the case, the difficulty is much lessened; and we have thus only to suppose that the body was wrapped in a winding-sheet, girt about with two belts, one at the hands, the other at the feet.

— σουδαρίῳ] 'kerchief;' which probably did not cover the face, but was brought under the chin.

— λύσατε αὐτὸν] i. e. 'loosen the bandages.'

47. τί ποιοῦμεν;] 'What are we doing?' A popular phrase suited to deliberation, and implying also, 'What are we to do?'

— σημεῖα.] They admitted, it seems, Christ's miracles, but yet refused to believe in him; probably on some such pretence as that elsewhere mentioned, that they were effected by the agency of the Devil; so classing them with the *wonders* performed by the Magicians in Egypt, Exod. vii. viii., or those adverted to in Matt. xxiv. 24.

48. τόπον.] Meaning, not the Temple, as some explain (for that would require τοῦτον τὸν τόπον), but the *city of Jerusalem*, the destruction of which would involve that of the *country*. Αἴρειν, like the Hebr. נשא, is used of destroying either a city or country.

49. ὑμεῖς οὐκ οἴδατε οὐδέν.] These words, and the counsel afterwards given, correspond so little to the foregoing ones, that many of the best Commentators are of opinion that something, which immediately preceded them in the deliberations, has been omitted by the Evangelist. This, however, is a principle always precarious, and is here unnecessary. May we not consider the words of the Evangelist, τί ποιοῦμεν—ἔθνος, as containing *two opinions* pronounced by *two different parties* of the Sanhedrim; τί ποιοῦμεν—ποιεῖ by those who were inclined to think *well* of Jesus, and ἐὰν ἀφῶμεν—ἔθνος by those who troubled not themselves about the truth or the falsehood of Jesus's pretensions, but, viewing the thing solely in a *political* point of view, were alive to the danger of letting him go on, and thought he must be put down, but scrupled at the *means*. Against *these* the rebuke of Caiaphas seems to be directed: q. d. 'Ye are foolish and raw!' (for such is the meaning of οὐκ οἴδατε οὐδέν) namely, in state policy, by seeing what is *expedient* to be done, and yet scrupling at the *means* to bring it about.

50. συμφέρει—ἀπόληται.] With allusion to a maxim of state policy, that the safety of the whole nation is to be preferred to that of one individual. Of which many examples are adduced; ex. gr. Xenoph. p. 193, πολὺ κρεῖττον καὶ δικαιότερόν ἐστιν, ἕνα ὑπὲρ πάντων, ἢ πολλοὺς ὑπὲρ ἑνὸς ἀπολέσθαι.

51. προεφήτευσε.] On the exact sense of this term in the present passage some difference of opinion exists. To the ordinary signification, and that generally assigned, *prophesied*, it has been objected, that the words of Caiaphas contain nothing of prediction, but merely a *politic counsel*. Hence most recent Interpreters take it to mean only that, 'under Divine Providence he uttered a most important truth, which was made good in the death of Christ for the sins of the world.' Thus the Evangelist is supposed to have *accommodated* the counsel of Caiaphas to the purpose of impressing on the minds of his readers the great doctrine of the Atonement. Yet this view of the sense, besides being too artificial to be probable, is quite at variance with, and contradicted by, the antithesis between ἀφ' ἑαυτοῦ εἶπε and προεφήτευσε, and also what is *implied* in the words ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου. Insomuch that something *more* than Divine direction, by God's providence, is required.

Far preferable to the above is the view of those who, adopting the ordinary and full sense of προφητεύειν, understand the meaning to be, that 'in

l Supra 10. 16. Eph. 2. 13. 1 John 2. 2.
m 2 Chron. 13. 19.

θνήσκειν ὑπὲρ τοῦ ἔθνους· [l] καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, 52
ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγ-
άγῃ εἰς ἕν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, 53
ἵνα ἀποκτείνωσιν αὐτόν. [m] Ἰησοῦς οὖν οὐκ ἔτι παῤῥησίᾳ 54
περιεπάτει ἐν τοῖς Ἰουδαίοις· ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν
χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῒμ λεγομένην πόλιν,
κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. Ἦν δὲ ἐγγὺς τὸ 55
πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα
ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς.
Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ 56
ἱερῷ ἑστηκότες· Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν

saying what he did, Caiaphas unwittingly uttered a prediction, afterwards fulfilled, 'that one, even Jesus, should die for the nation;' and so, while intending to utter a sentiment according to his *own* meaning, he pronounced an *oracle*, according to *God's* meaning. Now here there is nothing to stumble at in the fact that Caiaphas was a bad man, since, as in the case of Balaam, his *office* (as High Priest), not his personal character, is to be considered; and there is reason to think that the gift of prophecy was occasionally communicated to the High Priest, especially when giving counsel in matters of national moment; see Josephus, Bell. i. 2. 8, and Ant. iii. 8. 1, and Philo.

This view, however, lies open to the great and insuperable objection (above adverted to), that the words of Caiaphas were any thing but a *prophecy;* and the idea of a *quasi*-prophecy involves an absurdity. It may be best, then, with Calvin, Gomar, Lampe, Tittman, Kypke, and Oldhausen, to take προεφήτευσε in the sense 'spoke [as he did] under Divine impulse' (as the High Priest was supposed to do). This signification of προφητεύειν occurs at Luke i. 67, and elsewhere. The words might, indeed, be thought to partake of the prophetic character, in having reference to what was so shortly to happen; similarly as the words of Abraham, Gen. xxii. 8, 'My son, God will provide himself a lamb for a burnt-offering.' An opinion which would seem confirmed by προεφήτευσε being so closely connected with the words following, ὅτι ἔμελλεν, &c. Yet it *need* not be thus closely connected; for a colon may and ought (as is done by Lampe, Kuinoel, and Tittman) to be placed after προεφ., by which the following ὅτι will have the sense *quoniam*, *since;* as it is rightly rendered in the Arabic and Æthiopic Versions; the force of the clause being, as Lampe says, explicative of the preceding. Ἔμελλεν ἀποθ. means, 'was shortly about to die;' as in Luke vii. 2, ἔμελλε τελευτᾶν, 'was at the point of death' (with which compare Thucyd. i. 135, μέλλ. ἀποψύχειν), and John iv. 47, ἤμελλε ἀποθνήσκειν. Rev. iii. 2, μέλλει ἀποθανεῖν. Of ἀφ' ἑαυτοῦ εἰπεῖν or λέγειν, to 'speak of oneself,' as opposed to what is dictated or suggested by others, several examples are adduced by Lampe and Kypke.

52. καὶ οὐχ ὑπὲρ—εἰς ἕν.] These words are meant to explain and mark the *extent* of the foregoing assertion. And here there is an ellipsis of some words, to be supplied from the preceding clause; q. d. [He was, indeed, about to die for the nation] and not for the nation only, &c. Τέκνα τοῦ Θεοῦ. So called *by anticipation*, in order to show God's gracious designs that they *should* be so; as supra x. 16, ἄλλα πρόβατα, where see Note. Συναγάγῃ εἰς ἕν, scil. σῶμα, into one universal Church, united in one holy communion, under one common Head. So Heraclid. c. 19, τοὺς σποράδην οἰκοῦντας εἰς ἓν συνάγειν.

54. οὖν] 'accordingly.' Παῤῥησίᾳ, 'in propatulo.'

— τὴν χώραν.] Meaning, I conceive, the desert of Bethaven. By the *Ephraim* here spoken of is to be understood that desert which, as Eusebius says, was eight miles North of Jerusalem. Though Jerome makes it *twenty* miles from Jerusalem, which is probably the more correct account. The exact situation of Ephraim it is impossible to fix. Certainly it was not where it is placed in Arrowsmith's map. As it is called by a Rabbinical writer, cited in Wetstein, Ephraim *in valle*, I should conjecture that it was situated somewhere in the Southern part of the valley between Mount Ephraim and the opposite range of Bethaven, which formed, we may imagine, the *desert* of Bethaven. The word πόλιν here should be rendered *town*, since the place is called by Josephus, Bell. v. 8, πολίχνιον.

55. ἵνα ἁγνίσωσιν ἑαυτούς.] Namely, from such ceremonial defilements as they might have contracted; in order to participation in the Paschal feast. This purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. This, and the other prescribed rites, brought a great concourse of people together at Jerusalem, before the Festival. Indeed, all who went had to undergo the rites in question. So a Rabbinical writer, cited by Wetstein, says, 'Tenetur unusquisque ad purificandum se ad festum.' And Josephus, Ant. iv. 3. 12, ἀθέμιτον ἡγεῖτο —μὴ προηγνευκὸς εἰσάγειν τὸ πλῆθος.

56. τί δοκεῖ—ἑορτήν;] These words are by most Expositors supposed to mean, 'What think ye, that he should not have come to the feast?' But the feast was not yet arrived; and therefore that he should not have come was not surprising. Indeed, from what is said in the next verses, they had little reason to expect him at all. Moreover, the words τί δοκεῖ ὑμῖν rather indicate a mutual discussion of what was doubtful and uncertain, namely, whether his coming would or would not be. I have, therefore, followed the Pesch. Syr., Chrysostom, Euthymius, Lampe,

57 ἑορτήν; Δεδώκεισαν δὲ καὶ οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
ἐντολὴν, ἵνα ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν
αὐτόν.
1 XII. [n] Ὁ ΟΥ̓Ν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα n Matt. 26. 6. Mark 14. 3.
ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὁ τεθνηκὼς, ὃν ἤγειρεν
2 ἐκ νεκρῶν. Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα
διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν * ἀνακειμένων σὺν αὐτῷ.
3 [o] Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς o Supra 11. 2.
πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς
θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ
4 τῆς ὀσμῆς τοῦ μύρου. Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ,
Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι·
5 Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων,
6 καὶ ἐδόθη πτωχοῖς; [p] Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν p Infra 13. 29.
πτωχῶν ἔμελεν αὐτῷ· ἀλλ᾽ ὅτι κλέπτης ἦν, καὶ τὸ γλωσ-
7 σόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. Εἶπεν οὖν ὁ

Pearce, Kuinoel, Tittman, and Campbell, in placing a mark of interrogation after ὑμῖν; thus making a double interrogation, and of course taking ἔλθῃ in a *future* sense, for ἐλεύσεται. The phraseology is, indeed, unusual; but this use of the interrogation with a double negation is intended to represent some one as proposing a question, and himself answering it in the negative. Thus we may render, 'What think ye? that he will not come to the feast?' equivalent to 'Is it *your* opinion [as it certainly is mine] that he will *not* come?' They were warranted in supposing so, since (as we find from the next verse) strict inquiries were made after him, and orders given for his apprehension.

XII. 1. πρὸ ἓξ ἡμερῶν τοῦ πάσχα.] A transposition as in 2 Cor. xii. 2, for ἓξ ἡμέρας πρὸ τ. π. So Josephus, Ant. xv. 4, πρὸ ἡμέρας μίας τῆς ἑορτῆς; also Bell. ii. 8, 9; and also in the Sept. "Ὅπου ἦν Λάζ. ὁ τεθ. is rightly rendered by Markland, 'where Lazarus was; he who had been dead and raised to life again.'

2. ἐποίησαν δ.] For the Impersonal, 'a supper was made.' The entertainment, however, was, as we find from Matt. xxvi. 6, not in the house of Martha, but in that of a person of the name of Simon (surnamed the Leper), probably a near relative of Mary, who, it would seem, acted as *hostess* on the occasion; for such is the import of the term διηκόνει.

— ἀνακειμ.] This, with σὺν following, instead of συνανακ., is found in almost all the best MSS. and the early Editions, and has been received by almost every Editor from Wetstein to Scholz. Lazarus's presence is mentioned, to show that since his resurrection he had possessed the regular functions of life.

3. καὶ ἐξέμαξε ταῖς θριξίν.] This has been thought to intimate that Mary had *washed* Jesus's feet before anointing them. If so, there is a remarkable *transposition* in the construction. But as the unguent used was liquid, the wiping would be as suitable to *that* as to washing; see more in Rec. Syn., in the Notes on Matt. xxvi. 6—11. On πιστικῆς see Note on Mark xvi. 3.

— ἡ δὲ οἰκία—μύρου.] A figurative mode of expressing the extreme fragrance of the unguent. So Plutarch i. 676, cited by Wetstein, ὠδώδει δὲ θεσπέσιον οἷον ἀπὸ ἀρωμάτων καὶ μύρων ὁ οἶκος.

6. τὸ γλωσσόκομον.] This word originally denoted the box in which pipers deposited the mouth-pieces (γλωσσίδες, what we call *reeds*) of their wind-instruments. Thence it came to denote any box or casket for holding money or other valuables. And such is the sense here and in 2 Chron. xxiv. 8, and Plut. p. 1060, cited by Wetstein. Βαλλόμενα is for εἰσβαλλόμενα, 'what was put therein,' as contributions towards a common fund for the support of Christ and his Apostles, of which Judas was the treasurer. According to the common rendering of the passage, the sense proceeds very awkwardly; nor is this to be remedied by that θεὸς ἀπὸ μηχανῆς, a *transposition*, which the Critics call to their aid. It is plain that the sense commonly assigned to ἐβάσταζεν cannot be tolerated; and that of *managed*, proposed by some, is destitute of even probability. Almost all the best Commentators, ancient and modern, are agreed that it must signify *surripuit*, *intervertit* (like *ferre* for *auferre* in Latin); of which sense they adduce several examples, the most apposite of which are from Diog. Laert. iv. 59, and Josephus, Ant. xii. 5. 4, where συλᾶν and βαστ. are joined as synonymous. So also at Ant. ix. 4, 5, it is said of some who went to plunder the camp of the Syrians, ὡρμήσαντες εἰς μίαν σκηνὴν,—ἐβάστασαν (carried off) ἐσθῆτα καὶ πολὺν χρυσόν. Indeed as at xx. 15, the word signifies to *carry off* by stealth, so it may here very well mean simply to *steal*; a sense required by the κλέπτης just before; for thus we learn why Judas took exception at the ointment being so employed, and why he is called a thief.

7, 8. See on Matt. xxvi. 12.

Ἰησοῦς· Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου
q Deut. 15. 11. τετήρηκεν αὐτό. [q] τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' 8
Matt. 26. 11. Mark 14. 7. ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· 9
καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν
Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. Ἐβουλεύσαντο δὲ οἱ 10
Ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· ὅτι πολλοὶ 11
δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν
Ἰησοῦν.
r Matt. 21. 8. Mark 11. 7. [r] Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, 12
Luke 19. 35. s Psal. 118. 25, 26. ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, [s] ἔλαβον 13
τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
καὶ ἔκραζον· Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου ὁ βασιλεὺς τοῦ Ἰσραήλ! Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, 14
t Zech. 9. 9. ἐκάθισεν ἐπ' αὐτὸ, καθώς ἐστι γεγραμμένον· [t] Μὴ φοβοῦ, 15
θύγατερ Σιών· ἰδοὺ, ὁ βασιλεύς σου ἔρχεται καθή-
u Luke 18. 34. μενος ἐπὶ πῶλον ὄνου. [u] Ταῦτα δὲ οὐκ ἔγνωσαν οἱ 16
supra 7. 39. μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς,
τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ
ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' 17
αὐτοῦ, ‡ ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ
ἤγειρεν αὐτὸν ἐκ νεκρῶν. Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ 18
ὄχλος, ὅτι * ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ 19
ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

10. *οἱ Ἀρχιερεῖς.*] Meaning, as also supra xi. 47, the great council of the Sanhedrim, *τὸ συνέδριον.*

11. *ὑπῆγον.*] Literally, 'drew off,' abandoned that attachment to the teaching of the Scribes, which they had formerly. Not, 'withdrew from the Temple service,' as some Commentators explain; for (as Campbell observes) no sect of the Jews withdrew from the synagogue. Both Jesus and his Apostles and disciples punctually attended at the Temple service, until they were expelled from the synagogues. The word is used in this same sense also at vi. 67, *θέλετε ὑπάγειν.* Comp. v. 66.

12—19. See Notes on Matt. xxi. 1. 16. Mark xi. 1. 11. Luke xix. 29. 44.

13. *βαΐα.*] This is by many said to be a *Coptic* word, signifying a branch of the palm tree. But it rather comes from *βαιὸς*, *slender*, and thus denotes the *tapering twigs* of the palm tree. Indeed, the Coptic word may be *derived* from *this*, just as there are numerous words in the Rabbinical writers derived from the Greek and Latin.

15. *μὴ φοβοῦ, θύγ. Σ.*] This quotation (from Zech. ix. 9) differs both from the Hebrew and the Sept., and also from the citation in Matt. xxi. 5. The Evangelist either followed some other Greek Version, or chose to express briefly the *sense*, though not the words, of the prophet.

16. *ἐδοξάσθη.*] The word is used as at vii. 39, where see Note, and comp. ver. 23. In the words following, the first *αὐτῷ* is emphatical; and the sense of *καὶ* (repeat *ὅτι*) *ταῦτα ἐποίησαν αὐτῷ* is, 'and that the people had done these things unto him [in fulfilment of prophecy].' These last words being suggested by the preceding.

17. *ὅτι.*] Many MSS., Versions, and early Editions have *ὅτε*, which was edited by Matthæi, who remarks that *ὅτι* was introduced into the text by Beza. Be it so; but it is supported by perhaps stronger *external* authority than *ὅτε*; and *internal* evidence is quite in its favour; for thus *ἐφώνει*, not *ἐφώνησεν*, would be required. Moreover, the context requires this sense. By *ὁ ὢν μετ' αὐτοῦ* must be meant, 'who had been with him' [on the occasion in question]. Thus there is a blending of two clauses into one. The sentence, *fully* expressed, would run, 'The people who had been with him when he raised Lazarus from the dead attested that he,' &c.

18. *ἤκουσαν.*] This, for *ἤκουσε*, is found in most of the best MSS. and early Editions, and is received by almost all Editors from Wetstein to Scholz. There is a transposition of *τοῦτο.*

19. *θεωρεῖτε—οὐδέν;*] The best Commentators are agreed that these words must be taken interrogatively. And thus they have certainly more spirit. The words *ὁ κόσμος—ἀπῆλθεν* are

20 Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα
21 προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλθον Φιλίππῳ
τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες·
22 Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. Ἔρχεται Φίλιππος καὶ
λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι
23 τῷ Ἰησοῦ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλή-
24 λυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ Υἱὸς τοῦ ἀνθρώπου. Ἀμὴν
ἀμὴν λέγω ὑμῖν· ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν
γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν
25 καρπὸν φέρει. [x] Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν·

x Matt. 10. 39. & 16. 25. Mark 8. 35. Luke 9. 24. & 17. 33.

a *popular* form of speaking, frequent in the Rabbinical writers, denoting that a leader or teacher has very numerous followers.

20. Ἕλληνες.] It is a much debated question *who* are here the persons to be understood. Some suppose them to have been *foreign Jews* living out of Palestine, and speaking the Greek language. And certainly there were many Jews dispersed all over Egypt, Asia Minor, &c., where Greek was the vernacular tongue, and was spoken by the sojourning Jews. Yet that is no reason why they should be called Ἕλληνες; nor can it be proved that they were ever so called. They would thus be called Ἑλληνισταί; as at Acts vi. 1. ix. 29. xi. 20. It is therefore *better* to suppose (with others) that by Ἕλληνες are to be understood *Gentiles*; for, 1. wherever in the New Test. Ἕλληνες are mentioned, they are always persons *not* Jews; 2. because the thing recorded is agreeable to the custom of those times; since the Gentiles worshipped not only the gods of their own country, but of any foreign nation into which they might come; nay, they made journeys for the purpose of worship, to the most celebrated foreign temples, especially that of Jerusalem; see the passages of Josephus, Philo, and Suetonius, cited in Recens. Synop. Nay, many Gentiles were in that age diligent in their search after true religion, and, in order thereto, frequented the Jewish synagogues, though they made no external profession of the Jewish religion, nor were circumcised. Such are in Acts xvii. 4, called οἱ Ἕλληνες σεβόμενοι. And though σεβόμενοι be not here added, yet it may well be *understood*. However, as it cannot be proved that the Gentiles, in the strict sense, ever attended at Jerusalem, at the celebration of the *Passover*, these persons may, with most probability, be supposed Gentile *Proselytes* to Judaism. See Note on Acts xi. 20.

21. ἰδεῖν] 'to have an interview with.' An idiom common to most languages. There were many reasons why such persons should desire an introduction to so celebrated a person. Their motives, however, in seeking it can only be matter of conjecture. Probably they were in a great degree worldly. Hence the language of warning, addressed to them by our Lord, as to the consequences of professing his religion.

23. In the reply of our Lord we may observe that what is there said is adapted for warning, admonition, and instruction,—both to those addressed, and especially to the persons who sought the introduction, and to whom what was said was meant to be reported. Our Lord gives them to understand, that the time is near at hand in which the Son of Man should be glorified. That glory, however, could only be attained by his *death*, the effect of which he intimates, by an illustration derived from grain sown in the earth (see 1 Cor. xv. 36), would be an abundant harvest both of Jewish and Gentile converts. Further, to effectually repress all worldly or interested motives in becoming his disciples, he (at vv. 25, 26) apprises them, that as, before his exaltation, *he* was himself to 'suffer many things,' so were his disciples to expect suffering and persecution; though they might assure themselves that a glorious reward hereafter would be the result of their patient endurance unto the end.

— ἐλήλυθεν ἡ ὥρα ἵνα, &c.] 'The time has come, that' (ἵνα for ὅτι). Most recent Commentators (as Noesselt and Kuinoel) are of opinion that our Lord takes occasion, from this circumstance, to pre-signify to the two disciples the future spread of the Gospel, when it should be manifested not merely to a few religiously-inclined foreigners, but to all the nations of the earth in their own countries. But though that view may seem to be supported by the context, I would rather, with Lampe and Tittman, suppose that the *glory of Christ* here spoken of consists in the testimony given to him by God, by his resurrection from the dead, ascension to heaven, and sitting at the right hand of the Father; a glory which would be eminently displayed, when it became generally known on earth that he died to save men,—had, moreover, returned from death to life,—had ascended to heaven, and was constituted head of the human race, Lord in heaven and earth; and finally, when he should be acknowledged by Jews and Gentiles as the supreme Saviour of all men. See Phil. ii. 8.

24. ἐὰν μὴ ὁ κόκκος—φέρει.] This is an *illustration* of the effect produced by his death; though the comparison is unaccompanied with application. The sense is: 'As a grain of corn cast into the earth, unless it die (i. e. putrefy), remains alone (i. e. has no increase), so it must be with *me*; for as *it* must die to yield increase, so must *I* undergo temporal death, in order to be glorified, and produce a great spiritual harvest.'

25. Our Lord here teaches, that those of his disciples who desire communion in his glory must not decline participation in his tribulations; q. d. 'He who *so* loveth his life as to prefer to the loss of it the loss of the advantages of my kingdom, shall not enjoy the felicity destined for those faithful followers, who encounter all perils for mine and the Gospel's sake.' Comp. Matt. x. 39, and the parallel passages.

καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν
αἰώνιον φυλάξει αὐτήν. [y] Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκο- 26
λουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς
ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ. Νῦν 27
ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ
τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύ-
την. Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ 28
ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν δοξάσω! Ὁ οὖν 29
ὄχλος, ὁ ἑστὼς καὶ ἀκούσας, ἔλεγε βροντὴν γεγονέναι. ἄλλοι
ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. Ἀπεκρίθη ὁ Ἰησοῦς 30
καὶ εἶπεν· Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.
[z] Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ 31

y Infra 14. 3. & 17. 24. 1 Thess. 4. 17.

z Infra 16. 11.

25. ὁ φιλῶν τὴν ψυχὴν αὐτοῦ.] An emphatical expression, to signify being attached to life. So Eurip. Hec. 456, οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχήν. These words have, indeed, immediate reference only to the then state of things and the primitive Christians; but they may, by accommodation, be applied to all times, and Christians of every age.

26. ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολ.] Meaning, 'If any one would dedicate himself to my service, let him follow my footsteps, and be disposed to suffer all things for my name's sake; and (for his encouragement) let him be assured, that where I am, there will he be also, as partaker of my glory. Moreover, whosoever shall serve me faithfully, him will my Father reward gloriously.'

27. Having thus signified to his followers his own approaching sufferings, that they might 'follow his steps' (1 Pet. ii. 21), our Lord now yields for a moment to the feelings of his human nature, and, shrinking at the prospect of what he must shortly undergo, is ready to entreat that this cup may pass from him.

— νῦν ἡ ψυχὴ, &c.] If the common punctuation and interpretation be here adopted, we must suppose that, in the struggle of contending emotions, our Lord first utters, and then retracts, a prayer. Yet this view, as it is not a little objectionable, so neither is it necessary; for we may, with many of the best Commentators, ancient and modern, place a mark of interrogation after ταύτης, thus supposing *two* questions, as follows: 'What shall I say? [Shall I say] Father, deliver me from this hour? But for this cause came I to this hour,' i. e. to meet this hour, or time of suffering. Comp. Mark xiv. 35. Thus, it seems, when about involuntarily to utter a petition, he is checked by a reflection on the *end* for which he came into the world; and the natural emotions of fear soon subside into a prayer for the furtherance of his Father's glory, in any way that may seem good to Him.

28. ἦλθεν οὖν φωνὴ ἐκ τ. οὐρ.] Many recent Commentators understand by φωνὴ, here and at Matt. iii. 3, 17, simply *thunder*. They maintain that *no words* were uttered at all; and that the Evangelist did not suppose that there were any; but that he only meant to use the words which God, if he had expressed his will and intention by human voice, would have used. But this is an unjustifiable licence of interpretation. Nay, it is inconsistent with the words of v. 30, οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. 'That a voice was heard in plain words, from heaven, we are not permitted to doubt, because of the exactly similar circumstances which took place not only in the case of Moses and the children of Israel (Exod. xix. 19.), and also in that of Samuel (see 1 Sam. iii. 4. seqq.), but likewise in that of our Lord himself at his baptism and in his transfiguration on Mount Tabor, which places the thing beyond dispute. For, 1. the *words themselves*, which were heard, are expressly mentioned. 2. In the following passage, not only are some said to have thought that an angel spoke with Jesus, but our Lord himself says, οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. So also St. Peter relates, that he and the rest who were with our Lord on Mount Tabor heard a *voice* from heaven, which *said*, 'This is my beloved Son.' It is true that the by-standers differed in opinion. Some, who perhaps had not been very attentive, and had themselves not heard the words distinctly, said *it thundered;* for the voice had proceeded from the clouds, [and, indeed, that thunder sometimes accompanied (probably preceded or followed) this voice from heaven, is certain from Exod. xix. 16, 19. Rev. iv. 5. vi. 1. x. 3. Edit.] Others, however, had heard them, and immediately supposed that God had spoken by an angel, conformably to the opinion of the Jews, who thought that God never spoke except by the ministry of angels; and therefore they did not doubt whether the words were uttered, but *in what manner*.' (Tittman.) See Note on Matt. iii. 17. That in this instance, as in the others adverted to, plain intelligible *words* were uttered, the express specification of the terms clearly shows. See Dr. Henderson's Lectures on Divine Inspiration, p. 91.

Of the words themselves, the full sense intended, though not *then* expressed, but meant to be understood from the event, may be what Dr. Burton explains: 'I have caused my Name to be glorified by my former dispensations, and now I shall do so again by thy death.'

30. δι' ὑμᾶς] 'for your sakes,' i. e. to confirm your faith.

31. νῦν κρίσις ἐστὶ, &c.] By the expression τοῦ κόσμου τού., Tittm. and others would understand the *genius seculi*, a spirit of unbelief and wickedness (see Eph. ii. 2, and compare Acts xxvi. 18.

32 κόσμου τούτου ἐκβληθήσεται ἔξω. [a] κἀγὼ, ἐὰν ὑψωθῶ ἐκ a Supra 3. 14.
33 τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν. Τοῦτο δὲ ἔλεγε,
34 σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. [b] Ἀπεκρίθη b 2 Sam. 7. 13.
αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χρι- Psal. 89. 29, 36. & 110. 4.
στὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις· [Ὅτι] δεῖ Isa. 9. 6, 7. Ezek. 37. 25. Dan. 2. 44.
ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ Υἱὸς & 7. 14, 27.
35 τοῦ ἀνθρώπου; [c] Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν c Supra 1. 9.
χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι. περιπατεῖτε ἕως τὸ φῶς

with Col. i. 13.), and by *ὁ ἄρχων τοῦ κόσμου τούτου*, in a general way, the *influence* which unbelief and iniquity exerted over the minds of men, by impeding the progress of true religion and happiness. This view of the sense, however, seems rather ingenious than solid; and I see no reason to abandon the common interpretation, by which *κρίσις τοῦ κόσμου* is explained to mean the punishment soon to overtake the Jews for rejecting Christ, and *ὁ ἄρχων τοῦ κόσμου τούτου* as understood to denote *Satan.* So in various parts of the Rabbinical writers the title שר העולם is given to the Evil One. The full sense, then, may be thus expressed: 'Now is [at hand] the condemnation and punishment of the unbelieving world (i. e. now will sentence be passed on this world which 'lieth in wickedness'); now will the Prince of this world be deposed from his rule.' Meaning, that 'now is the Prince of this world about to be deposed, by the abolition of idolatry and superstition, and the introduction of true religion, and now will his subjects be condemned for sin and unbelief.' This sense of *ἐκβάλλειν* is found in the best writers. That the two clauses are very closely connected in sense, is certain from a similar passage at xvi. 11, compared with v. 8, where our Lord says that the Paraclete, at his coming, *ἐλέγξει τὸν κόσμον περὶ κρίσεως*, meaning (as it is just after explained) *ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται*, 'is to be condemned,' and consequently deposed.

32. Here our Lord obscurely hints at the *means* by which the great consummation just adverted to would be accomplished,—namely, by his crucifixion, resurrection, ascension, exaltation to glory, and the commencement of his office as Advocate with the Father; the first work of which would be the sending of the Holy Spirit, and thenceforward the mission of those who in every age should preach the Gospel. By these, and by his revealed Word in the New T., our Lord means to say, he would draw all men to him, i. e. would offer such moral inducements and spiritual aids to men, as would suffice to bring the understanding to assent to the truths of his religion, and to incline the will to obey its moral requisitions.

—*ἐὰν ὑψωθῶ*] 'when,' for *ὅτ' ἂν*, as at xiv. 3. 1 John iii. 2, and sometimes in the Sept. By *πάντας* may, it should seem, be intimated the *universality* intended in the blessings of redemption. *Πρὸς ἐμαυτὸν* alludes to the place whither he is going, *Heaven.* Thus at xiv. 2, 3, our Lord says 'he is going to prepare a place for them; and having prepared it, he will return and *receive them to himself.*'

33. *σημαίνων.*] 'intimating.' The word is often used (as here) of things future and obscurely signified, as in oracles, &c. So Plutarch, cited by Wetstein, *οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει.*

34. *τοῦ νόμου*] i. e. the Scriptures. See x. 34. *Μένει εἰς τὸν αἰῶνα*, 'is to remain on earth for ever,' agreeably to those numerous passages of the Prophets, referred to by the Commentators, importing that Christ's kingdom would be everlasting. But by *that* was meant his *Spiritual* kingdom.

— *ὑψωθῆναι τὸν Υἱὸν τ. ἀνθ.*] It is plain from hence that the terms *Χριστὸς* and *ὁ Υἱὸς τοῦ ἀνθρώπου* were regarded as synonymous. The speakers *take for granted* that Jesus is, what he claims to be, the *Messiah.* There is, however, no reason to suppose, with the Commentators, that by *ὑψωθῆναι* the people understood him to speak of *crucifixion.* It should seem that not even the Apostles comprehended the import of what was said; which was only meant as a *dark prediction* to be understood *after the event*, for the confirmation of their faith. The multitude, as appears from what follows, understood the expression *ὑψωθῆναι ἐκ τῆς γῆς* only of removal from earth to heaven, whether by death or otherwise; though probably the former. That the expression 'being lifted up from the world,' was a frequent periphrasis (by euphemism) to denote *death*, is plain from the numerous examples adduced by Schoettgen from the Rabbinical writers.

— *τίς ἐστιν—ἀνθρώπου*;] This is not well rendered by our English Translators, 'Who is that Son of Man?' since *τίς* is here for *ποῖος* (like *quis* for *qualis* in Latin), as in Mark i. 27. vi. 2. Luke i. 66. John vii. 36, and often. Render: 'What sort of Son of Man is that to be?' To this question our Lord (v. 35.) only replies *indirectly*, and by allegory,—hinting at their erroneous opinions concerning the Messiah, by adverting to the opportunity, which they now have, for obtaining light to dissipate the clouds of error under which they labour—an opportunity which they must *use* while they have it, lest they be overtaken by that moral darkness, through the absence of spiritual light, which would disable them from directing their course aright. Here, as on other occasions, our Lord, knowing that he is addressing those who 'could not hear his Word,' (their carnal passions and preconceived opinions blinding their understandings, and rendering them inaccessible to the truth,) offers no *explanation* (Comp. viii. 21. with vii. 33.), but, instead thereof, a *solemn warning.* See Luke xiii. 23, and Note.

35. *περιπατεῖτε.*] Supply *ἐν τῷ φωτί.* This is explained by what follows a little after, v. 36, *πιστεύετε εἰς τὸ φῶς*, i. e. 'believe in Him who is a light to enlighten.' The words *ὁ περιπατῶν ἐν τῇ σκοτίᾳ—ὑπάγει* are to be viewed in the same light as those at xi. 10 (where see Note);

ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν
τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. Ἕως τὸ φῶς ἔχετε, πιστεύετε 36
εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ
Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, 37
d Isa. 53. 1. Rom. 10. 16. οὐκ ἐπίστευον εἰς αὐτόν· [d] ἵνα ὁ λόγος Ἡσαΐου τοῦ προ- 38
φήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ἐπίστευσε τῇ
ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύ-
φθη; Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν 39
e Isa. 6. 9. Matt. 13. 14. Mark 4. 12. Luke 8. 10. Acts 28. 26. Rom. 11. 8. Ἡσαΐας· [e] Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ 40
πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς
ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστρα-
φῶσι, καὶ ἰάσωμαι αὐτούς. Ταῦτα εἶπεν Ἡσαΐας, ὅτε 41
εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ· ὅμως μέντοι 42
καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ,
διὰ τοὺς Φαρισαίους, οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι
f Supra 5. 44. γένωνται. [f] Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλ- 43
λον ἤπερ τὴν δόξαν τοῦ Θεοῦ.
g 1 Pet. 1. 21. [g] Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ, οὐ 44

οὐκ οἶδε ποῦ ὑπάγει being a *popular* expression signifying, 'he knows not how to direct his course.'

36. ἐκρύβη ἀπ' αὐτῶν] i. e. 'withdrew himself from them, and kept himself in seclusion,' no longer teaching in public.

37—50. This portion is well termed by Grotius and Bengel the *Epiphonema*, or *Epicrisis historiæ totius*, containing the remarks of the Evangelist on the *event* (so little successful) of Christ's ministry. In this he treats, 1. of the *miracles* (v. 37—43), and 2. of the *doctrines* of Jesus; and shows that neither one nor the other could induce the Jews to believe in him. (Kuinoel and Tittman.)

38. ἵνα.] The best Commentators, ancient and modern, are agreed that ἵνα here denotes (as often) the *event*, and not the *cause*; for their unbelief did not happen because it was foretold, but it was foretold because it was foreseen that it would happen.

— τῇ ἀκοῇ.] Ἀκοὴ properly signifies the act of hearing, or the faculty by which any one hears; but also the *thing heard*, and thence a *report*, or testimony. A sense of the word derived from the Heb. שמועה, and occurring at Rom. x. 16. Gal. iii. 2. Jer. x. 22. Βραχίων, by a common figure, signifies *power*, or rather power exerted in action, and there may be, as Lampe supposes, an allusion to the custom of warriors in ancient times, of uncovering their arms, whether for actual battle or for giving orders. See Note on Luke i. 51. The interrogation implies a strong negation; q. d. *nemo fere*, very few.

These words of the Prophet, though sufficiently applicable to his own times, nay, to almost all times, yet were doubtless spoken with a particular reference to Christ and the men of his age.

39. διὰ τοῦτο.] 'Wherefore,' meaning, since they would not hearken to Christ's words.

— οὐκ ἠδύναντο πιστεύειν.] This is not to be understood of physical, but of *moral* inability; meaning, that they *would* not; lit. they could not bring themselves to, &c. From a comparison of Matt. xiii. 10—17, it is evident (as Mr. Ogilvie observes, Bampt. Lect., p. 109.) that 'the Evangelist was far from intending to say, that the inability to believe was superinduced and caused, in order that the prediction of the Prophet might be accomplished; still less, that the miracles in question were wrought with a view to incredulity on the part of those who should witness them. We are to suppose that the fact of their unbelief is represented to bespeak a state of mind and heart which rendered them the awful examples of such blindness and insensibility as the Prophet foretold.'

— ὅτι πάλιν εἶπεν Ἡσαΐας.] Render, 'For, as Isaiah saith,' &c.

42. ὅμως μέντοι.] An accumulation of synonymes, to strengthen the sense, as in Herodot. i. 189, ὅμως μέντοι τὴν θερείην πᾶσαν αὐτοῦ ταύτῃ διέτριψαν ἐργαζόμενοι. On ἀποσυνάγ. γένωνται, see Note at ix. 22.

44—50. This evidently forms the *second* part of the Evangelist's statement, namely, that containing the *doctrines* of Jesus, of which this is a brief summary, and in our Lord's own words; proving how repeatedly Jesus had declared his exalted character and office, and warned them of the awful consequences of rejecting him. Comp. supra i. 5, 9. iii. 18. v. 45. vi. 63. viii. 12, 28. ix. 5.

44. ἔκραξε.] The Aorists ἔκραξε and εἶπε (of which the former denotes *public* teaching) are to be taken as Pluperfects.

— οὐ—ἀλλ'] *non tam—quam*, 'not so much

45 πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν
46 ἐμὲ, θεωρεῖ τὸν πέμψαντά με. [h] Ἐγὼ φῶς εἰς τὸν κόσμον
ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
47 [i] Καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ,
ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον,
48 ἀλλ' ἵνα σώσω τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων
τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα,
49 ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. [k] Ὅτι ἐγὼ ἐξ
ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με Πατὴρ, αὐτός μοι
50 ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω· καὶ οἶδα ὅτι ἡ ἐντολὴ
αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ
μοι ὁ Πατὴρ, οὕτω λαλῶ.

1 XIII. [a] ΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰη-
σοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου
τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ
2 κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. Καὶ δείπνου γενομένου,

h Supra 1. 5, 9. & 3. 19 & 8. 12. & 9. 5.
i Supra 3. 17. Mark 16. 16.
k Infra 14. 10.
a Matt. 26. 1. Mark 14. 1. Luke 22. 1.

in me as in Him.' Or there may be, as Kuinoel thinks, an ellipsis of *μόνον* (on which see my Note on Thucyd. iii. 45). Comp. Mark ix. 37.

45. ὁ θεωρῶν ἐμὲ, &c.] A mode of expression to denote the intimate union of nature, essence, will, counsel, &c. between the Father and the Son (see v. 17. xiv. 9. and Note).

46. φῶς—ἐλήλυθα.] St. John often styles our Lord φῶς. So i. 9. viii. 12. See Notes.

47. οὐ κρίνω αὐτόν.] The words are commonly taken to mean, 'I do not *here* on earth act as judge over him, since I came to be a Saviour, not a Judge.' See iii. 17. v. 45. viii. 15. and Notes. Kuinoel and Tittman, however, take κρίνειν here in the sense of *condemn* and *punish*; q. d. 'I am not the *cause* of his condemnation, or that of men in general, having come not to destroy, but to save; and therefore the whole blame must rest with those who prefer darkness to light.' On this verse comp. iii. 16—19. and 2 Pet. iii. 9.

48. ὁ ἀθετῶν—κρ. αὐτόν.] There seems here to be an ἀλλὰ omitted, *per Asyndeton*; q. d. '[Nevertheless, he will not go unpunished.] He that,' &c.

— ὁ λόγος.] By this and the τὰ ῥήματα are meant that part of Christ's teaching which respected his person and office. See iii. 17. and Note. Εἴπω refers to commands, and λαλήσω to oral instruction. It is meant that the unbeliever's inattention and wilful neglect of both will bring down on him condemnation and condign punishment.

49, 50. There are here three things affirmed: 1. That he has not invented the doctrine himself, but received it from the Father, and that therefore it did not owe its origin to human invention, but was altogether divine. 2. He testifies his thorough persuasion that all those things, which were committed to him to be delivered to men, had no other end but the eternal salvation of men; and that his doctrine points out the way which leads to everlasting bliss. 3. He affirms that, in teaching, he has confined himself to the will of his Father; that he has neither added nor suppressed aught, and that therefore his doctrine is pure, perfect, and altogether Divine. (Tittman.)

XIII. Having finished the work of *public* teaching, our Lord devoted the short remainder of his life to the *private* instruction of his disciples. These he in chap. xiii., xiv., xv., xvi., apprises of his approaching trials, and endeavours to console them by kind assurances, evincing his love both to them and the whole human race.

1. πρὸ τῆς ἑορτῆς τ. π.] See Note on Matt. xxvi. 2.

— εἰδὼς ὁ Ἰησοῦς ὅτι, &c.] Of his death he was well aware, having frequently conversed with his disciples upon it, and predicted its most minute circumstances.

— ἵνα μεταβῇ, &c.] Christ's departure from the world is termed μετάβασις, to intimate that he had not descended to earth as a *mere man*, but as the *Son of God*, who had come from, and would return to God. So we have in Isocrat. Paneg. μεταστάντος δὲ Ἡρακλέους εἰς θεούς. Apollod. 2, τὸν Ἡρακλέα—ἐξ ἀνθρώπων εἰς θεοὺς μετανίστασθαι. Liban. Ep. 371, ὁ Ζεὺς δὲ ἐκεῖνος, ὁ σὸς προστάτης, καὶ παρ' οὗ κατέβης, καὶ πρὸς ὃν ἄπει.

— ἀγαπήσας τοὺς ἰδίους.] By τοὺς ἰδ. most Commentators understand his *disciples*. But if we consider the circumstances of the case, and that the great proof of his love was in the institution of the Eucharist, which was intended for the benefit of his *own* of every age,—we may rather suppose (with Grotius, Calvin, and Tittman,) that the expression is intended for true Christians in general. See xvii. 24.

— ἠγάπησεν.] This expression, Tittman observes, is to be taken, like many others, *declaratively*. By the *tokens* of love evinced by Jesus to his disciples, are to be understood the *symbolical actions* a little after narrated. At εἰς τέλος we may supply βίου; or rather, take εἰς τέλος ἠγ. for διετέλει ἀγαπῶν, as Grotius and Tittman explain, comparing Anthol. i. 85. 5, Γνήσιός εἰμι φίλος· οὓς δ' ἄρα τιμῶ, τούτους ἐξ ἀρχῆς μέχρι τέλους ἀγαπῶ.

(τοῦ Διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα
Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,) [b] εἰδὼς ὁ Ἰησοῦς, 3
ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι
ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ 4
δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν
ἑαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν 5
τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
διεζωσμένος. Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει 6
αὐτῷ ἐκεῖνος· Κύριε, σύ μου νίπτεις τοὺς πόδας; Ἀπεκρίθη 7
Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι,
γνώσῃ δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς 8
τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·
Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ᾽ ἐμοῦ. Λέγει αὐτῷ 9

b Matt. 28. 13. supra 3. 35. infra 17. 2.

2. δείπνου γενομένου.] The exact sense of this expression has been disputed. Most Interpreters render, 'supper being ended;' others, 'while supper was preparing.' But the first rendering expresses *too much* (as is clear from v. 26), and the other, as is plain from v. 4, 12, *too little;* being moreover contrary to the usage of the language. It is best, with Kuin. and Tittm., to take γενομένου for γινομένου, (as did the Arabic and Persian Translators,) in the sense 'while supper was about,' 'during supper-time.' And, indeed, γινομένου is found in some ancient MSS. and Nonnus. Besides, though washing regularly *preceded* the meal, yet, as we learn from the Rabbinical writers, there were on the Paschal evening *two* washings. After all, however, it may be best, with Kuinoel and Tittman, to recognise an extraordinary transaction,—in fact a symbolical action, intended to forcibly inculcate a lesson of humility; which was very necessary, when we consider the discussion that had, at the beginning of supper, arisen among the disciples, as to *which* of them should hold the first dignities in the Messiah's kingdom and court. See Luke xxii. 24.

— βεβληκότος εἰς τὴν καρδίαν Ἰ. Σ.] An expression, like other similar ones in Scripture, used of *suggesting* any thought to the mind, and also found in the Classical writers; from whom examples are adduced by Wetstein. Many recent Commentators, indeed, regard this as merely a mode of expression to denote the enormity of the crime meditated. But that view, besides proceeding on an unsound principle, is utterly inconsistent with the character of the words; which evidently convey the idea of a *real Being*, possessed of an *actual power* over the minds of men. Here, we may observe, the two circumstances of Judas's temptation to betray his Master, and the condescension of that Master, are mentioned *together*, in order the more strongly to represent the baseness of the betrayer.

3. εἰδὼς ὁ Ἰησοῦς, &c.] q. d. Though he knew that God had given all power into his hands, yet he vouchsafed to set his disciples the following example of humility.

This expression ἀπὸ Θεοῦ ἐξῆλθε, taken in conjunction with πρὸς τὸν Θεὸν ὑπάγει, can import no less than that 'he was of celestial origin, and dwelt in heaven before he came on earth' (see iii. 13. vi. 62. xvii. 5. and i. 1.); and the latter (πρὸς τὸν Θεὸν ὑπάγει) must mean, that he would return to the Father, again to reign with Him by equal right. In short, the clause plainly declares the dignity of Christ's person—that as he had 'come *from* God (by origination from the Father), and had the governance of the whole universe committed into his hands, so he was going again *to* God, to resume the glory which he had had with the Father from all eternity. See supra iii. 13. viii. 42. and Notes.

4. τίθησι] 'lays aside;' for ἀποτίθησι. A use occasionally found in the later writers, as Arrian and Diod. Sic., and answering to that of *ponere* in Latin. By ἱμάτια is meant either the upper garment only, the *pallium* (plural for singular, as in the corresponding Hebrew term), or rather, as it should seem, the pallium and stola, the mantle and tunic. Λέντιον is a Hellenistic word (from whence the Latin *linteum*) nearly synonymous with σινδὼν, and meaning a *towel;* though σάβανον was the more usual term. To be thus girded was considered by the ancients in the same light as, with us, a person's wearing an *apron*,—namely, as indicating the exercise of some servile or handicraft occupation.

5. βάλλει—νιπτῆρα.] Βάλλει is for ἐμβάλλει (or rather ἐγχεῖ), as in Exod. xxiv. 6. Τὸν νιπτῆρα. This washing, which, in the times of primitive simplicity, had been performed by the host or hostess to the guest, was in after ages committed to the servants, and was accordingly accounted a servile employment. Though, as Lampe remarks, it was not a mere act of servitude, but sometimes of reverence, such as the inferior rendered to the superior; as a wife to her husband, and children to their parents. It was never done by a superior towards an inferior. And this sets in a still stronger light the condescension of our blessed Lord.

6. σύ μου—πόδας;] This sort of interrogation, joined with wonder, involves a strong negation; and the σὺ and νίπτεις are emphatic.

7. ὃ ἐγὼ ποιῶ, &c.] A popular mode of expression for 'The *meaning* of what I am doing,' &c. Μετὰ ταῦτα is often used, as here, of a very short period hence; meaning, in the present case, 'after I have done what I am doing.' This our Lord explains at v. 12—17; namely, to set them an example of humility, condescension, and Christian 'forbearing of one another in love.'

Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ
10 τὰς χεῖρας καὶ τὴν κεφαλήν. [c] Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ c Infra 15. 3.
λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ᾽ ἔστι
καθαρὸς ὅλος. Καὶ ὑμεῖς καθαροί ἐστε· ἀλλ᾽ οὐχὶ πάντες.
11 ᾔδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ
πάντες καθαροί ἐστε.
12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια
αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα
13 ὑμῖν; [d] Ὑμεῖς φωνεῖτέ με, ὁ διδάσκαλος, καὶ ὁ Κύριος· d Matt. 23. 8, 10.
14 καὶ καλῶς λέγετε, εἰμὶ γάρ. [e] Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν e Rom 12. 10.
τοὺς πόδας, ὁ Κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε 1 Pet. 5. 5.

8. *ἐὰν μὴ νίψω σε*, &c.] This need not be supposed to mean (as Kuinoel and others understand) 'unless thou *sufferest* me to wash thee.' The expression was probably so worded, in order to make the thing appear a *privilege* to be conferred. With respect to the sense (which has been disputed) of the words following, *ἔχεις μέρος μετ᾽ ἐμοῦ*, it may be observed, that the phrase *ἔχειν μέρος μετά τινος* properly imports no more than *fellowship* with any one, by community of sentiment, as in friendship. And such, Tittman thinks, is the sense here intended. But considering the frequent custom of our Lord to pass from sensible and temporal objects to things spiritual and eternal (as Luke x. 42.), we may rather, with Lampe, suppose that our Lord meant thus to intimate to Peter, that if he were not thus cleansed by him (with allusion to the mystical washing away of sin by the blood and Spirit of Christ; see 1 John i. 7. Rev. i. 5. Hebr. x. 22.), he could not have part in the communication of the benefits of his blood, as typified in the ordinance which he was about to institute. See 1 Cor. x. 16.

10. *ὁ λελουμένος*, &c.] In order to determine the exact sense of this passage (which, from its obscurity, has been variously interpreted) it is necessary first to ascertain the *nature of the allusion;* which some suppose to be to the Jewish custom of washing the hands and face before meals (see Matt. xv. 2); others, to the two kinds of washing, as religious rites, in use among the Jews; 1. by the immersion of the whole body at the consecration of priests and the baptism of proselytes; 2. by the purificatory ablutions in daily use among the Jews. Thus they suppose the meaning to be, that 'the true Christian needs not that total change, which is indispensable to the unconverted sinner; though he will need continual acts of repentance and faith, to cleanse himself from lesser impurities.' Of these two views, however, the latter is too far-fetched and artificial to be relied on; and the former would seem to be excluded by the term *λούεσθαι* being used, not *νίπτεσθαι*; the former denoting the washing of the *whole* body, as in a bath; the latter the washing only of a *part;* see Acts ix. 37, compared with Hom. Il. Ω. 582. Hence the allusion may rather be, what Grotius supposes, to the use of the bath previously to going to an entertainment. After having undergone this ablution, a guest needed no further purification, on arriving at his host's house, than to have his *feet* washed, which might be soiled by the way. The moral lesson thus supposed to be inculcated is nearly the same as on the former interpretation.

After all, however, it would seem better to suppose that our Lord here intended not to teach any doctrine, properly so called, such as regeneration, but only, by this allusion to a temporal custom, to intimate a spiritual truth, i. e. the necessity for moral and internal purity; q. d. 'As he who has bathed is entirely purified, and fit to mix in society at a meal, except that his feet may need washing, so are ye now cleansed from moral defilement by my word and doctrine (see xv. 3). But one thing yet remains, which, like the washing of the feet, will, when done, complete the whole; namely, that you should receive a lesson to be taught you by the action I am about to perform.' This, it should be observed, was a lesson not only of *humility*, but of the need of the *spiritual washing* by the blood of Christ; as it was said at ver. 8, *ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ᾽ ἐμοῦ*, where see Note.

— *καὶ ὑμεῖς καθαροί ἐστε.*] The *καὶ* should here (at as ver. 14) be rendered, 'thus also;' this clause containing, as Calvin observes, the minor proposition in the syllogism. Render the *οὐχὶ* just after, 'by no means.' These latter words were meant to smite the conscience of Judas.

12—17. Here our Lord shows the chief intent of the action he had been performing, admonishing them to practise the duty it was meant to suggest.

12. *τί πεποίηκα ὑμῖν;*] Meaning, the intent of what I have done to you.

13. *φωνεῖτέ με, ὁ διδ.*] Ὁ *διδ.* is not (as Campbell supposes) the nominative for the accusative, but rather for the *vocative*, as at Mark v. 41, and elsewhere. Indeed, here it forms part of the form of address, there being an ellipsis of *λέγοντες*. How frequent was this mode of address, is proved by the citations adduced from the Rabbinical writers by Schoettgen, which indeed show that the *proper* name of the Rabbins was almost always dropped.

14. *εἰ οὖν ἐγὼ*, &c.] An argumentum à majori ad minus. These words are not to be taken, nor were they understood, in the *literal* sense; for neither the Apostles nor the primitive Christians had any such custom. By washing one another's feet Christ did not mean that they should do this literally, but that they should behave towards each other with the same *spirit* as that characterized by this symbol of humility and condescension, having a mind weaned from pride,

ἀλλήλων νίπτειν τοὺς πόδας. [f] Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, 15
ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. [g] Ἀμὴν ἀμὴν 16
λέγω ὑμῖν· οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ
ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. [h] Εἰ ταῦτα οἴδατε, 17
μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. Οὐ περὶ πάντων ὑμῶν λέγω· 18
ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· [i] Ὁ
τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν
πτέρναν αὐτοῦ. [k] Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, 19
ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγώ εἰμι. [l] Ἀμὴν ἀμὴν 20
λέγω ὑμῖν· Ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει· ὁ δὲ
ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.
[m] Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ 21
ἐμαρτύρησε καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ
ὑμῶν παραδώσει με. Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ, 22

f Luke 22. 27.
g Infra 15. 20. Matt. 10. 24. Luke 6. 40.
h James 1. 25.
i Psal. 41. 9.
k Infra 14. 29. & 16. 4.
l Matt. 10. 40.
m Supra 12. 27. Matt. 26. 21. Luke 22. 21.

ambition, and vain-glory, and ever ready to show mutual forbearance, condescension, and kindness.

16. ἀπόστολος] for ὁ ἀπεσταλμένος, like the Hebr. שָׁלוּחַ, as in 2 Cor. viii. 23. Nor is this use unknown in the Classical writers. So Herodotus i. 21. v. 35, ἐς Λακ. ἀπόστολος ἐγένετο. This was a proverbial saying of frequent occurrence (comp. Matt. x. 24. Luke vi. 40), and here to be accommodated to the purpose in view, that of enjoining them to manifest the same spirit of humility as their master.

17. εἰ ταῦτα—αὐτά.] The εἰ *may*, with Kuinoel and others, be rendered *siquidem*, *since*, as at ver. 14, εἰ ἔνιψα, &c. Acts xi. 17. xvi. 15. xviii. 15. Rom. viii. 31, and elsewhere. Yet as it may be doubted whether they did really know the truths they had been told (an *opinion* of knowledge being a frequent cause of ignorance); and as that signification of the word is not to be resorted to unnecessarily, and where it materially alters the sense, so here it is better to retain the ordinary one, and suppose that our Lord here glances at that self-opinion; q. d. Ye may say that ye know all this very well. If, then, ye do know these things, happy are ye if ye *do* them.

Similar sentiments may be seen in Matt. vii. 21. Mark iii. 35. Luke vi. 46. And several such are adduced from ancient Greek writers by Wetstein and Kypke; ex. gr. Hesiod, Op. et D. 62, εὐδαίμων τε καὶ ὄλβιος ὃς τάδε πάντα Εἰδὼς ἐργάζεται. Seneca, Epist. 75. 'Non est beatus qui scit illa, sed qui facit.' Knowledge and practice are indeed (as Lampe observes) inseparably connected, knowledge being the rule of practice, and practice the end of knowledge.

18. Our Lord now again adverts to the treachery of Judas, applying to him what was originally said by the Psalmist with reference to Ahitophel's treachery towards himself.

— οὐ περὶ πάντων, &c.] q. d. Of *all* of you I cannot affirm that ye will be so happy as to practise this precept.

— οἶδα οὓς ἐξελεξάμην.] The sense is, 'I know the [dispositions of the] persons whom I have chosen [as Apostles].' So xv. 16, ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς. At ἀλλ' ἵνα, &c., sub. τοῦτο γίνεται, or the like. The ἵνα has the *eventual* force. The full sense is, 'But [such is the case with you] that the words of Scripture are fulfilled;' what was literally meant for Ahitophel being typically intended for, and fulfilled in, Judas.

— ὁ τρώγων—αὐτοῦ.] Ὁ τρ. denotes a familiar friend; the communion of domestic hospitality having in every age been accounted an inviolable pledge of friendship. So in Eurip. Hec. 793. Quint. Curt. vii. 4. Ἐπῆρεν, &c. The general sense is, 'has turned against me, to overthrow me.' A metaphor taken either from *wrestlers*, who endeavour to trip up their antagonists' heels; or from *kicking animals*, which suddenly and treacherously kick at and injure their keepers. Comp. Jerem. ix. 4, πᾶς ἀδελφὸς πτέρνῃ πτερνιεῖ (scil. ἀδελφὸν), καὶ πᾶς φίλος δολίως πορεύσεται.

19. ἀπ' ἄρτι λέγω—πιστεύσητε, &c.] Meaning, 'I tell you this now, before it has taken place, that when it shall have come to pass, ye may be confirmed in your faith, that I am He whom I professed to be, the Christ;' that being implied, though, as viii. 24, not expressed. Πιστ. is taken as at ii. 11. Our Lord's purpose was not only to confirm their faith, but to prepare them for the perfidy soon to be disclosed; since his words allude to only *one* traitor, as indeed he soon afterwards intimates in express terms.

20. So Matt. x. 40, where see Note. The connexion here is variously traced. The scope of the words seems to be, to fortify them under the tribulations they should endure in the course of their Apostolic office, by the remembrance, that as they sustained the character of *representatives* of their Lord, they should not be troubled at having to suffer, as He had, from the treachery, cowardice, stupidity, and perverseness of those whom they taught.

21. ἐμαρτύρησε καὶ εἶπεν.] For ἐμαρτ. εἰπών. Μαρτυρεῖν denotes open declaration, in contradistinction to the indirect allusion at ver. 20.

22. ἔβλεπον εἰς ἀλλ.] This well depicts their *anxiety*, as ἀπορούμενοι does their *perplexity* what to think or whom to suspect; see Gen. xlii. 1, and comp. Hom. Il. Ω. 480.

23 απορούμενοι περὶ τίνος λέγει. [n] Ἦν δὲ ἀνακείμενος εἷς τῶν [n Infra 21. 20.]
μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ
24 Ἰησοῦς· νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν
25 εἴη περὶ οὗ λέγει. Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ
26 Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν; Ἀποκρίνεται ὁ Ἰησοῦς·
Ἐκεῖνός ἐστιν, ᾧ ἐγὼ βάψας τὸ ψωμίον, ἐπιδώσω. καὶ
ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ.
27 Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς.
28 λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὃ ποιεῖς, ποίησον τάχιον. Τοῦτο
29 δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. [o] τινὲς [o Supra 12. 6.]
γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι
λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν
30 ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τὶ δῷ. Λαβὼν οὖν τὸ ψωμίον
31 ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ. Ὅτε [οὖν] ἐξῆλθε,

23. *ἦν δὲ ἀνακείμενος—ἐν τῷ κόλπῳ*] for *ἐπὶ τὸ στῆθος*, the expression used at ver. 25. This situation, Kypke observes, was one chiefly assigned to near and dear connexions, as wives and children, of which he adduces several examples.

24. *νεύει*] 'nutu significat,' see Note on Luke i. 22.

25. *ἐπιπεσὼν*] 'leaning upon.' Euthymius, however, thinks he did not alter his posture, but merely turned his head. That the question was put in a low voice, and answered in the same tone, is plain from vv. 28, 29. Comp. Hom. Od. viii. 70, and see Matt. xxvi. 21.

26. *ψωμίον.*] This is not well rendered *sop*, though that signification is sometimes found. As derived from *ψάω* it signifies (like the Hebr. פת from פתת, to *break*) a *bit* or *piece* of any thing, i. e. food. And here probably it denotes a piece of the paschal lamb dipped in the sauce. Such portions were usually distributed by the master of the family. There is no real discrepancy in the statements of the Evangelists. Jesus, it seems, was thus engaged, when, John putting the above question to him, he either helped Judas first, or, in serving out the portions, had come to him in his turn. Judas, then (perhaps sitting near Jesus, and having heard John's interrogation, or, with the suspicion natural to guilt, supposing that they were speaking of *him*), after receiving the portion, asks in a low voice, Is it I, master? To whom Jesus answers, *σὺ εἶπας*, *it is thou* (see Matt. xxvi. 25). Then in a loud voice he adds, *ὃ ποιεῖς, ποίησον τάχιον*, 'what thou art about to do, do very quickly.' Where the Present *ποιεῖς* is for the Future sense, the Imperative being, as Chrysostom remarks, *permissive*, though with the force of indignant reproof. The manner of speaking is itself proverbial, as appears from the many examples adduced by Wetstein and others, of which the most apposite is Eurip. Iph. Aul. 817, *δρᾶ γ' εἴτι δράσεις*.

31. *ὅτε [οὖν] ἐξῆλθε.*] The MSS., Versions, and Editions, vary as to the *reading*, and still more the *position* of these words, which are in some copies connected with what *precedes*, in others with what *follows*. The Ed. Princ. and R. Stephens, 1, 2, join them with the *following*, placing a period after *νύξ*: the Erasmian and Stephens's 3d Edition connect them with the *preceding*. But the old position was recalled by Beza and the Elzevir Editor, and was thus introduced into the *textus receptus*. Of later Editors, Wetstein, Matthæi, Knapp, and Vater, join them with the *preceding*; Griesbach, Tittman, and Scholz, with the *following*. The determination of this question mainly depends upon its being decided whether the *οὖν* should be adopted or rejected. It is found in most of the MSS. (many of them very ancient), in several of the later Versions, and some Fathers; but is wanting in very many MSS. (some equally ancient), and the earlier and principal Versions; and is rejected by Wetstein, Matthæi, Griesbach, and Scholz. The point, however, admits not of any certain determination. It might have been *thrown out* by those who, joining the words with the preceding, thought the *οὖν* worse than useless; or it might have been *inserted* by those who, connecting the words with what follows, thought that a particle of *continuation* was wanting. And this seems more probable, and better accounts for the variation of opinion as to the construction of the words. But as to whether *ὅτε—ἐξῆλθε* should be taken with the *preceding*, or the *following*, is a matter on which it is difficult to pronounce positively. We may, however, agree rather with those who adopt the *latter* course, by which a better sense is gained; for it could scarcely be the intention of the Evangelist to make an insignificant circumstance so prominent. And if the other mode of position be adopted, there will be great harshness in the next verse beginning so abruptly. At *ἦν δὲ νὺξ* the words *ὅτε ἐξῆλθε* may very well be supplied from the preceding context; and it is *expressed* in Cyril and Nonnus.

— On the departure of Judas, our Lord proceeded to deliver those most interesting *last discourses* with his disciples, by which he intended to infix in their minds truths which, ignorant as they were, and labouring under heavy affliction, they could not, indeed, *at that time*, fully comprehend, but which they would *afterwards* understand; and by which, even now, they would

λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ
Θεὸς ἐδοξάσθη ἐν αὐτῷ. [p] Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ 32
ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.
[q] Τεκνία, ἔτι μικρὸν μεθ᾽ ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς 33
εἶπον τοῖς Ἰουδαίοις· ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε
ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι. [r] Ἐντολὴν καινὴν δίδωμι ὑμῖν, 34
ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς
ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ 35
μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. [s] Λέγει αὐτῷ 36
Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ
Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι·
ὕστερον δὲ ἀκολουθήσεις μοι. Λέγει αὐτῷ ὁ Πέτρος· Κύριε, 37
διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ
σοῦ θήσω. [t] Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχήν σου ὑπὲρ 38
ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει
ἕως οὗ ἀπαρνήσῃ με τρίς.

XIV. [a] Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς 1

p Infra 17. 1, 5, 6.
q Supra 7. 34. & 8. 21.
r Infra 15. 12. Lev. 19. 18. 1 John 2. 7, 8. & 3. 11. & 4. 16, 21. James 2. 8. Gal. 6. 2.
s Infra 21. 19. 2 Pet. 1. 14.
t Matt. 26. 34. Mark 14. 30. Luke 22. 34.
a Ver. 27.

be fortified against their impending trials and afflictions. (Tittman.)

31. νῦν ἐδοξάσθη.] We have here the *Prophetic Preterite*, used of what is shortly to come to pass, and certainly will take place; see John xi. 23. xv. 6. xvi. 33, and Notes. Our Lord had, in his whole ministry, already promoted his own glory and that of his Father. But it was especially by his ignominious death, succeeded by his resurrection and ascension to heaven, that his exaltation was now to be completed. To this consummation of his glory, as consequent upon the treachery of Judas, he here alludes.

32. δοξάσει αὐτὸν ἐν ἑαυτῷ.] The disputed question whether ἐν ἑαυτῷ should be referred to *God* or to *Christ*, is ably determined by Lampe as follows: 'If it be referred to God, God glorifies Christ in *himself* because *by himself*, by his own divine glory (see Rom. vi. 4), his perfections all shining in the Son; because he will himself be glorified by the glorification of the Son; because he glorifies his Son *with himself*, giving him a communion and equality of glory, &c. If to the Son, he is glorified *in himself*, because the glory, though given by the Father, *is his own*, and because by the glorification, he possesses an eternal fountain, from which the glory of all the elect to the end of the world will be derived.'

33. τεκνία.] This appellation was employed in ancient times by masters to their servants, and generally by superiors to inferiors; especially by teachers to their pupils. The diminutive form is expressive of affection, and may, in several passages of 1 John be rendered 'Dear children.'

— οὐ δύνασθε ἐλθεῖν] i. e. 'not *now*,' but (as is added further on, at xiv. 3) hereafter.

34. Christ now subjoins an exhortation to mutual love; q. d. 'I am about to be absent from you in the body; evidence by mutual love one towards another, that you have not been taught of me in vain. Be this your constant care and endeavour.' (Calvin.)

— ἐντολὴν καινὴν, &c.] It has been not a little disputed in *what sense* the precept here enjoined was called καινὴ, 'a new commandment;' since even the Mosaic law contained a positive injunction to the same effect, Lev. xix. 18; and our Lord himself had frequently enjoined this duty of loving each other. To avoid the above difficulty, various senses in which this might be called a new commandment, have been here supposed intended, all of doubtful authority, and indeed unnecessary, since it is plain from 1 John ii. 7, 8, that the word may be taken in its ordinary acceptation; for the injunction here given to the Apostles was, though not absolutely new, yet new to *them*, if we consider the sentiments, opinions, and practice of their age. In their contests for pre-eminence, their selfish preference for themselves, and their worldly, proud, and envious spirit, they had forgotten the precept of mutual love. Hence our Lord had before enjoined on them the virtues of humility and charity by an affecting *symbolical action;* and now he enforces one of the most important of these duties by a positive injunction, which might be called new, if we consider the standard to which the duty was raised, namely, καθὼς ἠγάπησα ὑμᾶς, see 1 John iii. 16. It was also new, as being enforced by new *motives*, to be performed in a new *manner*, and made a peculiar characteristic of the Christian religion, as is intimated in the words ἐν τούτῳ γνώσονται πάντες ὅτι, &c., which was so true of the primitive Christians, that the Heathens used to say, 'See how these Christians love one another!'

XIV. The forlorn prospect which our Lord's prediction of his speedy departure had opened to his disciples, the total annihilation of their hopes, and the troubles which they had anticipated; all these had filled their minds with dismay. Hence, after replying to Peter's enquiry, our Lord proceeds to suggest various motives of consolation under the trials they would be called upon to sustain; addressing them at once in the

2 τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ Πατρός
μου μοναὶ πολλαί εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· πορεύ-
3 ομαι ἑτοιμάσαι τόπον ὑμῖν. [b] Καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω b Infra ver. 18.
ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς & 17. 24. supra 12. 26. Heb. 6. 20.
4 ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγὼ, καὶ ὑμεῖς ἦτε. Καὶ ὅπου ἐγὼ
5 ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς·
Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν
6 ὁδὸν εἰδέναι; [c] Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς, καὶ c Heb. 9. 8. & 10. 19, 20.
ἡ ἀλήθεια, καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ supra 1. 4, 17. & 8. 32. & 11. 25.

language of consolation, exhortation, promise (namely, of support), and valediction, interspersed with various intimations highly instructive, and some of them prophetic.

1. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, &c.] Meaning, 'Be not troubled in mind at what I have said of my *departure;* only trust in God, and trust in me.' The first πιστεύετε admits, indeed, of being taken either in the *Indicative* or in the *Imperative*, see Note supra ver. 39. And the *former* is adopted in the Vulg. and by the earlier modern Commentators; the *latter* by many ancient Fathers, the Pesch. Syr. Version, and almost all the modern Commentators from Whitby to Tittman. But from the connexion of the words, we can scarcely suppose the same word used first in the Indicative, and then in the Imperative, *in the same sentence.* We are therefore bound to suppose the Imperative to be meant in the *first* as well as the second πιστ.; especially as it yields a sense not only good in itself, but apposite (the whole of the verse being hortatory), and agreeable to the analogy of Scripture; namely, that a stedfast faith in *God*, and the one Mediator between God and man, would be the best support under all the trials to which they might be exposed. On the proof hence to be deduced of the Divinity of our Lord Jesus Christ, see Smith's Scrip. Test. vol. iii. 179.

2. ἐν τῇ οἰκίᾳ—εἰσιν.] This assurance seems meant to wean them from secular ambition, and console them under present affliction, by a representation of the ample felicity he is going to prepare for them. In the μοναὶ πολλαὶ some suppose an allusion to the *numerous chambers* in the House of his Father on earth, the *Temple;* and others to the custom of Eastern monarchs, of assigning to their courtiers habitations within the precincts of their vast palaces; others, again, think we may hence infer that there are various degrees of reward in Heaven, proportioned to men's progress in faith and holiness; while others merely understand by this, that Heaven is a most ample space, sufficient for and intended for all men; see on this whole context an able Discourse of Dr. Bates, Works, vol. iv. 347. All that we can with certainty pronounce intended by our Lord is, to console them under affliction, by a view of the boundless felicity in reserve for the faithful. The words imply a *participation* in those mansions of bliss which our Lord himself was going to occupy, and to which he would lead the way to all his disciples.

— εἰ δὲ μὴ, εἶπον ἂν ὑμῖν.] Meaning, 'if it had not been so, I would have told you so, and not deceived you with vain hopes.' The Jews, with the exception of the Sadducees, believed that the Messiah's appearance would be succeeded by a state of eternal happiness. And our Lord assures his disciples that he would not have allowed them to indulge this hope in vain; but that he was now going to prepare for their admission into the mansions of eternal bliss. See Doddridge, Lampe, and Kuinoel.

— πορεύομαι, &c.] These words contain (as Tittman observes) a sentence of *particular* application, in confirmation of the foregoing *general* one. 'Nay, I go to prepare a place for you there;' namely, by virtue of his sacrifice and intercession; a similitude taken from one who goes before another to some unknown country, to prepare for his reception.

3. ἐὰν πορευθῶ καὶ ἑτοιμάσω.] The best Commentators are agreed that the sense is, as at John xii. 32, 'When I shall have gone, and shall have prepared a place;' and that πάλιν ἔρχομαι is for πάλιν ἐλεύσομαι. They differ, however, on whether this coming of our Lord is to be understood of the *day of judgment* (see vv. 18. 28. xii. 26. Acts i. 11. 1 Thess. iv. 17), or of *the day of each man's death.* The former view is maintained by most ancient and earlier moderns; the latter by the generality of the recent Commentators. But if the latter interpretation be adopted, the words would seem a *mere accommodation*, with little meaning. And even were we to grant (what has never yet been proved) that at death the righteous are immediately received up into heaven, yet the maintainers of that doctrine do not assert that Christ *comes to fetch them.* The common interpretation, then, is greatly preferable; and it is placed beyond doubt by 1 Thess. iv. 16, sq. where the language of the Apostle is the best comment on that of his Lord. The purpose of both passages is the same, namely, the consolation of the persons addressed.

4. Our Lord had before said, that he was going to his Father's house, to prepare for the reception of his disciples; by which declaration they knew, or ought to have known, whither he went, and the way.

— τὴν ὁδὸν] i. e. the means whereby ye may arrive thither, namely, by faith in Christ. Since, however, the disciples (v. 5) did not thoroughly comprehend his meaning (confounding the terms with notions of an earthly kingdom, and never dreaming of the *death* of the Messiah), our Lord makes it clearer at ver. 6; at the same time using a certain boldness of metaphor, in order to impress it in a more lively manner on their memory.

6. ἐγώ εἰμι ἡ ὁδὸς, &c.] Ὁδὸς is for ὁδοποιὸς, or ὁδηγός. The other terms ἡ ἀλήθεια and ἡ

μὴ δι' ἐμοῦ. Εἰ ἐγνώκειτέ με, καὶ τὸν Πατέρα μου ἐγνώ- 7
κειτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν.
Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν Πατέρα, 8
[d] Supra 12. 45. καὶ ἀρκεῖ ἡμῖν. [d] Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον 9
μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς
ἐμὲ ἑώρακε τὸν Πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν
[e] Infra ver. 20. supra 10. 32, 36, 38. τὸν Πατέρα; [e] Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ 10
Πατὴρ ἐν ἐμοί [ἐστι]; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ'
ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ Πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς

ζωὴ, are by several of the best Commentators supposed to be put (abstract for concrete) by Hebraism, for the adjectives ἀληθινὴ and ζωοποιός; see x. 7, compared with ver. 9. xi. 25. Others regard it as a more energetic mode of expression, q. d. 'I am the way, the *true* way [to life], the *author* of life and happiness;' the third term being exegetical of the two former. Yet even this may be thought to sacrifice some of the emphasis of the declaration. And though the other declaration be *true*, yet this is a more extensive truth; on which see Lampe and Bengel. Compare also Heb. x. 20. Jesus Christ is our way to the Father and to heaven, in his *person*, as God manifest in the flesh; in his *office*, as our Mediator with God, introducing us to the Holiest by 'a new and living way;' in his *sacrifice*, as our great High Priest for ever; who, by his perfect obedience and atoning sacrifice, hath made propitiation for the sins of the whole world; in his *intercession*, as our Advocate with the Father, who hath given us access with confidence to the throne of grace; lastly, he is our way, as being our great *Moral Teacher* and *Perfect Exemplar*, being 'the great *Shepherd of the Sheep*,' 'leaving us an example that we should follow his steps,' and preceding us in a way open to all, plain and even secure; pleasant, and terminating in everlasting bliss. He is the *truth*, both in his essence and attributes, as being one with the Father (who 'is truth'); he is the *fountain* of all truth, the *complement* of all truth (being the substance of all the types and figures of the Old Testament), having all the characters of truth. As such, he is our great *Prophet*, pointing out by his word, which 'is truth,' the way which leadeth unto everlasting life. Finally, he is the *life*, as being (what he elsewhere testifies of himself) 'the resurrection and the life;' through whom alone any one cometh unto the Father in acceptance and salvation, and through whose life-giving Spirit the dead in trespasses and sins are so quickened as to believe in him as the *truth*, and to come unto him as the *way*, and thus to finally experience him as the *life*. Accordingly, as it is expressed in the words following, no man cometh unto the Father, &c.; i. e. 'there is no admission to the heavenly mansions but by faith in Jesus as the way and the life, and obedience to him as the truth.'

7—10. In these verses it is affirmed that he who hath seen and heard Christ, hath, in some way and in a certain sense, seen and heard the Father (see Smith's Scrip. Test., vol. ii. 313); implying an essential union of Father and Son. So intimate is this union, that Christ says, εἰ ἐγνώκειτέ με, καὶ τὸν Πατέρα μου ἐγνώκειτε ἄν, meaning, that if they had duly known their Lord in his proper character as Mediator and Redeemer, they would have proportionately known his Father also as the Creator. And he then subjoins for their comfort, that they shall shortly have that knowledge; see Dr. Smith, ubi supra.

By this *knowing* of Christ is meant the knowledge of his *attributes;* his infinite wisdom, benevolence, mercy, &c., which, if they be fully known, will be found the same as those of the Father.

7. καὶ ἀπ' ἄρτι γινώσκετε, &c.] It is clear from Philip's reply, that this is to be understood (by a frequent use of the Present tense) of what is *shortly to be;* q. d. Ye will a short time hence know, and, as it were, see him; meaning, after Christ's death, and at the sending of the Holy Ghost, to guide them into all truth. Or, retaining the usual force of the tenses, the sense may be, 'Yea, a short time hence [ye may say that] ye know Him, nay, have seen him;' namely, because ye have known and seen *me*, who am one with Him.

8. δεῖξον ἡμῖν τὸν Πατέρα] i. e. in some visible and sensible manner. A request, it should seem, founded on Philip's erroneously taking the expression of our Lord, ἑωράκατε, in a *literal* sense.

9. οὐκ ἔγνωκάς με;] Meaning, hast thou not known who I am, and what is my true character?

— ὁ ἑωρακὼς ἐμὲ, &c.] 'He who hath seen me hath [in effect] seen the Father;' of whom Christ was the image by his doctrines and perfections. He who saw Jesus living, acting, and dying, *saw*, in fact, the Father. (Tittman.)

'Thus (observes Dr. Pye Smith) the oneness assumed is shown to be both that of moral excellences, and that of efficient operation. In each respect whosoever had seen or known the Son, had so seen or known the Father. The doctrines taught, the miracles performed, the spiritual excellences and glory displayed by the Son, are identically those of the Father. In short, the *perfections* were the perfections of the Son.' The inference to be drawn from all this is (as Lampe, Tittman, and Smith have shown), that where there is such perfect oneness of attributes, there must be a oneness also of *nature* in the Father and the Son.

10. Here our Lord means to ask whether Philip did not yet believe the essential union and mutual indwelling of the Father and the Son, and of the Godhead in his human nature. He had frequently spoken to them on this subject; and his words were not 'of himself,' as distinct

11 ποιεῖ τὰ ἔργα. Πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ
ὁ Πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ
12 μοι. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα
ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει.
13 ὅτι ἐγὼ πρὸς τὸν Πατέρα μου πορεύομαι. [f] καὶ ὅ τι ἂν f Infra 15. 16. & 16. 23, 24.
αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ Matt. 7. 7.
14 ὁ Πατὴρ ἐν τῷ Υἱῷ. Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, Mark 11. 24. 1 John 5. 14.
ἐγὼ ποιήσω.
15 [g] Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. g Ver. 21, 23. supra 15. 10.
16 καὶ ἐγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει 1 John 2. 3. & 5. 3.

from the Father; and therefore they ought to have been more regarded, especially as the Father, dwelling in and working by him, had borne witness to him by so many stupendous miracles. (Scott.)

— τὰ ῥήματα—οὐ λαλῶ.] These words, and the following, ὁ δὲ Πατὴρ—τὰ ἔργα, are an *illustration* of the *community* just mentioned, as applied both to *words* and to *works*. In the latter clause all will be regular, if we supply, as corresponding to τὰ ῥήματα—λαλῶ, the words τὰ ἔργα ἃ ποιῶ ἐν ὑμῖν ἀπ' ἐμαυτοῦ οὐ ποιῶ. There is a plain *reference* to this omitted clause in the introductory δέ.

11. πιστεύετε, &c.] Here Christ not only *repeats* the foregoing assertion, but enjoins them to repose faith in it; telling them (as a *popular* proof of His conjunction with the Father) that His works (i. e. his miracles) argue community of mind, energy, and power.

12. ὁ πιστεύων—ποιήσει.] By τὰ ἔργα ἃ ἐγὼ ποιῶ, as Tittman observes, is meant that *part* of Christ's work which he at xvii. 4 calls *the work committed to him by the Father*, namely, in promulgating the Father's plan of salvation through the Son, in confirming it by miracles, in collecting a community of those who should embrace the plan of salvation, &c. By the *greater* works here mentioned we are to understand not greater *per se*; for, as far as regards the miracles worked by the Apostles, none could be more illustrious than those performed by our Lord, but only in a *certain degree*, partly as regarded their *office* and *ministry* (which is alone the subject of these words) and partly in respect to the extensive *effects* of those miracles and their results. See more in Whitby, and Smith's Scrip. Test., vol. ii. 315.

— ὅτι ἐγὼ πρὸς τὸν Π. μου πορ.] These words would seem to have so little bearing on the *preceding* ones, that most recent Commentators connect them closely with the *following*, καὶ ὅ τι ἂν αἰτ., rendering: 'Because I go to my Father, whatsoever,' &c. This, however, is overlooking the καί; and in rendering *because*, the sense arising is not very apposite. The real meaning intended seems to be, 'For *I* am going to my Father; and accordingly whatsoever ye ask,' &c. This is confirmed by *facts*; for after our Lord's death, resurrection, ascension, and glorification, he sent the Holy Spirit both to 'guide them into all truth,' and to enable them to work all miracles necessary to its confirmation. See infra xvi. 7.

13. ὅ τι.] Meaning (as is implied by ἐν τῷ ὀνόματί μου) 'whatsoever ye shall ask in my cause, for the furtherance of the work committed to you.' The next words τοῦτο ποιήσω are very important, as indicating the *cause* of the effects in question; on which see Dr. Pye Smith and Calvin. With this verse compare infra xv. 16. xvi. 23. Hence it follows (as Whitby shows) that as both Father and Son equally hear and grant the petitions offered up in the name of Christ, both equally possess omniscience and omnipotence.

14. What is here said is not a vain repetition, but intended more strongly to impress on their minds the preceding assurance. Had the ancient Critics been sensible of this, they would not have had the temerity to cancel the verse, as, from its omission in several Versions, Fathers, and MSS., it is evident they did. But if the repetition be of the nature above pointed out, propriety surely demands that the sentence should not be couched in *weaker* terms than that which it is meant to enforce. Accordingly Translators and Expositors have done wrong in taking ἐὰν in the conditional sense. It should rather seem to be put for ἄν, and τι for ὅ τι, as at xx. 23, ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, where some MSS. (including the two most ancient ones) have ἐὰν, which has been edited by Lachman. Render, 'whatsoever ye may ask,' &c.

16. ἄλλον Παράκλ. δώσει ὑμῖν.] On the *nature* of this promise, and especially on the particular *term* whereupon it mainly hinges, Παράκλητος, no little difference of opinion exists. To this have been assigned various senses, as *Comforter*, *Teacher*, *Helper*, *Advocate*, *Intercessor*; each of them too limited to reach the great extent of which the term is susceptible, or to do justice to its *application*, as expressive of the great variety of gifts imparted by the Holy Spirit. Of the above-mentioned senses those of *Advocate* or *Helper*, and *Intercessor*, have been, with reason, preferred by the most eminent Interpreters, and come nearest to the primary force of the term, namely, 'one called in or upon for aid' of whatever kind. Neither, however, must the senses assigned by others, *Comforter* and *Monitor*, be excluded; and although the exact force of the expression must every where vary with the context and the adjuncts; yet as the part assigned to the Παράκλητος in the work of man's salvation embraces a great variety of functions, so it may comprehend all, and in certain cases nearly all *together* of these senses, one or other of which has been usually regarded as the only, or the leading sense. And consequently it will be best either to leave the term untranslated, expressing

ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα· τὸ Πνεῦμα τῆς 17
ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ,
οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν
μένει, καὶ ἐν ὑμῖν ἔσται. [h] Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· 18
ἔρχομαι πρὸς ὑμᾶς. [i] Ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ 19
ἔτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς
ζήσεσθε. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ 20
Πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. Ὁ ἔχων τὰς 21
ἐντολάς μου καὶ τηρῶν αὐτὰς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με.
Ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρός μου· καὶ

h Infra 15. 26. 1 John 4. 6.
i Matt. 28. 20.

it by *Paraclete*, or to render it *Advocate;* since the word *Advocatus* in Latin has nearly the same extent of signification.

The expression ἄλλον before Παράκλ. has reference to Christ, as having been the *first* Paraclete. And the title, as Calvin observes, is very suitable both to Christ and the Holy Spirit; inasmuch as the office of both is in many respects common. Not that Christ, at his departure, ceased to be our Advocate, or Patron; for he is perpetually such (see 1 John ii. 1.), but that, as Calvin observes, He is such, but not in a visible manner. The Holy Spirit is such *visibiliter*, and with us personally and individually in this world, doing what Christ did to his disciples while he was on earth. In short, He in various ways (as the Apostle says) 'helpeth our infirmities,' (Rom. viii. 26.), and, to sum all up in the expression of the same Apostle, ὑπερεντυγχάνει ὑπὲρ ἡμῶν, by which is meant the doing that for us which we could not do for ourselves; the very character of a spiritual Advocate and Helper. And so the term ὑπερεντυγχάνω signifies primarily to act as any one's advocate or mediator; secondarily, to help any one generally. *How* this ὑπερέντευξις differs from that of Christ is shown in the Note on Rom. viii. 26.

This passage, then, is one of those many which exist to prove the *personality* of the Holy Spirit; and as the offices of the Paraclete are such as imply omniscience, omnipresence, omnipotence, and other attributes of Deity, so may we hence infer the Divinity of the Holy Spirit.

16. εἰς τὸν αἰῶνα.] The best Expositors are agreed that the context here so limits the sense, that the phrase is synonymous with εἰς τέλος, 'continually, to the end of life.'

17. τὸ Πνεῦμα τῆς ἀληθ.] Meaning, the author of all truth, the very truth itself, and the imparter thereof, namely, Gospel truth. There is, however, a reference to the *Holy Spirit*, as being this Paraclete.

— ὁ κόσμος.] Meaning the carnal, corrupt, and worldly-minded part of it. So 1 Cor. ii. 14, ψυχικὸς ἄνθρωπος.

— οὐ δύναται λαβεῖν] i. e. 'cannot bring themselves to receive it;' since, only 'minding earthly things,' they neither understand nor care about those heavenly gifts. And thus it happens, as is just afterwards said, that they have neither any perception nor any knowledge of the thing.

18. οὐκ ἀφήσω ὑμᾶς ὀρφ., &c.] In order to determine the exact sense of these words, it will be proper to fix that of the leading term ὀρφανός. Now ὀρφανὸς is properly an *Adjective* (like *orbus* in Latin) followed by a Genitive of person or thing, in the sense *deprived of:* but it is sometimes used *absolutely*, in the sense *destitute*, as in Lucian de Morte Peregr. § 6. (cited by Elsner): ἐξ ἀνθρώπων εἰς θεοὺς ἄγαλμα τοῦτο οἰχήσεται ὀχούμενον ἐπὶ τοῦ πυρὸς, ὀρφανοὺς ἡμᾶς καταλιπόν. There is, however, usually an allusion to children deprived of their parents; an idea especially apposite in the present instance; since, among the Jews, disciples were regarded as the spiritual children of their teachers; and hence a little before, xiii. 33, our Lord calls his disciples τεκνία, and at xxi. 5, παιδία. Wetstein well illustrates the expression from a Rabbinical writer: 'Væ mihi tuâ causâ, magister et domine mi, quia totam generationem reliquisti *orphanam*.'

But to consider the import of the whole passage (which has been variously understood) some take these words in a *physical* sense, of Christ's reappearance and society with them, after his resurrection; others, in a *figurative* one, of Christ's invisible and spiritual presence. It may be best, with Tittman, to unite both views, which is supported by *facts*. 'For (as Tittman observes) Christ did return *literally* to his disciples, after his resurrection, in a visible manner, and *metaphorically*, unseen, after his ascension to heaven; when also, as he promised, in departing to heaven (see Matt. xxviii. 20.), he was perpetually *present with* them, by the gracious aid of his omnipotent power in the discharge of their Evangelical functions. He was always *with* them, and, in fact, gave them, when absent, greater aid than he had done when present.'

19. καὶ] 'and [then].' Θεωρεῖ, 'is to see, will see.' So, just after, θεωρεῖτε. Ζῶ, for ἀναζῶ, and ζήσεσθε for ἀναζ., as supra v. 25, and Luke xxiv. 5. The two terms may be taken either in a metaphorical sense, of the *spiritual life*, or in the ordinary one of the *natural*. Nay, both senses may have been intended.

20. ἐν ἐκ. τῇ ἡμ.] i. e. 'when the promise of the sending of the Paraclete shall be fulfilled.' Ἐγὼ ἐν τῷ Πατρὶ, &c. On this indissoluble union, see supra v. 10, 19. vi. 51. x. 30. v. 7. and Note.

21. ὁ ἔχων—ἀγαπῶν με.] This is a repetition of the sentiment at v. 15, and is meant to *limit* the declaration in the foregoing verses to those only who evince their *love of God*, by keeping his commandments; since to such alone will he manifest himself. See Bp. Bull, Harm.,

22 ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. [k] Λέγει k Luke 6. 16.
αὐτῷ Ἰούδας (οὐχ ὁ Ἰσκαριώτης)· Κύριε, καὶ τί γέγονεν ὅτι
23 ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; [l] Ἀπε- l Rev. 3. 20.
κρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν
λόγον μου τηρήσει· καὶ ὁ Πατήρ μου ἀγαπήσει αὐτὸν, καὶ
πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιήσομεν.
24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ. καὶ ὁ λόγος ὃν
ἀκούετε οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με Πατρός.
25, 26 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. [m] ὁ δὲ Παράκλητος, m Luke 24. 49. infra 15. 26. & 16. 7.
τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου,
ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ

p. 8, and compare ver. 23, 24. xv. 14. 1 John ii. 5. iii. 18—24. Ἔχειν here, and often elsewhere, denotes *to have in mind*, so as to keep.

— ἐμφανίσω αὐτῷ ἐμ.] This is by some understood *literally* of Christ's personal appearance after his resurrection. See v. 23. and Note. Yet that interpretation, it has been justly urged, is at variance with our Lord's explanation of the words, v. 23. It is better, therefore, with others, to take the expression figuratively, of an invisible and spiritual manifestation; i. e. to let oneself be intimately known. Comp. Ex. xxxiii. 13. Wisd. i. 2.

22. Κύριε, καὶ τί γέγονεν, &c.] I have here before τί γέγονεν inserted καί, on the authority of many of the best MSS., some Versions and Fathers, and the Ed. Princ. It has been received by almost every Editor from Wetstein to Scholz. A similar construction is found at ix. 36, καὶ τίς ἐστι, Κύριε, &c., where many inferior MSS. (with the received text) in like manner are without the καί. Also 2 Cor. ii. 2, καὶ τίς ἐστι, &c. This forms one branch of that *generic* construction, by which καὶ is used with particles of interrogations, when it has always an intensive force. Τὶ γέγονεν ὅτι is an idiom corresponding to the Heb. מה היה, which denotes, not (as it would seem to do) the *manner*, but the *cause*, as when we say, 'how is this, or how so?' So Eurip. Tr. 889, (cited by Kypke) τί δ' ἔστιν, εὐχὰς ὡς ἐκαίνισας θεῶν;

This question of Judas doubtless originated in misapprehension of our Lord's words (as if he spoke of his resurrection only), arising from those false notions which the Apostles entertained of the Messiah's kingdom, and which they retained until they were illuminated by the Holy Spirit. Indeed, Judas's chief difficulty seems to have been to conceive how this preference of revelation to the disciples could consist with setting up his kingdom. To this question our Lord answers not *directly* (because they would not have comprehended him), but merely assigns a *reason* for the distinction which he would make between his disciples and the world, or turns their attention to what it *especially* behoved them to know and believe,—(comp. Luke xiii. 23, 24.) namely, that those only who truly loved him, evincing it decisively by keeping his commandments, would be the special objects of his Father's love.

23. ἐλευσόμεθα καὶ μονὴν π. αὐ. π.] The Commentators adduce examples of the phrase μονὴν ποιεῖν, which they regard as synonymous with μένειν. But it is, in fact, a more significant expression, denoting a *continued* abiding. Of course it is to be taken in a metaphorical sense, of an invisible and spiritual presence, and is meant to illustrate the ἐμφανίσω αὐτῷ ἐμαυτὸν at v. 21. In the Old Test. God is said to *come* to men, when he promises or bestows peculiar benefits on them: also to *dwell* or remain with those whom he especially favours; as also to *leave* and *depart from* those whom he ceases to benefit.

Besides, God and Christ may be said to come by the *Holy Spirit*, whose 'temple is the body of the Saints, (1 Cor. iii. 16. vi. 13.) and by whose indwelling they are made an habitation of God.' Eph. ii. 22. *By* this Spirit the Father and Son *dwell* in all true Christians. So in Philo, p. 124, (cited by Lampe) the Deity is thus mystically represented as coming and dwelling in the soul: Ἐπειδὴ τοίνυν ἀοράτως τῷδε τῆς ψυχῆς χωρίῳ εἰσδύεται, παρασκευάζωμεν τὸν τόπον ἐκεῖνον ὡς ἔνεστιν ἀξιοχρέων ἐνδιαίτημα Θεοῦ γενησόμενον· εἰ δὲ μὴ λύσεται μεταναστὰς εἰς ἕτερον οἶκον, ὃν ἂν ἄμεινον αὐτῷ δοκῇ δεδημιουργῆσθαι, &c.

24. ὁ μὴ ἀγαπῶν—οὐ τηρεῖ.] This is meant to affirm the same truth *negatively*; and consequently there is implied the *negative* of the proposition at v. 21; i. e. 'he will *not* have the love of Christ and the Father,' the ἐμφάνεια and the other benefits resulting from thence. In the words following there is again something to be supplied, in order to complete the sense (which is rather *intimated* than fully expressed), namely, 'And the doctrine you have heard is not so much mine as the Father's: he, therefore, who denieth me, denieth the Father who sent me, and consequently will lose those benefits.' Οὐκ—ἀλλὰ here (as often) signifies *non tam*—quam, implying no more than community of command. The full scope of this latter sentence καὶ ὁ λόγος—Πατρὸς is ably pointed out by Lampe, who compares similar declarations at vii. 16. (where see Note) iii. 54. viii. 26. xii. 49.

25, 26. The full sense is: 'These instructions have I given you while yet present with you (comp. Luke xxii. 44). When I am no longer with you, the Holy Spirit will be your guide, whom the Father will send in my behalf and in my place.' See Grotius and Lampe.

— ὑμᾶς διδάξει πάντα, &c.] On the full import of this promise, see the Notes of Lampe and Tittman, or the epitome of them in the remarks on Παράκλητος supra v. 16. This pro-

n Phil. 4. 7. Hagg. 2. 9. εἶπον ὑμῖν. [n] Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι 27
ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ
o Ver. 3. 18. supra 10. 29. ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. [o] Ἠκούσατε ὅτι 28
ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ
με, ἐχάρητε ἂν ὅτι εἶπον· πορεύομαι πρὸς τὸν Πατέρα· ὅτι ὁ
p Supra 13. 19. & 12. 16. Πατήρ μου μείζων μου ἐστί. [p] Καὶ νῦν εἴρηκα ὑμῖν πρὶν 29
γενέσθαι· ἵνα, ὅταν γένηται, πιστεύσητε.
q Supra 12. 31. infra 16. 11. Οὐκ ἔτι πολλὰ λαλήσω μεθ᾽ ὑμῶν· [q] ἔρχεται γὰρ ὁ τοῦ 30
r Supra 10. 18. κόσμου [τούτου] ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. [r] Ἀλλ᾽ 31
ἵνα γνῷ ὁ κόσμος, ὅτι ἀγαπῶ τὸν Πατέρα, καὶ, καθὼς

mise, then, includes *first* the communication of all needful knowledge, as to the counsels of God and the work accomplished by Christ for the salvation of men; 2. as a means of paving the way for its hearty reception, the bringing to mind what, though already said, had been forgotten, and the rectifying of all misconception.

27. *εἰρήνην ἀφίημι—ὑμῖν.*] Here we have not (what some have supposed) a mere form of farewell, but a solemn and affecting valediction and benediction, as of one about to part with his friends for ever, and therefore leaving behind him his blessing, as a *bequest.* For *ἀφίημι* may have the sense to *bequeath;* and so we use the word to *leave.* *Δίδωμι* is well added after *ἀφίημι*; the two terms being usually conjoined in the wording of a will.

The full import here of *εἰρήνη* is (as Lampe shows at large) peace with *God*, (Phil. iv. 7.) peace of *conscience*, and peace with all God's creatures. *Τὴν ἐμὴν εἰρ.* seems added by way of further explanation and confirmation of the *εἰρήνη* just before. The *ἐμὴν*, taken in reference to the subsequent clause, is *emphatical;* suggesting that this peace is given by *Christ* alone, who is our Peace (Eph. ii. 14.), and in whom alone we have peace with God. (Rom. v. 1.) The words *οὐ καθὼς*, &c. are explanatory of the preceding, and suggest a comparison, not between the *mode* of giving (for *καθὼς* has often a very lax sense), but between the *nature* of the gifts; the *world* conferring external, empty, and transitory peace,—*Christ* bestowing internal and spiritual, stable and solid peace. See Calvin.

— *μὴ ταρασσέσθω*, &c.] Here we have a repetition of the affectionately consolatory language at v. 1, though here somewhat more strongly expressed by a sort of climax; *δειλιᾷν* being a stronger term than *ταράσσεσθαι.* A similar mode of expression occurs at Deut. i. 21, *μὴ φοβεῖσθε μηδὲ δειλιάσητε.* See also v. 29.

28. Our Lord now concludes with the same exhortation as that with which he had commenced his address; after which, adverting to what he had said of his departure from them, he urges, that their love of him should make them rather rejoice than grieve thereat; and then explains *why.* He tells them that he is going, not to some distant region of the world (as some of the disciples fancied, xiii. 36.), but *to the Father*, to resume the majesty and glory he had before the creation of the world; and that from *Him* he would send to the disciples his Holy Spirit, to be their present and omnipotent aider and helper.

— *ὅτι ὁ Πατὴρ—ἐστί.*] On the true and full import of these words, see the valuable Annotations of Lampe and Tittman in Recens. Syn., and sect. iv. of Bp. Bull's Defensio Fidei Nicenæ, and Dr. Pye Smith's Scrip. Test., vol. ii. 311. Suffice it here to say, that though there be a certain sense in which the Father may be said to be greater than the Son; yet that could not here have been intended by our Lord. It is ably remarked by Calvin, Christ does not here compare the divinity of the Father with his own, nor his human nature with the divine essence of the Father, but rather compares his present state with the celestial glory to which he was soon to be received; q. d. 'You would detain me here in this world. But, oh! it is better to depart and be in heaven.' And assuredly this it was that he held out as a *matter of rejoicing*, that he should dwell with his Father in glory, and with them by the Spirit of truth. Accordingly the comparison here is only *indirect*, namely, as far as respected the work of man's salvation, wherein the inferiority of the Son to the Father is admitted on all hands. Finally, the very mention of *comparison* implies the fallacy of supposing Christ to have been a *mere man.* See Whitby.

29—31. Our Lord next intimates *why* he had told them beforehand of his death, resurrection, ascension, and the coming of the Holy Ghost; namely, in order that the combined evidence of the prediction, and the miracles attending its accomplishment, might so confirm their faith, that, as it is said, xiii. 19, they might believe that he was he whom he professed to be, even the Christ.

30. *οὐκ ἔτι π. λαλ.*] As this is suspended on the words *ἔρχεται γὰρ*, &c., it is plain that the sense requires not *will*, but *shall;* i. e. 'I shall not *have opportunity* to discourse much with you.' On the *ἄρχων τοῦ κόσμου τούτου* see Note on xii. 31. The words *ἐν ἐμοὶ οὐκ ἔχει οὐδὲν* are by the best Commentators admitted to mean, 'hath no power,' scil. *ποιεῖν*, in respect of me, 'will have no power against me,' viz., in frustrating the plan of salvation.

Τούτου after *κόσμου*, not found in very many of the best MSS., Versions, and earlier Fathers, is cancelled by almost every Editor from Wetstein to Scholz, as being probably introduced from xii. 3.

31. *ἀλλ᾽ ἵνα γνῷ*, &c.] Here (as often after *ἀλλὰ*, and before *ἵνα* and such particles) something is left to be supplied from the subject-matter. The full sense seems to be, 'But [the Prince of the world is permitted to assault me] that the world may know,' &c.

ἐνετείλατό μοι ὁ Πατὴρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν
ἐντεῦθεν.
1 XV. ἘΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ Πατήρ
2 μου ὁ γεωργός ἐστι. [a] Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον a Matt. 15. 13.
καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει
3 αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ. [b] Ἤδη ὑμεῖς καθαροί ἐστε b Supra 13. 10. infra 17. 17. Eph. 5. 26.
4 διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. [c] Μείνατε ἐν ἐμοὶ, κἀγὼ c 1 John 2. 6.
ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ᾿
ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς,
5 ἐὰν μὴ ἐν ἐμοὶ μείνητε. [d] Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ d Hos. 14. 8 Phil. 1. 11. & 4. 13.

XV. Commentators are not agreed as to the *place* where the remaining portion (Ch. xv., xvi., xvii.) of Christ's discourse was delivered. Many think it was pronounced somewhere on the way from Jerusalem to Gethsemane. But of this there is no *proof*,—and, from the circumstances and the nature of the discourse, little *probability*. Nay, the words of Ch. xviii. 1, ταῦτα—ἐξῆλθε—ἦν κῆπος, plainly show that the words cannot have been delivered on the road to Gethsemane; nor, as some imagine, *at* Gethsemane; but rather (according to Glass, Beza, Pearce, Lampe, Doddridge, Knapp, and Tittman) in the *guest-chamber*, after having risen from table, and previous to his departure. Unless we suppose (with Rosenmuller, in a Dissertation on the internal history of this Discourse of our Lord), that it was pronounced in the *Temple;* for it would hardly have been safe to have remained so long at the guest-chamber. If this be admitted (and the learned writer says much to show the probability thereof), we are enabled the better to account for the figure of the *Vine;* since there would then be a visible object to suggest it; for (as we learn from Josephus) above and around that gate of the Temple, which led from the Porch to the Holy place, there was a richly carved vine, which served as its border and ornament. This would naturally suggest the parable in question, especially since the figure of the vine was one frequent in the Scriptures, and the vine above mentioned was considered a symbol.

In this resumption of the foregoing discourse, our Lord (loath to part with his faithful followers) enlarges on and further enforces the same topics.

1. In this parabolical comparison Christ represents to his disciples the *excellency* of his religion, and the *nature* of the union subsisting between himself and his faithful followers; suggesting the *blessings* which spring from, and the *duties* arising out of, that relation. See more in Lampe.

— ἐγώ εἰμι ἡ ἄμπ. ἡ ἀληθ.] This similitude was one not uncommon. It is often used in the Old Test. of the Jewish people and Church, and (as appears from the Rabbinical writers) was sometimes taken to designate the *Messiah.* It here represents the vital union between Christ and the *faithful* people in his Church. On the exact import of ἡ ἀληθ. some difference of opinion exists. It is best explained by Euthymius, ἡ τὴν ἀλήθειαν καρποφοροῦσα. The force of the Article here is the same as in ὁ ποιμὴν ὁ καλὸς, x. 14, where see Note. In calling God the γεωργὸς (i. e. ἀμπελουργὸς, genus for species) Christ follows the usage of the Old Test. See Is. v. 1—7. Jer. ii. 21. Ps. lxxx. 8. Our Lord thus represents himself as the Vine (meaning the trunk of the vine) of religious truth,—the Gospel,—and his faithful disciples as the *branches* from that vine,—all deriving nourishment, and even life itself, from the parent stock.

2. ἐν ἐμοὶ] i. e. *belonging* to me; namely, considered as the trunk. Supply ὂν, for ὅ ἐστι, like φέρον for ὃ φέρει. Αἴρει, 'taketh away.' Opposed to which is καθαίρει, 'purifies the branch,' namely, by ridding it of those useless shoots which most abound in the best trees. In this sense *purgare* is used in Latin. So Hor. Epod. ii. 11, 'Inutilesque falce ramos amputans, Feliciores inserit.' *As*, then, the vine-dresser purifies the vine by lopping off useless branches, and pruning the good ones, *so* (it is meant) does God purify his Church, by removing the bad and useless members, and spiritually pruning the good ones.

— πλείονα καρπὸν] not only *more* fruit, but better in quality; for the difference between the works done under the Gospel, and those of mere nature, is like that which exists between the fruit of *wild* trees, and that of *cultivated* ones. So Plut. Vit. Arat., similarly speaking of the 'irregularity' of virtue produced independently of philosophy, says, Τὴν δὲ τοιαύτην ἀνωμαλίαν ἔνδεια λόγου φιλοσόφου περὶ τὰς εὐφυΐας ἀπεργάζεται· τὴν ἀρετὴν, ὥσπερ καρπὸν αὐτοφυῆ καὶ ἀγεώργητον, ἐκφέρουσα δίχα τῆς ἐπιστήμης.

3. ἤδη—ὑμῖν.] From ver. 3—17, Christ now suggests the *application* of the comparison, showing to what kind of vine branches they were to be referred, and the duties suitable to that state. (Lampe.) By καθαρὸς is here meant 'free from wilful error and prejudice,' and therefore capable of bearing spiritual fruit. They were *then* in a great measure, and were shortly afterwards to be quite so by the efficacy of the Holy Spirit, soon to be manifested. Hence, in the next verse, Christ exhorts them not to break off the mutual conjunction between them and himself, but constantly cultivate it, as He should on his part preserve it for ever.

4. μείνατε ἐν ἐμοι—ὑμῖν.] Our Lord here addresses them not so much as *disciples*, but rather as his *future ministers*, and, in this capacity, exhorts them to zealously *adhere* to him,—not only in personal faith and obedience, but in their Apostolic duties. Μένειν ἔν τινι is used of union of thought, feeling, purpose, and action, as at 1 John ii. 6, 24, 27, 28. See more in Note supra vi. 56. The next words, κἀγὼ (sub. μενῶ) ἐν ὑμῖν, contain a *promise*, as the following ones do a *precept*.

κλήματα. ὁ μένων ἐν ἐμοὶ, κἀγὼ ἐν αὐτῷ, οὗτος φέρει
καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
e Matt. 3.10. & 7.19. [e] Ἐὰν μή τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ 6
ἐξηράνθη· καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσι,
f Infra 16.23. 1 John 3.22. καὶ καίεται. [f] Ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν 7
ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν.
g Matt. 5.16. Phil. 1.11. supra 8.31. [g] Ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν 8
φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς ἠγάπησέ με 9
ὁ Πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς, μείνατε ἐν τῇ ἀγάπῃ τῇ
h Supra 14.15. ἐμῇ. [h] Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ 10
ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ Πατρός μου

And the καὶ is to be taken for καὶ οὕτω, the οὕτω being implied in the *apodosis*. The substance of the promise is, that 'Christ will abide in them,' importing communion with them by his Holy Spirit, and support and protection to them by the influence of the Paraclete, whom he should send to them from heaven. See Rom. viii. 9. 1 John iii. 24. iv. 13. The words καθὼς τὸ κλῆμα—μείνητε suggest another argument to union, deduced from the *highly beneficial effects* of it. As the *branches* receive all their life and vigour from the trunk, so must *they* adhere to Christ and his injunctions, if they would produce spiritual fruit. Ἀφ' ἑαυτοῦ, 'by its own virtue.'

5. χωρὶς ἐμοῦ.] Supply ὄντες; for χωρισθέντες ἀπ' ἐμοῦ. The full sense is, 'apart from me ye can do nothing whatever.' See 2 Cor. iii. 5. Comp. v. 4.

6. ἐβλήθη ἔξω.] The Aorist is here for the Present, as used of what is *customary*, or perhaps to represent the thing to be done as *already* done. By τὸ κλῆμα is meant the branch which has been separated from the trunk. The καὶ before ἐξηράνθη is not put (as some imagine) for the *relative*, but αὐτὸ is understood. Αὐτὰ is for αὐτὸ, *populariter*; κλῆμα being put collectively, for κλήματα.

The τὸ before πῦρ is found in many MSS. and some early Editions, and is received by Matthæi, Griesbach, Knapp, Tittman, Vater, and Scholz. The same phrase, however, occurs *without* the Article at Matt. iii. 10. vii. 19. Luke iii. 9. See my Note on Mark ix. 22.

7. ἐὰν μείνητε—γενήσεται ὑμῖν.] We have here *another* argument for the preservation of this communion of sentiment; in drawing which the foregoing general enunciation (μένειν ἐν ἐμοὶ) is further evolved by καὶ τὰ ῥήματα—μείνῃ; and as the former denotes continuance in, and communion *in general*,—so this denotes, in particular, stedfastness in assenting to and receiving the doctrines and instructions of Christ; see more in the Note at xiv. 12. The benefit promised in ὃ ἐὰν—ὑμῖν is nearly allied to that at Matt. xxi. 21. The *whatever* must, of course, be limited to whatever is *necessary for the purpose adverted to* in the preceding and following verses,—namely, their bringing forth much fruit, and promoting thereby the glory of God.

8. 'Here (as Calvin observes) we have a confirmation of the immediately preceding proposition, that God heareth the prayers of his people, so that they bear fruit, which is his glory.'

— ἐδοξάσθη.] The Aorist is here used as at ver. 6. (where see Note.) And ἵνα is for ὅτι, *quod*, as at iii. 23. iv. 17. We must not take the καὶ (as it is done by many) for οὕτω or ὅτε, but rather repeat ἐν τούτῳ from the preceding clause. So xiii. 35, ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε. By *being* is, in both passages, meant *really* being; for we have here an idiom, frequent in the popular style of all languages, by which ἀληθῶς is implied in the context.

How, and in what *respects*, the Father is glorified by the disciples of his Son bringing forth the fruits of holiness and righteousness, &c., see Tittman, Calvin, and Lampe.

9—11. Christ here proceeds to remind them of his own singular love to them, and holds out for their imitation his own example in doing the work of the Father. (Tittman.)

9. καθὼς ἠγάπησέ με, &c.] Καθὼς and καὶ may be rendered *quantopere—tantopere*; or rather we may suppose the sense to be *as—so*; not, however, as implying equality in *degree*, but only in *kind*. The words following, μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ are explained by the best Interpreters in general (including Bp. Bull, Harm. p. 33), 'continue in the love of me,' i. e. continue to love me. Some, however, as Calvin and Campbell, understand them in the sense, 'continue to be beloved by me, keep your place in my affections.' By which, it is true, a very good sense arises; but, it should seem, one forbidden by the next words, which may be compared with those at xiv. 23. Perhaps the best mode of removing the difficulty is, with Lampe, to unite *both* senses; the expression admitting of both. And it is observed by Lampe, that the union of both these senses is frequent in passages where the Divine love is spoken of; see Rom. v. 5. viii. 39. Eph. iii. 17. Jude 21.

Then are mentioned the *means* by which both of the above may be preserved; namely, by keeping His commandments, after the example which he had set them by doing the will of his Father.

10. ἐὰν τὰς ἐντολὰς, &c.] What a wonderful *concatenation* may we here observe! Our Lord having shown us that abiding in him proceeds from loving him, and keeping his commandments, next tells us that his commandment is, that we love one another. Therefore, loving one another and loving God is abiding in Christ, and love towards God and towards each other is effectually conjoined. (Euthymius.)

11 τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. [i] Ταῦτα λελάληκα i Infra 17. 13. & 16. 24.
ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν
12 πληρωθῇ. [k] Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε k Supra 13. 34. Eph. 5. 2. 1 John 3. 11, 16. & 4. 21. 1 Thess. 4. 9.
13 ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. Μείζονα ταύτης ἀγάπην
οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων
14 αὐτοῦ. [l] Ὑμεῖς φίλοι μου ἐστὲ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλ- l Supr. 14. 15. Matt. 12. 50. James 2. 23.
15 λομαι ὑμῖν. Οὐκέτι ὑμᾶς λέγω δούλους· ὅτι ὁ δοῦλος οὐκ
οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι
πάντα, ἃ ἤκουσα παρὰ τοῦ Πατρός μου, ἐγνώρισα ὑμῖν.
16 [m] Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ m Supra 6. 70. & 13. 18. 1 John 4. 10.
ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ
καρπὸς ὑμῶν μένῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ
17 ὀνόματί μου, δῷ ὑμῖν. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε
18 ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶ-
19 τον ὑμῶν μεμίσηκεν. [n] Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν n 1 John 3. 1, 13. & 4. 5.

11. ἵνα ἡ χαρὰ—πληρωθῇ] i. e., as the best Commentators explain, 'that *my* joy in *you* [at your love, faith, and obedience] may be enduring, and that *your* joy [continuing in my love] may be complete and perfect;' see xvi. 24. 33. xvii. 13. 1 John i. 4. 2 John 12. Χαρὰ ἐν ὑμῖν denotes 'joy felt on your account,' and is distinguished from ἡ χαρὰ ὑμῶν.

12. αὕτη ἐστὶν—ὑμᾶς.] These words are meant to show what kind of love is evinced by Him to them, and consequently expected from them in return. A similar argument is used at xiv. 21. See also Matt. xx. 28. Rom. v. 7, 8. 1 John iii. 16.

14. Here Christ shows *how* that friendship may be evinced; namely, as in the love before-mentioned, by keeping his commandments.

15. οὐκέτι ὑμᾶς—ἐγνώρισα ὑ.] The full sense here (not very clearly developed) may best be expressed by the following paraphrastic version: '[I say friends; for] I no longer style you *servants*, since the servant [differeth from the friend, inasmuch as he] knoweth not what his master is doing (i. e. his plans of action). But you I call *friends*, [and as such I have treated you,] since whatsoever I have learned from my Father I have made known to you, [thus treating you with the most unreserved confidence,] to establish it.' Our Lord had, indeed, up to this time (agreeably to the custom of the Jewish Rabbins), *called* them servants, though he had not *treated* them as such. And the term is susceptible of a milder interpretation, considering the connexion of disciple with master; and thus it is interchanged with διάκονος at John xii. 26. The words of Luke xii. 4, which are adduced to show that he had before called them his friends, will only prove that Christ addressed them as friends. Certain it is that he had never before expressly styled them his friends.

By πάντα must (as is clear from xvi. 12) be understood, in a restricted sense, all things proper for them to know.

16. οὐχ ὑμεῖς—ὑμᾶς.] This is said to excite them to gratitude and obedience, by showing them that the obligation was all on *their* side. Ἐκλέγεσθαι may here (as often) be taken, not so much of *choice*, as of the preference and love which it implies (antecedent for consequent); as Mark xiii. 20. Acts xiii. 17. 1 Cor. i. 27, 28. James ii. 5. Τιθέναι, like the Hebr. שׂום, and the corresponding terms in most languages, has often the sense *appoint*. Ὑπάγητε is not (as it has usually been supposed) pleonastic; but conveys a notion of *activity* in the discharge of their functions as Apostles or Teachers. For that is what is meant by the καρπὸν φέρ. The words καὶ ὁ καρπὸς ὑμῶν μένῃ point at the *ulterior effects* of these labours to succeeding ages; and which, judging by events, we now know must endure unto the end of the world. In the words following, ἵνα denotes *event*, *result*, or *consequence*. The sense is: 'Thus it shall happen, that whatever ye shall ask the Father,' &c.

17. ταῦτα ἐντέλλομαι, &c.] Meaning, that he has issued to them the injunctions he has, trusting that they will *so* fulfil them, as to love each other.

18. Having given the above injunction to mutual love, our Lord adverts to what would afford an additional argument for its cultivation, the *hatred of the world* towards them; and fortifies them against the persecutions, to which they would be thereby exposed, by the consideration that whatever they may have to endure, is no more than their Master has endured before them.

— γινώσκετε.] Many take this as an *Imperative*, in the sense *reflect*, *consider*. But the usual mode of interpreting it in an *Indicative* sense is the more natural. Πρῶτον is an *adverb* for πρότερον.

19. The scope of this verse is to intimate the *cause* of that hatred, and thus to suggest a motive of comfort to them, when they should have to endure it.

— εἰ ἐκ τοῦ κόσμου ἦτε.] The expression ἐκ τοῦ κόσμου εἶναι signifies 'to be conformed to the world;' as ἐκ τοῦ Θεοῦ, or ἐκ τοῦ διαβόλου, &c. Ἐκ, as it properly denotes *descent from*, so it may very well figuratively import *affinity to*. Render, 'If ye had been of the world, the world would have loved its own.'

τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ᾽ ἐγὼ
ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ
o Supra 13. 16. Matt. 10. 24. Luke 6. 40. κόσμος. [o] Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ 20
ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ
ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον
p Infra 16. 3. Matt. 24. 9. τηρήσουσιν. [p] Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ 21
q Supra 9. 41. ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με. [q] Εἰ μὴ ἦλθον 22
καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν
οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. Ὁ ἐμὲ μισῶν, καὶ τὸν 23
Πατέρα μου μισεῖ. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ 24
οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ
ἑωράκασι καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν Πατέρα μου.
r Ps. 35. 19. & 69. 5. [r] Ἀλλ᾽ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ 25

20. εἰ τὸν λόγον—τηρήσουσιν.] The sense of these words would seem to be directly contrary to that which the context requires. To remove this difficulty, some think that τηρεῖν is put for παρατηρεῖν. But for such a sense of the word with τὸν λόγον there is no authority. The same objection applies to that method of interpretation, which is founded on the use of εἰ to signify *as*. The best mode of removing the difficulty hitherto propounded is that of Tittman, who assigns the following sense: 'If they had admitted and observed my doctrine, they would admit and observe yours.' Yet this involves such an anomaly of language, as one must hesitate to ascribe to the Evangelist; because, though inattentive to the nicer idioms of the Greek language, yet he no where so openly sets all rules at defiance. Not to say that the use of the tenses in the *antithetical* clause forbids this sense. The difficulty may, I think, be effectually removed by considering the *affirmative* enunciation as dependent on the *hypothetical* εἰ, as meant to imply also its *negative;* the full sense being: 'If they have observed (which they have *not* done) my words,' &c., meaning, 'if they have *not* observed my words, neither will they observe yours.' Thus I find Euthymius, and some of the early modern Commentators, took the words as *equivalent* to a negative sentence; but *how* this arose, they have failed to explain.

21. πάντα.] Meaning the instances of hatred and persecution even unto death, adverted to at vv. 19, 20. xvi. 2.

— διὰ τὸ ὄνομά μου] 'on my account;' or, indeed, literally, 'on account of the very name' by which they were called; since, as Lampe proves by examples from the early Fathers, even the very *name* of Christ was sufficient to provoke the bitterest enmity.

— οὐκ οἴδασι.] Importing not an involuntary ignorance, but self-produced blindness, as to the true nature of the evidence for a Divine legation.

22. εἰ μὴ ἦλθον, &c.] This verse is explanatory of the preceding; and our Lord therein encounters a tacit argument, which might be pleaded in excuse of the persons in question,—i. e. that they sinned from ignorance. This he overturns, by showing that their ignorance and perverseness were wilful, and therefore inexcusable; since sufficient means for the attainment of a knowledge of the truth had been provided, by evidence not only internal but external,—alike in doctrines and in miracles. Ἁμαρτία is here to be taken, not of sin in general, but of the *particular* sin in question, that of rejecting the Messiah. From the antithetical clause νῦν δὲ—οὐκ ἔχουσι, &c., it appears that ἁμαρτίαν οὐκ εἶχον must be taken in a qualified sense, to mean, 'they would have been, comparatively, innocent of this offence, there would have been some excuse for them.' Of the phrase ἔχειν πρόφασιν several examples are adduced by Wetstein from Aristotle and Xenophon.

23. ὁ ἐμὲ μισῶν—μισεῖ.] This is meant by Christ to stigmatize, under a general assertion, the sinfulness of *their* conduct in particular; namely, that their hatred and rejection of Him and his mission, and injurious treatment of Him, was, in fact, shown to his *Father.* At ver. 24 the assertion in ver. 22 is resumed (the words of ver. 23 being in some measure parenthetical); and the proof of Divine mission from miracles is adverted to. Then is drawn the conclusion.

24. εἰ τὰ ἔργα μὴ ἐποίησα, &c.] Here, as Bp. Warburton observes (Works, vol. vi. 326), 'our Lord acknowledges that if the credentials of his Divine mission in his miracles had not been given, the unbelieving Jews had been free from blame.' 'Christ's miracles might (as Doddridge observes) truly be said to be greater than those the prophets had wrought, both in respect to their number, their purpose, and especially as they proceeded from a self-derived power, and were worked at all times, and in all ways, even in absence as well as presence.' See also A. Clarke.

25. ἀλλ᾽ ἵνα πληρωθῇ, &c.] The best Commentators are agreed that ἵνα is here, as often, *eventual;* the sense being, 'Now by this having come to pass, the words written in the Law have been made good.' These words were *properly* spoken of the enemies of David; but as David was a type of Christ, so they are accommodated to the latter (comp. infra xix. 28. Acts i. 20). The words, indeed, as here quoted, do not exactly correspond with the Sept. or Hebrew of Ps. cviii. 3 (Sept.), since ἐπολέμησεν in the Sept. is in agreement with וילחמוני in the Hebrew. But, as μισοῦντές με δωρεὰν is found in kindred passages, at Ps. xxxiv. 19, and lxxviii. 4, Sept., it should seem

26 αὐτῶν, Ὅτι ἐμίσησάν με δωρεάν. [s] Ὅταν δὲ ἔλθῃ ὁ [s Supra 14. 26. infra 16. 7. Luke 24. 49.]
Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, τὸ
Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται,
27 ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· [t] καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι [t Acts 1. 21. & 5. 32.]
ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

1 XVI. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.
2 Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς
ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.
3 [a] Καὶ ταῦτα ποιήσουσιν [ὑμῖν], ὅτι οὐκ ἔγνωσαν τὸν Πατέρα [a Supra 15. 21.]

that this is not meant as a regular quotation, but is merely *formed on* all those three passages.

25. δωρεὰν] 'causelessly;' for ἀναιτίως, the expression used by Symmachus in his version. The only other example of this sense, which has been adduced, is from Ecclus. xx. 24; though the use of the word at Galat. ii. 21, comes very near to it.

26. The connexion here is obscure, and has therefore been disputed. The statement of it propounded by Rosenmuller involves a supposition which, while too arbitrary, is not sufficiently significant. Euthymius rightly maintains the scope of the words to be *consolation:* a view also adopted by Kuinoel and Tittman. But they all engraft something or other which seems forced and arbitrary. The true connexion is, I apprehend, best pointed out by Calvin, as follows: 'The world will indeed persecute you; your doctrine will be mocked at by some, and be reviled by others; but no violence of men will be able to shake the firmness of your faith, when the Holy Spirit shall have been given unto you, to confirm and stablish you by his testimony.'

— παρὰ τοῦ Πατρὸς ἐκπορ.] In laying down the exact force of this term, Commentators generally run into one or other of the two extremes, either of supposing it to denote the *eternal* procession of the Holy Spirit from the Father (meaning thereby something answering to the eternal generation of the Son), or of assigning to it no more than the sense of ἔρχεσθαι at John xvi. 7; where that word denotes merely the effusion of the Holy Spirit. Here, if any where, we shall do best to steer a middle course. All that seems revealed in the present passage is, that the Holy Spirit proceeds from the Father and the Son, as a messenger from and co-operating with both. See more in Calvin and Scott.

— μαρτυρήσει περὶ ἐμοῦ.] This is explained by almost all recent Commentators of confirming by arguments what has been already taught; meaning, that the Holy Spirit would then cause Christ's person, counsels, and works, to be more and more made known; as it is said xvi. 14, ἐκεῖνος ἐμὲ δοξάσει. This, however, is a sense by no means permitted by the words; and the usual signification of μαρτυρεῖν is here the more requisite, from the word being so used in the very next verse; for that it should bear two such different acceptations within so short a space can scarcely be supposed. The true interpretation, then, seems to be that of the ancient and earlier modern Commentators, 'the Holy Spirit will bear witness that I am the Christ, by the miraculous powers and supernatural gifts with which He will endow believers in me.'

27. To the testimony of the Holy Spirit Christ adds that of the *apostles* and *disciples* themselves, who were, in all respects, qualified to bear unimpeachable testimony to the person, character, and actions of Christ, as having been with him from the beginning of his ministry, a testimony so much the more weighty, since it was, in the case of some, confirmed by personal miracles.

XVI. The Apostles had doubtless expected honours and distinctions among men from their relation to Christ; and had this vain hope been countenanced, their approaching trials might have tempted them to conclude that they had been deceived. Hence our Lord warned them that *persecution* awaited them, in order to fortify their minds, lest they should be so disconcerted by the unexpected attacks of evil, as to abandon their Christian profession. (Scott and Tittman.)

1. σκανδαλισθῆτε.] On the force of the expression, see Note at Matt. xi. 5.

2. ἀποσυναγώγους π.] Among these trials excommunication (on which see Note supra ix. 22) is mentioned first, as being, among the Jews, a punishment reserved for crimes of the deepest dye, since it put the persons thus excluded on a level with Pagans.

— ἀλλὰ] 'quin imo, nay.' Ἵνα is for ὅτε, as often.

— δόξῃ λατρείαν προσφέρειν τ. Θ.] Λατρεύειν properly signifies 'to serve any one as a slave.' But in the New Test. and Sept. it is always used to denote the offering of sacrifice, or rendering worship and service of any kind. Hence λατρεία denotes *religious* service; and (especially as προσφέρειν is a sacrificial term) προσφέρειν λατρείαν will signify 'to offer a sacrifice,' or a religious service in general. The sense, then, is: 'he will think he is rendering an acceptable religious service to God.' So a Rabbinical writer, cited by Lampe: 'Omnis effundens sanguinem improborum æqualis est illi qui sacrificium offert.' Doddridge thinks there is here an allusion to such sort of deeds as the assassination of Paul, planned by the forty conspirators, (see Acts xxiii. 14, sq.), and in which they gloried: and certain it is that the greatest enormities recorded in Josephus were perpetrated by the *Zelotæ*, who originally were religious zealots. Indeed, it is very probable, as Scott suggests, that as the highest degree of excommunication implied a sentence of death, (though the Jewish magistrates at this time had not sufficient authority to carry it into execution,) so the zealots made a merit of inflicting it in any way they could contrive.

3. καὶ ταῦτα—ἐμέ.] This is meant to trace such conduct to its original source (namely, igno-

b Matt. 9. 15. Mark 2. 19. Luke 5. 34.

c Supra 7. 39. Acts 2. 33.

οὐδὲ ἐμέ. [b] Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ 4
ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ
ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην· νῦν δὲ 5
ὑπάγω πρὸς τὸν πέμψαντά με·—καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ
με· Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη 6
πεπλήρωκεν ὑμῶν τὴν καρδίαν. [c] Ἀλλ' ἐγὼ τὴν ἀλήθειαν 7
λέγω ὑμῖν· συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ ἐγὼ
μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν
δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος 8
ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ

rance of God and the Son of God, otherwise they would have known how abhorrent from the nature of both is persecution), and to suggest consolation to themselves, as suffering in the cause of God and Christ; see xv. 21. Ὑμῖν after ποιήσ. is not found in very many MSS., Versions, Fathers, and early Editions, and is, with some reason, cancelled by Matthæi, Griesbach, Tittman, Vater, and Scholz.

4. ἡ ὥρα] i. e. the time for suffering such calamities.

— ταῦτα—οὐκ εἶπον.] By ἐξ ἀρχῆς is to be understood the beginning of Christ's ministry. Since, however, our Lord had apprised his disciples of the persecutions they would have to undergo on account of their Christian profession, many take the οὐκ εἶπον *restrictively*, to mean, I did not *fully* apprise you, &c. Yet this will not be necessary, if the ταῦτα be understood to mean (as it very well may) the things which should befal them after their Lord's departure. Now to *these* he had no where directly adverted, but only to the evils to be endured while he was with them. Such, indeed, is placed beyond doubt by the words following, which suggest the *reason* why Christ did not do it; namely, either because he was then *with them* to comfort and support them, and himself to bear the brunt of those trials; or because he was then going to *stay* with them, and was unwilling to afflict them before the time. In using the expression ὅτι μεθ' ὑμῶν ἤμην Christ, by implication, speaks of himself as already departed.

5. νῦν δὲ ὑπάγω, &c.] These words are generally considered as introducing a *new subject*, namely, that of his departure; and the following sense is assigned: 'But now that I am going to Him who sent me, none of you asketh,' &c. Yet thus the καὶ is *silenced;* and the sentiment in the preceding words ταῦτα δὲ—εἶπον is much enervated. And though δὲ has sometimes a transitive force, yet the context must decide *where*. It is better to suppose the words to be connected with the *preceding* clause. Thus the δὲ will be, as often, *adversative*. In this view I would compare a similar mode of expression in Euripides, Heracl. 9 (here adduced by Markland), Πλείστων μετέσχον εἷς ἀνὴρ Ἡρακλέει, ὅτ' ἦν μεθ' ἡμῶν· νῦν δ' ἐπεὶ κατ' οὐρανὸν Ναίει, &c. Here, however, something not expressed is left mentally to be supplied; q. d. 'And therefore I have thought it necessary to tell you,' or something similar. The καὶ in the words following signifies, 'And [yet], i. e. though I am going;' a signification frequent in St. John's writings. By ἐρωτᾷ is meant νῦν ἐρωτᾷ; for they had asked *previously*. The disciples are, however, I conceive, reproved, not so much for *not then* asking, as for the feeling which occasioned it,—namely, deep *sorrow;*—a sorrow which would naturally produce *silence*. For it has been well said,

'Light sorrows speak; great griefs are dumb.'

Their sorrow, however, was blameable, as proceeding from want of reflection on the *causes* of his departure, the *place* whither he was going, and the *purpose* of it, though these had been before suggested to them. To these, however, our Lord at vv. 7. 11, again adverts, and in plainer terms.

7. Christ here again points out that his departure would be for their *advantage;* for unless he passed through his sufferings to glory, the promised COMFORTER would not come unto them, and consequently they could not be saved. It was, indeed, *highly expedient;* for the benefits to be obtained thereby were unspeakable. 'The Holy Spirit (says Tittman) effected much more in the disciples than Christ *himself* had done (see vv. 12. 14. 16), imparting to them a more complete knowledge of the Saviour than what He himself could communicate, and also many other excellent gifts necessary for their Apostolic function; supplying to them eloquence irresistible, the power of working the most illustrious miracles for the confirmation of their testimony concerning Jesus, and rendering their timid minds invincible to all the terrors of their adversaries.'

8—11. ἐλέγξει τὸν κόσμον, &c.] The sense of this portion, as it is not a little obscure, has been much disputed. The difficulty chiefly hinges on the expression τὸν κόσμον; by which some understand the *world at large;* others, the *Jewish world*, i. e. the Jews only. And, according as they adopt one or the other view, they assign to the passage either a *general* or a *particular* sense. The *former* is maintained by Grotius, Hammond, and Lampe; the latter by most of the recent Commentators, especially Kuinoel and Tittman, who explain the meaning to be, that 'He will show clearly, 1. the great *sin* of the Jews in disbelieving and rejecting Jesus, by the conversion of many thousands of Jews in consequence of the effusion of the Spirit; 2. He will evince the *righteousness* and *innocence* of him whom they had accused and condemned, by teaching, through the Apostles, that God had received him into heaven; 3. He will show that all the opposition of the rulers of this world to the cause of the Gospel will be in vain; for the truth shall

9 περὶ κρίσεως. [d] περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς d Acts 2. 22—37. 2. 33. Eph. 4. 8.
10 ἐμέ· περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν Πατέρα μου ὑπάγω,
11 καὶ οὐκ ἔτι θεωρεῖτέ με· [e] περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ e Supra 12. 31. Acts 26. 18. Luke 10. 18 Col. 2. 15. Heb. 2. 14.
κόσμου τούτου κέκριται.
12 [f] Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστά- f 1 Cor. 3. 2.
13 ζειν ἄρτι· [g] ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, g Supra 14. 26. & 15. 26. 1 John 2. 20, 27.
ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει
ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει· καὶ τὰ ἐρχόμενα

prevail, and their policy shall be judged and condemned.' Thus the sense might be expressed as follows: 'He will *convict* the world (meaning the Jews) of the sin of unbelief, and He will *convince* them both of my righteousness, and of the victory obtained by me over the Prince of this world.' Yet it involves no small harshness to take ἐλέγχω in two different senses in one and the same sentence. Not to say that the sense *convict* involves an incongruity; for since, as observes Mr. Rose (on Parkh. in v.), 'whether the *world* be taken in its unlimited, or in its restricted sense, it is to be its own judge, the sense of ἐλέγξει must be to *convince*, not *convict;* those two terms, when applied to a fault, only differing in this, that the individual may be *himself convinced* of his fault, but is *convicted* of it in the judgment of others.' It will be better, therefore, to retain the usual sense *convince;* or rather both senses (convinced and convicted) may be united, exactly as in a similar mode of expression at 1 Cor. xiv. 24, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, where the word has also that double sense. As, however, the term *convince* may imply the other of *convict*, but not vice versa, the expression *convinced* is best retained. *How* this convincement was effected, and to what extent, we learn from the Acts of the Apostles (see Acts ii. 4) and the early Ecclesiastical writers. Finally, by ἁμαρτία is here to be understood not only the sin of *unbelief*, but that of *persecuting* and crucifying 'the Lord of life,' and endeavouring to suppress 'the word of truth,' as sent from God.

With respect to the meaning of περὶ δικαιοσύνης, the best Commentators are agreed that it must be referred to Christ (περὶ denoting *quod attinet ad*); and that, taken in conjunction with the words following, δικαιοσύνη can denote no other than the innocence and holiness of Jesus. The *proof* of which (adverted to in the words following) was his going to His Father in heaven, evinced by his resurrection, and also by his sending the Holy Spirit with miraculous gifts; see Acts ii. 2. sq. xvii. 31. Rom. i. 4. 1 Cor. xv. 14, sq. In περὶ κρίσεως the περὶ must be taken in the same sense, and the import of the phrase be determined by the words following; which show it to be the *Divine judgment* against all, whether Jews or Heathens, who persisted in rejecting Jesus as the Saviour. The *certainty* of this is hinted at in ver. 11, by the mention of the condemnation of ὁ ἄρχων τοῦ κόσμου, which expression, however, does not (as most recent Commentators imagine) denote the body of the Jewish rulers, Chief Priests, &c. &c.; but (as the old Commentators thought, and as I have shown is also the sense at xii. 21) SATAN. For, by the manifestation of the Holy Spirit, in all His miraculous gifts and wonderful effects, the Author of sin was condemned, and his power subverted. And if *he* was condemned, so would his followers be, whether Jews or Gentiles, and punishment be executed on them, both in this world and in the next. Such appears to be the true meaning of the whole passage, at least in its *primary* import; but besides that, another and secondary one seems meant to be included,—and that far more important than the other,—by which the words may be referred to the general and internal operation of the Spirit on the hearts of men of every age and country. And this *esoteric* sense is ably drawn forth by Lampe and Mr. Scott. According to the former view, the term *world* must be understood of the *Jewish* world; according to the latter, the *whole* world.

12. πολλὰ] 'many other doctrines;' namely, the abrogation of the Ceremonial law, the removal of the distinction between Jews and Gentiles; and also, in a general way, the more mysterious doctrines of the Gospel afterwards revealed through the Spirit, in the Epistles of St. Paul. Βαστάζειν, like the Latin *ferre*, often signifies, as here, to *comprehend*, by the same metaphor as that found in our *understand.* So Epict. 36 (cited by Wetstein), τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. Comp. Hor. A. P. 39. So also in the Rabbinical writers we meet with the expression 'not to be able to *carry* a thing.'

13. ἐκεῖνος.] Spoken emphatically, to denote the *Comforter* before mentioned, ver. 7. And here we may remark on *this* proof, among so many others existing in this Gospel, of the *personality* of the Holy Spirit,—namely, from personal *actions* being ascribed to Him, and the masculine gender being used.

— ὁδηγ. ὑμᾶς εἰς πᾶσαν τὴν ἀλ.] Render, 'will guide you into all the truth, or the whole truth' (namely, as regards the subject in question); no part being, as now, from circumstances, kept back. So in Plato, Apol. Socratis, the philosopher says to his judges: ὑμεῖς μου ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν. So also Ps. xxiv. 5, ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου, and the saying of Rabbi Eleazar: 'The Spirit of Holiness (meaning the Holy Spirit) dwelt with Joseph from his boyhood to the day of his death, and guided him into every word of wisdom.'

— οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, &c.] q. d. 'and no other than the truth; for his teaching will not be ἀφ' ἑαυτοῦ, *suo arbitrio*, but such as shall be agreeable to the injunctions of the Father, and therefore absolutely true and divine. Nay, moreover, he will not only open out to you the whole truth of things *past*, but also, as often as

ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ 14
h Infra 17. 10. supra 3. 35 λήψεται, καὶ ἀναγγελεῖ ὑμῖν. [h] Πάντα ὅσα ἔχει ὁ Πατὴρ, 15
ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ
i Supra 7. 33. & 14. 19. ἀναγγελεῖ ὑμῖν. [i] Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν 16
μικρὸν, καὶ ὄψεσθέ με· ὅτι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα.
Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστι 17
τοῦτο ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν
μικρὸν, καὶ ὄψεσθέ με· καί· ὅτι ἐγὼ ὑπάγω πρὸς τὸν
Πατέρα; ἔλεγον οὖν· Τοῦτο τί ἐστιν, ὃ λέγει, τὸ μικρόν; 18
οὐκ οἴδαμεν τί λαλεῖ. Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον 19
αὐτὸν ἐρωτᾷν· καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ'
ἀλλήλων, ὅτι εἶπον· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
μικρὸν καὶ ὄψεσθέ με. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύ- 20

need shall require, he will tell you things *to come*, and of which I have said nothing to you.' (Tittman.) Namely, what shall happen either to the world at large, or to the Jewish people, or to the Church universal. See Acts xi. 28. xx. 23. xxi. 11. 1 Tim. iv. 1. 2 Tim. iii. 1. 2 Pet. i. 14. (Grotius.) Thus he shall be not only the Spirit of Truth, but the Spirit of *prophecy*. So Rev. xix. 10, 'the testimony of Jesus is the spirit of prophecy.'

14. ἐκεῖνος ἐμὲ δοξάσει, &c.] The *purpose* of these words seems to be, to show that the Holy Spirit, in all which he shall reveal and teach, will have in view the glory of Christ. So that, in glorifying him, he shows him to the believer as the Lord of all, the object of all worship, obedience, love, and praise. See Scott. On the strong attestation hence supplied of the Divinity of our Lord Jesus Christ, see Smith's Scrip. Test., vol. ii. 312.

— ἐκ τοῦ ἐμοῦ λήψεται—ὑμῖν.] Meaning, that 'the Holy Spirit would receive those truths which related to the person, doctrine, and salvation of Christ, and discover them by his inward teaching to the minds and hearts of all in whom he dwelt.'

15. πάντα ὅσα ἔχει—ἐστι.] Plainly importing, 'that all the perfections of the Father dwell in Christ bodily,' and thereby attesting the divinity of Christ. See Lampe.

— διὰ τοῦτο.] Meaning, 'it was with reference to this that I said.'

16. Having cheered them with the promise of the Comforter, our Lord proceeds to revert to the subject which had given them so much pain, intimating his almost immediate departure, but at the same time consoling them with the assurance that they would shortly see him again, and that subsequently their sorrow would be turned into joy, and a foundation laid for solid and substantial satisfaction.

— μικρόν.] Sub. διάστημα χρόνου ἐστὶ or ἔσται, as in Hos. i. 4. Καὶ, for ὅτε, 'and [then].' Οὐ θεωρεῖτε. Pres. for Fut. A strong, but delicate form of expression to denote *absence by death.* Ὄψεσθέ με is for πάλιν ὄψ. Meant of his visible advent after the resurrection. The next words ὅτι ἐγὼ—Πατέρα seem to be an elliptical mode of expression, of which the full sense is: '[I use this language] because I am going to the Father.' Indeed, though speaking of *going away*, and then *coming* shortly, would *suggest* the idea of only a temporary stay, yet it would not do that clearly enough to be understood until *after the event;* which is all that our Lord intended. Then it would serve to confirm their faith, as it now cheered their sorrow.

17. τί ἐστι τοῦτο, &c.] It has been thought surprising that the Apostles should have failed to comprehend what our Lord had said. But the thing is easily accounted for when we consider the conciseness of his words, and remember that they were *predictive*, perhaps intentionally obscure, and only to be understood after their fulfilment. Besides, the Apostles' perceptions were clouded by deep-rooted prejudices, as to the temporal nature of Christ's kingdom, and dulled by their excess of sorrow on learning that, whatever might be the full sense of the words, they were, at least, to be deprived of their Lord. Their greatest perplexity, no doubt, was with the words ὅτι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα. They might, indeed, comprehend that they were first to be deprived of, and then to receive back, their Lord; but as they firmly believed that the Messiah was to come and establish an *earthly* kingdom, they could make nothing out of the last words.

18. τοῦτο τί ἐστιν—λαλεῖ.] The construction is: τί ἐστι τοῦτο τὸ μικρὸν ὃ λέγει; 'What meaneth this *little while* that he speaketh of? We do not know what he is talking about.' The words were, doubtless, pronounced aside.

19. περὶ τούτου ζητεῖτε, &c.] This sentence is generally regarded as *interrogative*, but by the best Expositors as *declarative;* which latter has been thought more suitable to that omniscience, by which our Lord was rendered thoroughly acquainted both with what they had been saying, and their desire for information, which they dared not ask for. Compare ver. 30. Thus the sense will be, 'So, then, you are debating,' &c. However, after all, the interrogative mode (which is supported by the Pesch. Syr. Version) has more of nature and spirit; q. d. 'What, then, are you debating?' &c.

20. ἀμὴν ἀμὴν λέγω ὑμῖν, &c.] Our Lord did not, for the reason above mentioned, give any *explanation.* And thus his silence may be sup-

σετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ
21 λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. [k] Ἡ k Is. 26. 17.
γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν
δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ
22 τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. [l] καὶ l Luke 24. 41. Acts 13. 52. 1 Pet. 1. 8.
ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ
χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει
23 ἀφ' ὑμῶν. [m] Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. m Supra 14. 13. & 15 16. Matt. 7. 7. & 21. 22. Mark 11. 24 James 1. 5.
Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν Πατέρα
24 ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Ἕως ἄρτι οὐκ ᾐτήσατε
οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ
25 ὑμῶν ᾖ πεπληρωμένη. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν,
26 ἀλλὰ παῤῥησίᾳ περὶ τοῦ Πατρὸς ἀναγγελῶ ὑμῖν. Ἐν ἐκείνῃ

posed to imply, 'Yet it *is* so. What I have said you will find true.' In order, however, to more deeply impress their minds, he points to the *circumstances* which should accompany the events in question; namely, at first the sorrow of his disciples, and the triumphant exultation of the world; then the grief of the disciples, soon afterwards turned into joy.

At κλαύσετε καὶ θρηνήσετε there is a kind of climax, since the latter is by far the stronger term, denoting the expression of funeral wailings (comp. 2 Sam. i. 17. Jer. xxii. 20). And how well adapted it is to express the idea of mourning, will appear from its very derivation; θρῆνος coming from θράω (cognate with θραύω), *frango*, and so denoting the *broken* accents of acute grief.

21. Our Lord here illustrates what he has just said by a simile frequent in Scripture (as Isa. xxi. 3. xxvi. 17. xxxvii. 3. Jer. iv. 31. xxii. 23. xxx. 6), and not unknown in the Classical writers. See Hom. Iliad, α. 269. Τίκτειν in the Classical writers signifies *to bear children*; but in the Hellenistic ones mostly (as here) *to be in travail.* It is, however, sometimes in Hippocrates interchanged with κύειν. Λύπην ἔχει must, from the context, denote 'is in pangs, is suffering pangs.' Ὥρα should be rendered, not *hour*, but *time.* Ἄνθρωπος signifies here a human being, without reference to sex. The woman rejoices (as Grot. expresses it) 'quod genus humanum novâ prole auxerit.' And not only from the thing itself, but its *results* to herself; for as barrenness was thought a reproach, so child-bearing was considered the reverse; not to mention the pleasure anticipated from the dutiful affection of the child. So Aristotle observes: οὐ πάνυ εὐδαιμονικὸς ὁ ἄτεκνος.

22. αἴρει.] Present for Future. Χαρήσεται ὑμῶν ἡ κ. A strong expression, signifying, 'ye shall feel heartfelt joy.' By τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν it is meant that their joy should be uninterrupted and permanent; not liable to be taken away, as is all joy founded on human affairs.

23, 24. Christ here subjoins, what would tend to repress their anxiety for the explanation which he had thought fit *not* to give them, by intimating that in that day of joy, they would have no *occasion* to put questions on the subject, since the Holy Spirit would supply them with all necessary information or assistance; q. d. 'Ye will have nothing to ask me;' for that such is the sense of ἐμὲ οὐκ ἐρωτ. οὐδ., the best Commentators are are agreed. On the subject of *putting questions*, Christ engrafts that of *preferring requests*; and shows that, whatever *else* they might have to ask for, in his cause, whether spiritual illumination or courage in action, the Father would deny them nothing.

24. αἰτεῖτε—πεπληρ.] i. e. 'ye have only to ask and receive, that your joy may be complete.'

26. In this verse the sense will be best ascertained by adverting to the two antithetical expressions, ἐν παροιμίαις λαλεῖν and παῤῥησίᾳ ἀναγγελεῖν. As to the former, the term παροιμία signifies not only a *proverb*, but whatever is expressed (as proverbs usually were) in figurative language and in an enigmatical manner, and so as not at first to be understood, especially by the less informed or less attentive. Indeed, in the antithesis there would seem to be an allusion to the two ways in which, as Schoettgen shows, instruction was communicated among the Jews; namely, על דרך משל, 'by similitude or figure,' and ברפהסא (literally παῤῥησία), 'plainly, without enigma:' both modes employed by our Lord, as occasion required. I would compare here a passage of Æsch. Agam. 1154, where Cassandra says, φρενώσω δ' (scil. ὑμᾶς) οὐκ ἔτ' ἐξ αἰνιγμάτων.

Here, then, our Lord grants that, in his preceding discourses, he had spoken on the subjects in question with more or less of obscurity and enigma. And by the words following, ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι, &c. he intimates the *reason* for this,—namely, that to have done otherwise would have been then unseasonable and premature. And it may be observed that our Lord's declarations elsewhere, and especially in these Chapters, wherein he discourses concerning his death, resurrection, ascension to the Father, and the coming of the Holy Ghost, though they may to *us* seem plain, yet to the Apostles, labouring, as they were, under Jewish prejudices, and loath to believe that their Lord was about to *die*—they could not but appear obscure and involved in mystery.

τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν,
n Infra 17. 8, 25. ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν· [n] αὐτὸς γὰρ ὁ 27
Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύ-
κατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. Ἐξῆλθον παρὰ τοῦ 28
Πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν
κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα.

Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε νῦν παῤῥησίᾳ 29
o Infra 17. 8. λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. [o] νῦν οἴδαμεν ὅτι 30
οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν
τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς 31
p Matt. 26. 31. Mark 14. 27. ὁ Ἰησοῦς· Ἄρτι πιστεύετε; [p] ἰδοὺ, ἔρχεται ὥρα, καὶ νῦν 32
ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ
μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ Πατὴρ μετ' ἐμοῦ
q Supra 14. 27. ἐστι. [q] Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. 33

By περὶ τοῦ Πατρὸς we may suppose to be meant, 'concerning the perfections and attributes of the Father,' the way of access to him, and his counsels for the salvation of men and the establishment of the Christian Church. The *fulfilment* of the present promise is alluded to at Luke xxiv. 26—44. and Acts i. 3.

26—28. Here are indicated the *advantages* resulting from this fuller knowledge: 'At that time (i. e. when I shall have more fully taught you concerning my Father, his counsels, and decrees) ye shall address your prayers in my name, and shall receive benefits the most precious.' (Tittman.)

26. καὶ οὐ λέγω—ὑμῶν.] Since Christ has at xiv. 16. promised that he will ask the Father on their behalf, and as we have just after, xvii. 9, seqq. an actual intercession for them, and as Christ is at Rom. viii. 34. Heb. vii. 25. and 1 John ii. 1. said to be continually interceding for his disciples, the sense of the words must be, not what they would at first seem to express, but what has been assigned by the most eminent Interpreters for the last century, namely, 'I need not say that I shall pray the Father for you, since you know I will do *that;* [nay, there is no *need*, in *another* respect,] for the Father himself (i. e. of his own accord) loveth you, [and therefore may be presumed to be always ready and willing to bestow on them all needful blessings].' This idiom has the technical name *præteritio*, and is to be found even in the Classical writers. Αὐτὸς is for αὐτόματος. Πεφιλήκατε and πεπιστεύκατε are to be taken as Presents. On the full sense of ἐξῆλθον παρὰ τοῦ Πατ. (as denoting, not *mission* from, but *procession* from, God, implying the being *with God*, and VERY GOD,) compare iii. 13, 31. vi. 62, and see the Notes of Lampe and Tittman in Recens. Synop.

30. νῦν οἴδαμεν, &c.] Meaning, 'Now we experimentally know that to thee all the thoughts and desires of men are open, and therefore cannot doubt of thy divine mission.'

31. ἄρτι πιστεύετε;] Our Lord checks their excessive confidence, and inculcates diffidence in their own strength; q. d. 'Do ye now really and fully believe?' The interrogation here is, as Calvin points out, ironical, and involves a delicate sarcasm; q. d. 'Do you boast such great things, as if you fully believed? But, alas! there will soon occur that which will discover your emptiness.'

32. καὶ νῦν ἐλήλυθεν] 'nay, is now come.' At ἴδια supply οἰκήματα. So 1 Macc. vi. 54, ἐσκορπίσθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ. Comp. Hom. Odyss. α. 274, Μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι. This alludes, not, as some have imagined, to the Apostles and disciples going to their own dwellings after Christ's crucifixion (for there was no abandonment in that, and they could not thus be said to have left him alone), but to what is recorded at Matt. xxvi. 56. and Mark xiv. 50. τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν, ἔφυγον, namely, to their own homes. By μόνον is meant, alone and unsupported by aid or sympathy; for, with the exception of John, not one of the Apostles stood by the cross.

— καὶ οὐκ εἰμὶ, &c.] The καὶ has here, as often, the sense *and yet*, standing for καί τοι. And in μετ' ἐμοῦ there is an allusion to the *double* meaning of the expression. See Note on viii. 29.

33. ταῦτα λελάληκα, &c.] By ταῦτα we must understand, not merely (as has been supposed intended) what was just before said of the weakness of their faith, and the flight consequent upon it, but all that has been said in the foregoing discourses.

With respect to the meaning of the next words, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε, some suppose it to be, 'that ye might be at peace in your minds about me;' by which ἐν ἐμοὶ will be for ἕνεκα or περὶ ἐμοῦ, 'as regards me.' Yet this sense, though sufficiently suitable to the *preceding*, is by no means so to the *following* context; and moreover such a signification of ἐν is unauthorized: not to mention that the interpretation itself quite *dis-spirits* the whole passage. From the words ἐν τῷ κόσμῳ θλίψιν ἕξετε it should rather appear, that the peace in question is meant, not as it regarded *Christ*, but *themselves;* and thus we may suppose, with the ancient and most modern Expositors, that ἐν ἐμοὶ means 'by faith in me,' or '*by* me;' namely, by looking at my example and sacrifice. Thus εἰρήνη will denote that tranquillity of mind, consolation, and com-

Ἐν τῷ κόσμῳ θλίψιν ἕξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα
τὸν κόσμον.
1 XVII. [a] ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς a Supra 12. 23.
ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· Πάτερ, ἐλήλυ-
θεν ἡ ὥρα· δόξασόν σου τὸν Υἱόν· ἵνα καὶ ὁ Υἱός σου δοξάσῃ
2 σε· [b] καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ b Matt. 28. 18. supra 5. 27.

fort, which he had so solemnly bequeathed them a little before (xiv. 27), and such as is alone to be attained through Him 'who is our Peace.' See Eph. ii. 14.

— ἀλλὰ θαρσεῖτε.] Θαρσεῖν signifies 'to be endued with confidence' in the midst of perils; and hence θάρσει or θαρσεῖτε is often in Homer and other Greek writers used as a *formula hortandi*, meaning, 'Be of good courage.'

— νενίκηκα τὸν κόσμον.] This is, as Kuinoel and Tittman observe, the *prophetic* Preterite for the Future; which is employed when the future event is just about to take place. Νικάω here signifies, as Lampe, Tittman, and Kuinoel have shown, to *foil* or *frustrate*, and is a term used of those who rise superior to their enemies, by attaining safety in spite of their endeavours to harm them. Comp. Rom. viii. 37. 1 John iv. 4. Κόσμος here denotes the unbelieving and persecuting part of the world, combined under their leader the ἄρχων τοῦ κόσμου τούτου, to destroy the cause of the Gospel. By saying that *He* hath overcome the world (for the ἐγὼ is emphatic), our Lord intimates, that by following his example, and by the same all-powerful aid (that of the Father, see v. 32, and his own, and the Holy Spirit's,) '*they* might also come off more than conquerors' in the day of tribulation and persecution. See Rom. viii. 37. 1 Cor. xv. 57. 2 Cor. ii. 14. 1 John iv. 4.

XVII. After concluding the above impressive discourse, with which he closed his instructions to his disciples, Christ, in their presence, addresses himself in *prayer* to the God of grace. Of this divine prayer it has been truly observed that, had we no other knowledge of Christ than what was thence furnished, it would be sufficient to set forth to our view the supreme dignity of our exalted Redeemer, his unspeakable love to man, and the momentous nature of the work he was effecting.

As, then, the Jewish High Priest, on the day of *atonement*, was required to make *annual intercession* for *himself*, for his household, the *Priests* and *Levites*, and for the *whole nation*, Levit. xvi. 17, so our *all-sufficient* High Priest, *once for all*, Heb. ix. 26. Rom. vi. 10, on this HIS great day of *atonement*, solemnly *interceded* with God his Father for *himself*, that he might be received into *glory*, his original glory in heaven, xvii. 1—5, for his *household*, the *Apostles* and *Disciples*, that God would preserve them in *his name*, or in the true religion, give them a spirit of *unity* and *concord*, and protect them in and from the *wicked world*, v. 6—19; and that, finally, they might partake of his glory in heaven, and also be supported by his *love* and *presence* on earth, v. 24—26, and also for all *future believers*, through their preaching, that they might be endued with the same spirit of unity and concord, and for the *conversion* of the whole world, v. 20—23. See Dr. Hales, Anal., vol. iii. 190.

The *intent* of this prayer appears to have been not only to *comfort*, but to *instruct* the disciples; unfolding, as it does, the grand mystery of the Gospel—the instituted means of salvation by the Father and the Son conjointly, and affording an illustrious *example* to believers in all ages, of pious resignation to the will of God, and devout prayer to God, under all circumstances of peril, tribulation, and affliction; and teaching that, while 'suffering according to the will of God,' they should 'commit the keeping of their souls to Him, as unto a faithful Creator.' (1 Pet. iv. 19.) This view of its intent is, I find, supported by the opinion of Dr. Aarland, in an able Dissertation on this prayer (Lugd. Bat. 1829.), in which, to an exposition of the whole, he subjoins a practical view of the example it affords to Christians as to the things they ought to pray for, and the manner and disposition of this prayer. Hence we may account for the *variation* of *manner* in different parts of the prayer; for though Christ sometimes speaks as *the Incarnate Son of God*, yet he sometimes supplicates *as man*.

1. ἐπῆρε τοὺς ὀφθαλ. α. ε. τ. ο.] An attitude of reverent devotion, on which, as well as that of lifting up the *hands*, see Elsn. and Lampe.

— Πάτερ.] Christ is here to be considered as praying according to his *human* nature; for, as Schoettgen observes, 'in his present state, having 'emptied himself of his glory,' Christ is considered as a *subject* fulfilling the orders of his *monarch*, namely, God. Therefore to the Triune God, as his Lord and Master, Christ might direct his prayers.' Ἐλήλυθεν ἡ ὥρα. Meaning (as at John vii. 30.) 'the decisive and appointed time,' the time in which the glory both of the Father and of the Son should be reciprocally manifested.

— δόξασόν σου τὸν Υἱόν.] The principal sense here must be, as appears from v. 5, 'receive him into the glory he originally had in heaven.' On the *nature* of that glory, *how* it was manifested in heaven, developed on earth, and revealed to men; how the Son was glorified by the Father, and the Father was glorified by the Son, in all his attributes, and in the whole work of salvation, see Calvin, Melancthon, Lampe, and Tittman.

2. καθὼς ἔδωκας—σαρκὸς, &c.] This suggests the *reason* and *cause* of the prayer here offered; our Lord refers both his own glory and that of his Father to the work of salvation committed to him.

— ἐξουσίαν πάσης σαρκὸς] 'a power over all men.' A Hebraism, with an Hellenistic use of the Genitive. On the full *extent* of this august power claimed by our Lord, Tittman shows that it involves the governance of all human affairs, the regulation of the vicissitudes of times, and places, &c.: all in order to accomplish the work of human salvation; a work committed to him, as the Saviour of men, in order that he who *obtained* that salvation might be the *giver* of it, by

c Infr. 20. 31. 1 Joh. 4. 9, 14. 1 Cor. 8. 4. supra 6. 29, 57. & 7. 29.

δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. [c] Αὕτη δέ ἐστιν ἡ 3
αἰώνιος ζωή, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν,

this sacrifice of himself to atone for the sins of the whole world.

3. αὕτη δέ ἐστιν—Χριστόν.] In the interpretation of this verse the utmost caution is requisite, since from it senses the *very opposite* have been sought. It has ever been regarded by the Heterodox as one of their strong-holds, and from this they have adventured to impugn the doctrine of the Deity of Christ. In order to effectually frustrate their attempt, many Orthodox Commentators, ancient and modern, adopt such a construction of the sentence, as that the words τὸν μόνον ἀληθινὸν Θεὸν may belong not *only* to the *Father*, but *also* to the *Son*. This they seek to effect in two ways; 1. by inverting the natural order of the words, thus: 'Ut te, et quem misisti Jesum Christum, solum verum Deum agnoscant.' 2. By supposing an ellipsis of εἶναι, and after καὶ supplying ἅμα σοι. But the best Commentators have long been agreed, that this arbitrary *transposition* and *supplying of words* involves so much violence, that the interpretation founded thereon is inadmissible. Indeed, as Bp. Middleton observes, 'it could only have originated in a wish to evade the consequences which this text has been supposed to establish.' We must not, then, seek here an *assertion of the Deity of Christ*, but content ourselves with proving that Christ is *not* here represented as a *mere Legate*, much less a *mere* MAN. That our Lord did not, *could* not, mean to make such an assertion, is plain both from the passage itself, and from what precedes and follows it.

In the first place it is proper to ascertain the exact sense of the terms μόνον ἀληθινὸν, and γινώσκειν. Now this will mainly depend upon the *construction*, about which no little difference of opinion exists. There are two classes of Interpreters, who each suppose an ellipsis of εἶναι. But as Bp. Middleton has proved, the exposition of the one class is negatived by the presence of the Article τόν; and that of the other, both by that, and by its involving an unprecedented harshness of construction. It is evident that τὸν μόνον ἀλ. Θ. is in *apposition* with σε; and we may, with Lampe, suppose the τὸν to mean, 'who art the,' &c.; or with Bp. Middleton, render, 'as being.' It is, however, most important to ascertain the true import of μόνον ἀληθ. Now many ancient Expositors (as Athanasius, and most of the early Fathers), and, of the moderns, Calvin, Bp. Bull, Wetstein, Tittman, Hales, and others, suppose the words to recognise in God the Father a superiority, as being such *principaliter*, and κατ' ἐξοχήν; the Fountain of all Deity; namely, as it is expressed by Athanasius (cited by Bp. Bull), Def. Fid. Nic. p. 264, ὅτι μόνος ἀγέννητος, καὶ μόνος πηγὴ θεότητος. Yet, however true may be the *doctrine itself* (which has been fully established, as on a Rock, by Zanchius and Bp. Bull, in Section iv. of his Defensio *Fidei Nicænæ*), yet here it should seem to be out of place. Indeed, one of the arguments which most effectually keep out the heterodox interpretation will go far to exclude *this*. And to those by whom it has been supported, we may, to a certain degree, apply what Bp. Middleton has said of the Socinian interpreters, who, he observes, 'argue as if in *our Saviour's days* there had been the same controversy about the *nature* and *essence* of the One True God, as arose *afterwards*; whereas the dispute then was, whether there were a *plurality* of Gods, or only One; of which the Jews held the latter, and the whole Pagan world the former opinion.' This very circumstance, I would remark, is strongly in favour of an interpretation which has every appearance of being the true one, and has been adopted by some ancient and many eminent modern Expositors (as Lucas Brug., Maldon., Grotius, Whitby, Pearce, Schleusner, Bp. Middleton, Bp. Burgess, and Dr. Pye Smith), according to which μόνον ἀληθ. is meant in opposition to the *false gods* of the Heathens, who have no real entity; comp. 1 Thess. i. 9. And so Dean Turton (against Dr. Wiseman) explains it to mean, 'him who is true, or *the true One*; thereby conveying the idea that while insecurity and uncertainty are inherent in every thing here below, stability essentially belongs to God.' Thus, then (to use the words of Bp. Middleton), the Apostles would be taught that eternal life 'is only to be obtained by a knowledge of the *one true God*, and of Jesus Christ; thus directing the mind to the truths both of natural and revealed religion.' This is supported and confirmed by two passages of Josephus, namely, Antiq. viii. 13. 6, προσεκύνουν ἕνα Θεόν, καὶ μέγιστον καὶ ἀληθῆ μόνον ἀποκαλοῦντες· τοὺς δ' ἄλλους ὀνόματα ὑπὸ φαύλου καὶ ἀνοήτου δόξης πεποιημένα, and Antiq. x. 11. 7, where Nebuchadnezzar calls the God of Daniel (Jehovah) τὸν μόνον ἀληθῆ, καὶ τὸ πᾶν κράτος ἔχοντα, i. e. greater than all the gods of the heathens. Nor can any inference be justly drawn against the Deity of Christ from μόνον being here subjoined after Θεόν; for, as Wetstein well observes, such terms as *sole*, *only*, or *singular*, are not opposed to the idea of plurality in the most absolute and exclusive sense, but frequently denote that which is *most eminent*, *distinguished*, or *excellent*. And, as Dr. Pye Smith with equal truth remarks, 'exclusive, as well as universal, terms in Scripture are not to be regarded as necessarily signifying absolutely, but they must frequently be understood with a limitation suggested by the nature and circumstances of the case.' Of this use of μόνος instances occur in Mark vi. 47. John viii. 9. 1 Cor. ix. 6, et al. And examples of the same use of *solus* in Latin may be seen in Facciolati's Lexicon. Indeed the restricted sense of this term may be well illustrated by those expressions in the Liturgy of our Church, 'Thou *only* art holy' (said of Christ, but not exclusively of the Holy Spirit); and 'Thou *only* art the Lord' (also said of Christ, but not exclusively of the Father). Thus it is plain that there is no opposition intended between the Father and the Son, and that the Father is no more said to be *the true God* to the *exclusion* of the Son, than at Is. xliv. 6. xlv. 22. And consequently it is (as Bp. Middleton says) 'frivolous to introduce this passage into the Trinitarian dispute.'

To advert to the import of γινώσκωσι, the term must, in its full force, denote such *knowing* and *recognising* the Father and the Son to be what they have revealed themselves, *cum effectu*,

4 καὶ, ὃν ἀπέστειλας, Ἰησοῦν Χριστόν. Ἐγώ σε ἐδόξασα ἐπὶ
τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω·
5 καὶ νῦν δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ᾗ
6 εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. [d] Ἐφανέρωσά d Heb. 2. 12. supra 1. 18.
σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ
κόσμου. Σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον
7 σου τετηρήκασι. Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι
8 παρὰ σοῦ ἐστιν· [e] ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα e Supra 16. 27, 30. infra ver. 25
αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ
9 σοῦ ἐξῆλθον· καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ
περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ

and not in mere speculative knowledge, as shall influence us to worship, serve, and obey them; such, in short (to use the words of Calvin in allusion to 2 Cor. iii. 18), as 'shall transform us to the image of God, from faith to faith.'

Thus the general sense of the passage may be thus expressed: 'This is the way by which they may attain unto eternal salvation; namely, to know and recognise Thee as the only true God, and Jesus Christ whom Thou hast sent [as Mediator between God and man];' meaning (as Calvin points out) that God is known by the interposition of this Mediator, inasmuch as He is known alone 'in the face of Jesus Christ,' who is his lively and 'express image.' Finally, the best comment on the present passage is 1 John v. 20, where see Note.

4. σε ἐδόξασα.] Namely, by causing God and his attributes to be known and acknowledged on earth.

— τὸ ἔργον—ποιήσω.] Not the work of *teaching* only, as some recent Commentators suppose, but also (as Grotius, Calvin, Lampe, and Storr have proved) that of *atonement by his death and passion*, which was then near commencing.

5. δόξασόν με σὺ, &c.] Here again our Lord sets forth his Divine majesty as the Son of God. 1. He professes that he had δόξαν (Hebr. כבוד) i. e. the Divine Majesty, embracing the whole compass of the Divine nature, attributes, counsels, and works, see the Note on i. 14; 2. He makes the asseveration, 'I had this glory παρὰ σοὶ, i. e. with God in heaven.' Therefore he *was in Heaven* before he came into the world, or *was in the bosom of the Father* (John i. 18); 3. He professes that he had glory with the Father *before he came to the earth;* nay, before the world was; or (as St. John expresses it) ἐν ἀρχῇ, i. e. *from eternity* (see the Note on i. 1); 4. He prays that the glory and majesty which, as *Son of God*, he enjoyed from all eternity, the Father would now invest him with, as *Son of man*, and *Saviour of the human race.* (Tittman.) What is meant by this glorifying of Christ by the Divine Father, is well shown in vol. ii. p. 141 of Dr. Pye Smith's Scrip. Test. It may be briefly explained (with him) the *manifestation of his name*, the unveiling of *the same* moral and spiritual excellence, the same absolute and infinite perfection, in the person and character of the Son of God, to be effected by the extension and success of the Christian religion.

6—14. Christ here begins to speak of his *disciples*, and commends them to the especial favour and protection of the Father, since they had been his docile followers, and were to be the first planters of his Gospel.

6. As ὄνομα τοῦ Θεοῦ is often used for Θεός, so σοῦ τὸ ὄνομα may denote *Thee*, i. e. 'thy nature, attributes, and counsels for the salvation of men.'

— οὓς δέδωκάς μοι.] The sense is: 'whom, by Thy Providence, thou hast delivered to me out of the unbelieving world, to be taught, and brought unto salvation.'

— σοὶ ἦσαν.] Thine; 1. by right of creation and preservation; and 2. by the bond of sincere attachment to thee. Δέδωκας, meaning, 'hast given me them as disciples.' Τὸν λόγον σου τετ. means the *doctrine of the Gospel*, delivered to them through Christ by God the Father.

7. ἔγνωκαν] 'they assuredly know.' By πάντα may be understood both the *words* and *works* enjoined by the Father, but chiefly the former, as appears from the next verse.

8. ὅτι παρὰ σοῦ ἐξῆλθον.] 'Here (observes Tittman) we must be careful to distinguish the *proceeding* of Jesus *from God*, xvi. 28, and coming to the earth, v. 3, from his being *sent by God* as the Messiah. It should, however, seem that ἐξῆλθον here includes *both* these particulars; one referring to his *Divine nature*, as Son of God, the other to his *office* of Messiah, or Son of Man, as commissioned from the Father, and sent to redeem mankind. The best comment on this passage is viii. 42, ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω (scil. εἰς τὸν κόσμον).

9. Our Lord now prays for their preservation in the faith, and also that they may be defended against the power of the enemy, and maintain perfect unity one with another.

— οὐ περὶ τοῦ κόσμου ἐρωτῶ.] Since our Lord further on, vv. 20. 22, prays for the world,—nay, on another occasion (Luke xxiii. 34) for his very enemies,—this has been supposed to mean, 'I pray *especially* for thy faithful people; they are worthy that I should pray for them.' Others take the οὐ—ἀλλὰ in the sense *non tam—quam*, to signify that the prayer for his disciples is not meant to exclude the world from his prayers. Both which modes of explanation come to the same thing. The difficulty may perhaps best be removed by rendering οὐκ ἐρωτῶ, 'I am not praying,' i. e. I am not *now* praying. Indeed, the nature of the thing (as has been well shown)

f Supra 16. 15.
g Supra 10. 30. infra ver. 21.
h Supra 6. 39. infra 18. 9. Heb. 2. 13.

περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι. [f] Καὶ τὰ ἐμὰ πάντα 10
σά ἐστι, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς. [g] Καὶ 11
οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ
ἐγὼ πρός σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν
τῷ ὀνόματί σου, ‡ οὓς δέδωκάς μοι· ἵνα ὦσιν ἓν καθὼς ἡμεῖς.
[h] Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς 12
ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς
ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ

did not admit of Christ's *then* praying for *the world*, i. e. the unbelieving part of it, those who had not embraced the Gospel; see ver. 20.

9. ὅτι σοί εἰσι.] Here is added a *reason* why God should protect them; 'for they are *thine*;' i. e. *now* by *adoption* (see 1 John iii. 2), as heretofore by *creation*, &c.; see Note supra v. 6.

10. καὶ τὰ ἐμὰ—ἐμά.] The neuter πάντα is here used to denote both *persons* and *things*. These words seem intended to *illustrate* the preceding; since from the close communion of will, counsel, and works, of the Father and the Son, whatever is the one's is also the other's, see xvi. 15. Hence the disciples are sometimes called the *Father's*, and sometimes the *Son's*. This is (as Calvin observes) meant to suggest that *he* will assuredly be heard, and they protected.

— καὶ δεδόξασμαι ἐν αὐτοῖς.] These words seem meant to express something *beyond* the preceding; q. d. 'they are not only mine, but I am glorified in and through them; therefore they are *effectively* mine.' Some, as Rosenmuller and Tittman, take δεδόξ. in a Future sense, as a *preterite prophetic;* while others, as Grotius and Doddridge, would take it for a Present or Aorist. Both views may be said to be, in a certain measure, correct,—the Perfect being often put for the Present, when an action or state is designated which has commenced in time past, but extends also to the present. But the Present, in an action of *continued progression*, like the spreading of the Gospel, is so *intermingled* with the Future, that the Future may also be included. Thus the full sense is: 'I have been, am being, and am to be glorified.'

11. καὶ οὐκ ἔτι—ἔρχομαι.] These words offer another reason why he thus commends them to the protection of his heavenly Father; namely, because they will soon be deprived of his presence in the body, under which they had hitherto been at rest. (Calvin.) See xiv. 18. The full sense is: 'I am [as it were] no longer in the world, but they *are* in the world [alone]; while I am going to Thee [and *therefore* I pray for them].'

— Πάτερ ἅγιε, &c.] Now follows, to the end of the Chapter, the *intercessory prayer* of Christ for the *disciples*.

— τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου.] On the exact sense of ἐν τῷ ὀνόμ. σου some difference of opinion exists. And no wonder; since the term ὄνομα is one of very extensive signification. If we consider its connexion with the context of this prayer, in which ὄνομά σου occurs at vv. 6. 26, as put for *God* himself, it would seem that the sense of the expression *may* here be, 'in the knowledge and worship of Thee.' As, however, that would seem scarcely extensive enough, and as ὄνομα may readily, by metonymy, be taken to mean His *will*, or the revelation of it in the Gospel of Christ,—so many (including the best Expositors) are agreed that the meaning intended here and in the next verse is, 'preserve them in the faith and practice of thy true religion.'

— οὓς δέδωκας.] Instead of οὓς, very many MSS. and several Greek Commentators and early Editors have ᾧ, which has been received by almost every Editor from Bengel and Wetstein to Scholz. And this is very agreeable to the Critical Canon, which directs the more difficult reading to be preferred. But that Canon has several exceptions; and, amongst the rest, where the readings are exceedingly similar in appearance, and where the propriety of the language rejects the more difficult one, or where the context will not permit it. Now *all* these circumstances here concur. For the ᾧ involves an unprecedented harshness; since thus we must take ἐν τῷ ὀνόμ. in the sense 'by thy *power*;' a use of ὄνομα no where else found in Scripture, or any other writings, and which would be unsuitable to the words following. Besides, the idiom of ᾧ for ὃ is not agreeable to the character of St. John's style, and no where occurs in his Gospel or his Epistles. Whereas the above use occurs at vv. 6. 9. 12, of this prayer. Indeed, the common reading is not only greatly superior in *external* evidence (being supported by a decided majority of MSS., some exceedingly ancient, and the earliest Versions and Fathers), but seems to be placed beyond doubt by the *repetition* of the words in the next verse, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι.

— ἵνα ὦσιν ἓν καθὼς ἡμεῖς.] There is here a blending of two phrases, ἵνα ὦσι (καθ') ἓν, and ἵνα ὦσι καθὼς ἡμεῖς (ἐσμεν); the latter explaining the former: the sense being, 'that they may be united in sentiment, affection, and zeal for the dissemination of the Gospel, even as We are united in will and purpose.' See Smith's Scrip. Test. vol. ii. p. 93.

12. ἀπώλετο.] There seems here to be, as in Ps. ii. 12, an allusion to the case of a traveller, who has, from abandoning his guide, lost the right path, and come to destruction. In the words of the above Psalm, δράξασθε παιδείας, μήποτε ἀπολεῖσθε ἐξ ὁδοῦ δικαίας, there is, as in the present passage, the antecedent for the consequent.

— ὁ υἱὸς τῆς ἀπωλείας.] Not meaning merely, as Rosenmuller, Kuinoel, Schleusner, and Tittman, render, *homo nequam*, *nullius frugis;* but, by a Hebrew mode of expression, 'one who is devoted to perdition.'

— ἵνα ἡ γραφὴ πληρωθῇ.] Meaning, 'so that the Scripture is thus fulfilled;' or, may be *applied* in this case. On the passage here had in view the Commentators are not agreed. Most

13 γραφὴ πληρωθῇ. Νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα
λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπλη-
14 ρωμένην ἐν αὐτοῖς. [i] Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου· i Supra 15. 13. 1 John 3. 13.
καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου,
15 καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. [k] Οὐκ ἐρωτῶ ἵνα ἄρῃς k Matt. 6. 13. 2 Thess. 3. 3. 1 John 5. 18.
αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ
16 πονηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ
17 κόσμου οὐκ εἰμί. [l] Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· l Supra 15. 3 Ps. 119. 142.
18 ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. Καθὼς ἐμὲ ἀπέστειλας εἰς

think there is only a *general reference* to the prophecies concerning the passion of our Saviour. Yet there seems a *special* one; see Ps. xli. 9, and cix. 8, compared with Acts i. 20.

13. ταῦτα λαλῶ ἐν τῷ κόσμῳ.] Here our Lord shows that he did not thus earnestly pray to the Father for his disciples, as though he felt solicitude as to their future state, but rather that he might, in some measure, relieve their present anxiety. (Calvin.)

— ἵνα ἔχωσι—αὐτοῖς.] Render, 'that they may [by these words] have their joy in me (i. e. of which I am the object) complete and perfect:' as would shortly be the case at his resurrection, ascension, and the sending to them the Holy Spirit.

14. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σ.] Comp. ver. 8, and Note.

— καὶ ὁ κόσμος ἐμίσησεν αὐτούς.] Here Christ commends his disciples to the Father on another ground; namely, that because of the hatred of the world towards them, they need his help and defence. (Calvin.) See infra xv. 18. 21.

15. οὐκ ἐρωτῶ—κόσμου.] 'I pray not that thou shouldst remove them.' To better comprehend the purport of the expression, it is proper to bear in mind a remark of Euthymius and Grotius, that 'these words are said in *explication* of the preceding, and for the sake of the disciples then present, and within hearing.' Our Lord, therefore, meant *indirectly* to warn his disciples, under the bitter persecutions they would be called upon to endure, not to wish or pray for death, since he had important purposes for them to answer during many years; at the same time suggesting to them motives for constancy and fortitude, in their being *defended and preserved* under the sorrows which should surround them.

By τοῦ πονηροῦ many Commentators understand the Evil One, referring to Matt. vi. 13, and 1 John v. 19. But as to the first-mentioned passage, we may say, with Horace, 'Nihil agit exemplum litem quod lite resolvit;' for there the sense is as much disputed as here. The *latter* is, indeed, to the purpose; and we might add 1 John ii. 13, 14. iii. 12. v. 19. Yet all that these will prove is, that a masculine sense *might*, not that it *must*, be adopted: I say might, if the context would permit. But that rather requires the *neuter* sense; a sense which, as it is much more extensive, so is entitled to be preferred, as is done by Grotius, Estius, Calvin, Lampe, Campb., and Rosenmuller. In this same sense τὸ πονηρὸν occurs in Rom. xii. 9. Deut. iv. 25, ποιήσετε τὸ πονηρόν. Comp. also 2 Thess. iii. 3. Render, 'I ask not that thou shouldst take them out of the world, but that thou wouldst preserve them from the evil that is in the world' (i. e. sin); and deliver them from the malice of its agents of whatever kind. So that the two senses merge into each other; since the evil spoken of is evil both physical and moral (namely, *sin*), originating in the author and instigator thereof, the Evil One.

17. ἁγίασον αὐτοὺς, &c.] From preservation under trials and tribulations, our Lord proceeds to pray for their preservation in the discharge of their *Evangelical office*. Ἁγιάζειν, like the Hebr. קדשׁ, signifies properly to separate, or set apart to some office, whether civil or ecclesiastical; in the latter case, to consecrate to the worship of God, or the concerns of religion. Ἅγιος properly denotes a person so set apart, or consecrated, and is used especially of *Prophets* or *Priests*, both being said ἁγιάζεσθαι. It is also used of the *appointment* by the Father of the Son to the work of human salvation by his incarnation (see x. 36), and to which our Lord is said to have devoted himself. But how, it may be asked, are we to understand the term, as applied to the *Apostles*? Some assign as the sense, 'Set them apart unto the promulgation of thy truth' (i. e. the Word of the Gospel, 'which (it is then added by way of explanation) is the Truth).' Others, 'Sanctify them (namely, by cleansing them from sin, and freeing them from the power of sin, through the operation of the Holy Spirit), unto the promulgation of thy Faith.' This latter interpretation seems preferable, as being called for by the *fact*, that the Apostles required far more than to be *set apart* to the ministry: not to say that in the term itself there seems an allusion to the Πνεῦμα ἅγιον, the all-efficacious Agent in the matter. And this use of the word to denote *purify* is of frequent occurrence both in the Sept. and the New Test., as 1 Thess. v. 23. Since, however, the word is sometimes used in the sense *appoint* (as Gen. ii. 3, ἡγίασεν ἡμέραν, and supra x. 36 (of our Lord Jesus Christ), ὃν ὁ Πατὴρ ἡγίασε, i. e. ἀφώρισε), that sense may *here* also be admitted; yet only in *conjunction* with the other; namely, to denote the consecration as appendant to the sanctification, the former as the result of the latter.

Finally, there is no necessity, with some, to render ἀλήθεια just after, 'the truth,' or 'that truth.' The full sense intended is, 'truth itself.' This latter clause may be considered as explanatory of τῇ ἀληθείᾳ σου before; ὁ λόγος ὁ σὸς meaning the *Gospel*. The whole passage is well paraphrased by Mede: 'Separate them unto the ministry of the Truth, the word of thy Gospel, which is the truth and verification of the promises of God.

m 1 Cor. 1. 2, 30. Heb. 10. 10.

τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· [m] καὶ 19
ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν ἡγι-
ασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, 20
ἀλλὰ καὶ περὶ τῶν * πιστευόντων διὰ τοῦ λόγου αὐτῶν

n Supra 10. 38. & 14. 10. 1 John 1. 3. & 3. 24.

εἰς ἐμέ· [n] ἵνα πάντες ἓν ὦσι· καθὼς σὺ, Πάτερ, ἐν ἐμοὶ 21
κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν· ἵνα ὁ κόσμος
πιστεύσῃ ὅτι σύ με ἀπέστειλας. Καὶ ἐγὼ τὴν δόξαν ἣν 22
δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν, καθὼς ἡμεῖς ἕν ἐσμεν·
ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί· ἵνα ὦσι τετελειωμένοι εἰς 23
ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ

o Supra 12. 26. & 14. 3. 1 Thess. 4. 17. supra ver. 5.

ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας. [o] Πάτερ, οὓς 24
δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ' ἐμοῦ·
ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγά-

19. ἐγὼ ἁγιάζω ἐμαυτόν.] Here, again, some difference of opinion exists as to the sense of the term ἁγιάζειν, though it is generally agreed that it must be explained suitably to the sense adopted at ver. 17. This is, however, not absolutely necessary, considering the sudden transitions and changes of sense observable in this Gospel. It should seem that the word is here to be taken in the *secondary* sense pointed out at ver. 17; and thus we may render: 'I set myself apart, devote myself exclusively to the service of Him who sent me.' The words following, ἡγιασμένοι ἐν ἀληθείᾳ, must be explained in the same manner as those at ver. 17, ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου; q. d. 'that they also may be sanctified and consecrated to the discharge of their sacred office.' Meaning, not only that they should have in Christ an *example* of this devoted service, but that they should be sanctified and consecrated thereto by the effect of Christ sanctifying himself. For, as Calvin well remarks, 'our Lord thus points out the *fountain* from whence flows that sanctification [' for without me ye can do nothing,' Ed.] conveyed to us through the teaching of the Gospel [and the aid of the Spirit, Ed.]; namely, because *he* hath consecrated himself unto the Father, that his holiness might reach unto us.'

20—26. Now commences the *concluding* portion of the prayer, on the scope of which a considerable difference of opinion exists; not only as to the *persons* who may be supposed to be objects of this prayer, but still more, whether what is here said should be referred to Christians of *that* age, or of *all* ages. And according as either of these views be adopted, so have the leading terms, δόξαν, &c., been interpreted. It should seem that by τῶν πιστευόντων (which all the best Editors are agreed is to be read instead of πιστευσόντων) are meant not only the *believers in general* of that age (as distinguished from the Apostles) but those of every age to the end of time, even all who should be converted by the Gospel of Christ, the foundation of which was laid by the Apostles.

At ver. 21 our Lord prays that they may be united to each other and to God, by a union as close as that which subsists between the Father and the Son (see x. 30, and Note), i. e. in being of *one mind*, *sentiment*, *will*, and *purpose*, being united to the Father and the Son by the Holy Spirit working in them. And for this, among other reasons,—that the unbelieving part of the world may, by seeing that union and concord, be more led to believe my doctrine to be from God.

At ver. 22 a difference of opinion exists as to *who* are the persons prayed for. Some say, *Christians in general;* others, the *Apostles.* And each class of Expositors interpret the δόξαν there according to their respective views; the former understanding it of the *reward laid up in heaven for the righteous.* But thus, it is urged on the other side, the expression δέδωκα will have to be taken for δώσω, which is the more harsh, as δέδωκας, the next word but one, must then be taken in a *preterite* sense. They, therefore, suppose by δόξαν to be meant 'such a part of Christ's mediatorial glory, imparted to them by the Holy Spirit, as was suitable to the purposes they were to accomplish, including, of course, the *working of miracles* in establishment of the truth of the Gospel.' Accordingly they take the next words, ἵνα ὦσι τετελειωμένοι, &c., to advert to the *mode of exercising* such high gifts; namely, with that perfect union with themselves, and with the Father and the Son, as exists between the Father and the Son. This, however, seems a most factitious sense, and one little agreeable to the context. Nor is the difficulty involved in the enallage of tense so great as to need being removed in so violent a manner. We have only to suppose that our Lord here spoke by *anticipation*, by adverting to a thing future as if past. Most harsh, indeed, were it to suppose the *subject* in this verse to be different from that in the two preceding ones. The persons here meant must certainly be faithful Christians *in general.* On the nature and component parts of this glory see Lampe and Tittman in Recens. Synop.

At ver. 25 there is manifestly a transition to the *Apostles;* the οὗτοι being said δεικτικῶς. Our Lord finally commends them to the care and protection of the Father.

24. θέλω ἵνα, &c.] The expression θέλω may best be rendered '*velim*, I would;' for there is no reason to suppose that more was meant than that *fervent* and *importunate desire* for the glorification of his faithful followers, which dictated the present Prayer itself.

— Πάτερ δίκαιε.] Δίκαιε (as appears from

25 πησάς με πρὸ καταβολῆς κόσμου· Πάτερ δίκαιε, καὶ ὁ
κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν
26 ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου,
καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ,
κἀγὼ ἐν αὐτοῖς.

1 XVIII. [a] ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς a Matt. 26. 36.
μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου * τοῦ Κέδρων, ὅπου ἦν Mark 14. 32. Luke 22. 39.
2 κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. [b] Ἤιδει 2 Sam. 15. 23.
δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον· ὅτι πολ- b Luke 22. 39.
3 λάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. [c] Ὁ c Matt. 26. 47.
οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Mark 14. 43. Luke 22. 47. Acts 1. 16.
Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπά-

the last words of ver. 26) signifies *gracious*, so corresponding to the Hebr. צדיק in Ps. cxii. 6. 9. The sense is: 'Most gracious Father, the *world* hath not known Thee [as I know and have known and manifested Thee and thy counsels]; but these (meaning the Disciples present) have known that Thou hast sent me.' On the expression οὐκ ἔγνω, see supra viii. 27, 28.

26. ἵνα ἡ ἀγάπη, &c.] i. e. 'that the love with which thou hast loved me may be in them (i. e. may be extended to them), and that *I* may be in *them*' (meaning, by his spiritual presence); that they may remain united with *me* in the same holy cause, that of 'glory to God and good-will to men.'

XVIII. The Evangelist now proceeds to record the *Passion* of our Lord, touching lightly on what had been recorded by the preceding Evangelists, and adding certain circumstances omitted by them; thus strongly confirming the truth of what had been before written, and, in the circumstances which he himself records, plainly taking that truth for granted. (Lampe.)

1. χειμάῤῥου.] A poetic expression; χείμαῤῥος being properly applied as an epithet to ποταμὸς, and also used as a substantive, to denote a winter-torrent, which flows in the rainy season only, and is dry in summer.

— τοῦ Κέδρων.] Instead of the common reading, τῶν Κέδρων, four of the most ancient MSS. and six ancient Versions, with some Fathers, have τοῦ Κεδρῶν, which was preferred by Beza, Casaubon, Campbell, Cast., Drus., Lightfoot, Bois, Bynæus, Reland, and others of the best Commentators down to Middleton, Kuinoel, and Tittman, and has been received by Bengel, Griesbach, Knapp, Vater, and Scholz. The common reading, however, is strenuously, but not satisfactorily, defended by Lampe and Matthæi. The external evidence for τοῦ may, indeed, *seem* slender; but it is, in fact, of the most weighty kind; the MSS. being some of the most ancient in existence, and the Versions the most estimable, and both confirmed by Josephus. Internal evidence, too, is quite in favour of τοῦ, since it is far more likely that τοῦ should have been altered by the scribes into τῶν, than τῶν into τοῦ, especially in uncial MSS. The common reading might, as Bp. Middleton observes, originate in a mistake of the Copyists, or may even have been a *purposed* alteration, since the Greeks were accustomed to Grecize barbarous names. And this is the more probable in the present instance, from the name *seeming* to mean 'the brook of *Cedars*;' though, in reality, as Lightfoot and Reland have shown, it is derived from the Heb. קדרון, denoting *the black torrent*. Finally, the circumstance of τῶν Κέδρων occurring twice in the Sept., affords no decisive evidence for the common reading; since the very same mistake may have arisen there as in the present passage. Still less weight attaches to the authority for the common reading, here adduced by Matthæi, of Chrysostom, Cyril, Theophylact, and Euthymius. For the evidence afforded by *Commentators* and *Homily-writers*, in *proper names*, which they do not particularly treat on, is but small, especially where the *common* reading is retained.

— κῆπος.] This seems to have been a plot of garden-ground provided with a cottage or garden-house.

3. τὴν σπεῖραν.] This word (best derived from σπέω, cognate with σπάω, to *draw* or *twist*,) signifies literally a *band*. Hence it might designate *any* military corps; but here, the most eminent Commentators are of opinion, it denotes either the *Roman cohort* which garrisoned the castle of Antonia, or the *detachment* of it, which, by order of the Procurator, attended on the Sanhedrim at the great festivals, in order to preserve peace. Hence the propriety of the *Article*, as denoting the detachment *then on duty*.

— μετὰ φανῶν καὶ λαμπ.] Here some misconception has arisen, for want of due discrimination between the terms φανῶν and λαμπ. The best founded view seems to be this—that λαμπὰς never signified a lantern, but only a lamp, or torch; also that φανὸς, while it originally signified a torch, came afterwards to mean a lantern; not, however, such as is now in use, but merely a rude utensil to hold or keep in a light; such, in fact, as those travelling lanterns, described as now in use in the East by Pococke and Niebuhr, cited in Parkh. Lex. Accordingly λαμπ. here signifies not *lamps*, but *torches*. That both lanterns and torches were in use among soldiers, appears from Dionys. Hal. ix. 40. (cited by Lampe and Wetstein) ἐξέτρεχον ἅπαντες ἐκ τῶν σκηνῶν ἀθρόοι, φανοὺς ἔχοντες καὶ λαμπάδας. It was, indeed, usual for such corps as the one in question (which was a corps *on guard*)

δων καὶ ὅπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' 4
αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε; Ἀπεκρίθησαν 5
αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς·
Ἐγώ εἰμι. εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ'
αὐτῶν. Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγώ εἰμι, ἀπῆλθον εἰς 6
τὰ ὀπίσω, καὶ ἔπεσον χαμαί. Πάλιν οὖν αὐτὸς ἐπηρώ- 7
τησε· Τίνα ζητεῖτε; οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.
Ἀπεκρίθη [ὁ] Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ 8
d Supra 17. 12. ζητεῖτε, ἄφετε τούτους ὑπάγειν. [d] ἵνα πληρωθῇ ὁ λόγος 9
ὃν εἶπεν· Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν
οὐδένα. Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτὴν, 10
καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ
e Matt. 20. 22. τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. [e] Εἶπεν 11
οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν [σου] εἰς
τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατὴρ, οὐ μὴ πίω
αὐτό;
f Matt. 26. 57. Mark 14. 53. Luke 22. 54. [f] Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν 12
g Luke 3. 2. Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν, [g] καὶ 13
ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ
h Supra 11. 50. Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. [h] Ἦν δὲ 14

to carry (as in the present instance) both arms and lanterns or torches. So Thucyd. iii. 23, speaking of the piquet-guard of the Peloponnesians, says, *καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπεφέροντο λαμπάδας ἔχοντες.*

4. *ἐρχόμενα ἐπ' αὐτόν.*] This phrase is by some accounted a Hebraism. But, as Kypke and Wetstein have shown, it is also found in the Classical writers, in whom *ἔρχεσθαι* signifies to *befall*, and is almost always used of what is evil. Ἐξελθών. This is rightly taken by Euthymius, Moldenhaur, and Pearce for *προελθὼν*, namely, from that part of the garden whither Christ had retired for prayer.

6. *ἀπῆλθον—ἔπεσον χαμαί.*] In accounting for the effect thus produced on the soldiers, the earlier and the more recent modern Commentators adopt very different views. The former here suppose miraculous agency; the latter, with the exception of Tittman, recognise none, attributing the circumstance to the awe of the soldiers at the sight of so exalted a person; adducing what they call parallel instances from ancient writers; ex. gr. Val. Max. ii. 19, 3. Arrian, Exp. Alex. v. p. 314. Those, however, are cases of quite another kind; and the mode in which the above Commentators account for the thing is any thing but satisfactory. Their supposition, that this falling to the ground was an act of *reverence*, is one utterly unsupported by facts, and devoid of probability. And to suppose, as some do, an ellipsis of *προσεκύνησαν*, is quite inadmissible. If we confine ourselves simply to the plain words, and the actual circumstances of the case, we can hardly fail to see that something is here suggested far surpassing the *ordinary*, and rising to the *preternatural*. There is little reason to doubt but that some undefinable, but supernatural, power was exercised, such as in many similar instances recorded in Holy Writ; as, for example, that at Acts ix. 4, where the persecuting Saul is described as being 'struck to *the earth*,' as well as struck with blindness.

8. *εἰ οὖν ἐμὲ—ὑπάγειν.*] A brief manner of speaking, of which the full sense is: 'If, then, ye seek to take *me* [take me; but] let those [my companions] depart.'

9. *ἵνα πληρωθῇ*, &c.] Meaning, 'So that thus was made good, or verified, the words,' &c. namely, xvii. 12.

10. *μάχαιραν.*] Denoting, not so much a sword, as the short *falchion* worn by the side of the sword, and used to *cut*, as the other was chiefly to *thrust*. See Hom. Il. Γ. 271, and Herodot. ii. 61. The word is derived from the old adjective *μάχαιρος*, as *ἑταῖρα* from *ἑταῖρος*; and signified, literally, a *battle knife*, as opposed to the knife used for domestic purposes. That it was employed for the purposes of *hunting*, as well as war, is plain from Servius on Virg. Æn. ix. 505.

11. *σου.*] This, not found in very many of the best MSS. and Versions, is cancelled by almost every Editor from Bengel and Wetst. to Scholz; and with reason; for internal evidence is as much against it as external.

— *τὸ ποτήριον—αὐτό*;] See Matt. xxvi. 39, 54. The interrogation, accompanied with a double negation, involves a strong affirmation, and the whole is expressive of perfect acquiescence in the will of his Father.

12, 13. On the discrepancy which has been supposed to exist in this statement, as compared with the other Evangelists, see Markland and Tittman in Recens. Synop.

Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα
15 ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. [i] Ἠκολούθει δὲ τῷ i Matt. 26. 58.
Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. Ὁ δὲ μαθητὴς Mark 14. 54. Luke 22. 54.
ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ
16 εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· [k] ὁ δὲ Πέτρος εἱστήκει πρὸς k Matt. 26. 69.
τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνω-
στὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ καὶ εἰσήγαγε τὸν
17 Πέτρον. Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ
καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει
18 ἐκεῖνος· Οὐκ εἰμί. Εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται
(ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν) καὶ ἐθερμαίνοντο· ἦν
19 δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος. Ὁ οὖν
ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ,
20 καὶ περὶ τῆς διδαχῆς αὐτοῦ. [l] Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· l Supra 7. 26. Luke 4. 15. Matt. 26. 55.

15. *καὶ ὁ ἄλλος μαθητής.*] Here no little difficulty has been found, to account for the *Article.* To regard it, with many, as *redundant*, rather avoids than removes the difficulty. And to *cancel* it, with Erasmus, Bengel, and Vater, is most *rash*, because the evidence for its omission is so very slight, only that of four MSS.; and that of *Versions* is but slender. Indeed, as Bp. Middleton observes, it is far easier to account for the *omission* of the Article in a few of the MSS., supposing it to be authentic, than for its *insertion* in almost all of them, supposing it to be spurious; for the apparent difficulty which might operate as an inducement in the one case, would be a powerful discouragement in the other. We must therefore retain the present reading, and explain as we best may. Now almost all Commentators, ancient and modern, are agreed that by the *other disciple* the Evangelist means *himself*; and with reason: for though Grotius, Lampe, Heumel, and Pearce deny this, they are as unsuccessful in proving it *not* to have been St. John, as they are in fixing on any *other* disciple. The Evangelist never mentions *himself* by *name*, and yet (as Michaelis shows) he has described the whole of what took place in the hall of Annas, &c. so circumstantially, that we cannot but conclude that he was, as ecclesiastical tradition attests, present. 'Supposing, then, (remarks Bp. Middleton) that St. John himself is meant by ὁ ἄλλος μαθητὴς, it may not be impossible to assign something like a plausible reason why he should call himself *the other disciple.*' 'This phrase (continues the learned Prelate) obviously implies the remaining *one of two persons*, who not only were, in common with many others, disciples of Christ, but between whom some still closer relation might be recognised to exist; and if it could be shown that Peter and John stood towards each other in any such relation, the term *the other disciple* might not unfitly be used, immediately after the mention of Peter, to designate John; especially if, from any cause whatever, John was not to be spoken of by name. Now it does appear that a particular, and even exclusive friendship existed between Peter and John. The same expression, ὁ ἄλλος μαθ., occurs in John xx. 2, 3, 4, 8; from which it may be inferred that this phrase, when accompanied with the mention of Peter, was readily, in the earliest period of Christianity, understood to signify *John.*'

— ὁ δὲ μαθητὴς—ἀρχιερεῖ.] This is meant to account for the circumstance of persons in their station of life having obtained access to the hall of the High Priest.

16. τῇ θυρωρῷ.] This office, though it was among the Greeks and Romans confined to *men*, was, in the greater simplicity of Jewish manners, chiefly exercised by maid-servants.

18. εἱστήκεισαν δὲ οἱ δοῦλοι, &c.] Render: 'Now the servants and the officers were standing (having made a fire of charcoal [in a chafing-dish], for it was cold) and warming themselves; and Peter was standing by and warming himself.' Εἱστ. is Pluperf. for Imperf., as often in the best writers from Homer downwards. So Luke xvi. 20, ἐβέβλητο. In this way, too, it is rendered by all the ancient and the best modern *Latin* Translators; though, I believe, by no English one. 'Ανθρ. must, from the nature of the case, have the full sense above expressed. Certainly the fuel (ἀνθρακιὰ) was not *coal*, but *charcoal.* So Plutarch, Op. Mor., p. 693, A. (cited by Wetstein) ὁ σοφὸς 'Ανάχαρσις—ἐπῄνει τὴν ἀνθρακιὰν (commended the invention of the chafing-dish) ὅτι καπνὸν ἔξω καταλιπόντες, οἰκάδε πῦρ κομίζουσιν. And so Hippocrates and other writers use ἀνθρακιὰ to denote a chafing-dish with the charcoal in it; which (though Commentators have failed to perceive it) is certainly the sense infra xxi. 9, βλέπουσιν ἀνθρακιὰν κειμένην, as is plain from the κειμένην, which means *set* or *placed*, according to the use of the word in the best writers. So Herodot. i. 181, κλίνη κέεται, and iv. 81, κέεται χαλκήϊον. There, however, the Translators have so little understood the import of κειμένην, that they have most of them passed it over; and some Critics have conjectured καιομένην, but needlessly. Finally, I have placed the words ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, in a parenthesis, by which the sense is much cleared. Certainly there ought to be a stop after ὑπηρέται, though not one of the Editors has seen this, except R. Stephens. That, indeed, is evident

Ἐγὼ παῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα
ἐν [τῇ] συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου * πάντοτε οἱ Ἰου-
δαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. Τί με 21
ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς·
ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ. [m] Ταῦτα δὲ αὐτοῦ εἰπόντος, 22
εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ,
εἰπών· Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ; Ἀπεκρίθη αὐτῷ ὁ 23
Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ
δὲ καλῶς, τί με δέρεις; [n] Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας 24
δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. [o] Ἦν δὲ Σίμων 25
Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ· Μὴ καὶ
σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος, καὶ εἶπεν·
Οὐκ εἰμί. Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως· (συγ- 26
γενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον·) Οὐκ ἐγώ σε εἶδον ἐν
τῷ κήπῳ μετ' αὐτοῦ; Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ 27
εὐθέως ἀλέκτωρ ἐφώνησεν.
[p] ἌΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ 28

m Jer. 20. 2. Acts 23. 2.
n Matt. 26. 57. Mark 14. 53. Luke 22. 54.
o Matt. 26. 69. Mark 14. 66. Luke 22. 55.
p Matt. 27. 1. Mark 15. 1. Luke 23. 1. Acts 10. 28. & 11. 3.

from πεποιηκότες standing, as it does, without the Article.

20. π. ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ.] This very circumstance, of his having taught his doctrines continually in the Temple, was one quite sufficient to exculpate him, and render the charge of heresy most improbable. (Lampe.)

The τῇ before συναγωγῇ, not found in a great number of the best MSS., has been cancelled by almost all Editors from Bengel and Matthæi to Scholz, and rightly; internal evidence being quite against it: since it would be far more likely to be wrongly *inserted*, on account of the ἐν τῷ ἱερῷ, than inadvertently *omitted*.

— ὅπου πάντοτε οἱ Ἰουδ., &c.] This (instead of the common reading πάντοθεν), found in almost all the MSS. and all the Editions up to Beza's, has been received by almost every Editor from Wetstein to Scholz; and rightly: since the external evidence for πάντοθεν is but slender, and its internal far inferior to the other reading. It was, in truth, as Wetstein shows, a mere *emendation* of Beza. Both he and the ancient Critics stumbled at the tautology occasioned by the repetition of πάντοτε; which the former removed by reading πάντοθεν,—the latter, by reading πάντες. Yet it cannot be denied that πάντοθεν would have been more suitable. So Joseph. Bell. vi. 4. 3, μὴ γὰρ ἄν ποτε Ἰουδαίους παύσασθαι νεωτερίζοντας τοῦ ναοῦ μένοντος, ἐφ' ὃν οἱ πανταχόθεν συλλέγονται.

— ἐν κρυπτῷ ἐλάλησα οὐδέν.] This, as the best Commentators are agreed, must be taken *comparatè*, and with restriction, i. e. nothing *post sindonem* (like the Heathen mysteries, or the Jewish Cabbala), at variance with his public doctrines, and consequently nothing savouring of sedition.

22. ῥάπισμα.] See Note at Matt. xxvi. 67.

23. εἰ κακῶς—εἰ δὲ καλῶς, &c.] Καλῶς and κακῶς here may denote either truth and falsehood, respectively, or respect and disrespect. The latter, however, is the more agreeable to the context. With the sentiment Wetstein compares one in Eurip. Frag. 372, Ἢ δεῖ μ' ἐλέγχειν, ἤν τι μὴ καλῶς λέγω· Ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.

24. ἀπέστειλεν οὖν, &c.] In this verse we have, as Kuinoel remarks, a mention parenthetically introduced, of what the Evangelist had omitted to notice after v. 13; it being his intent thus to intimate that the transactions recorded from v. 13 to 23 took place at the house of Caiaphas. This use of the particle οὖν, to denote a resumption of what the writer was before saying (after a parenthetical portion, whether short or long,) is fully treated on by Hoogeveen de Part. 509; all whose examples are taken from the New Test., especially the Gospel of St. John. It is not impossible, however, that it may, in the present instance, have been inserted by those who thought some particle here necessary, as at ver. 28.

28. ἄγουσιν οὖν τὸν Ἰησοῦν—εἰς τὸ πρ.] In the passage of Matth. xxvii. 2, there is added καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ, whence it is evident that it was their purpose that *Pilate* should order him to be put to death. Here it may be asked, why should the Jewish Rulers have delivered Jesus to the Roman Procurator for punishment, and not *themselves* have executed it; and by what right could *Pilate* condemn him to death? On this question the most learned are divided in opinion; some contending that the right of inflicting punishment had been taken away from the Jews; others, that they still retained that right,—at least they seem to have exercised it. See Acts vii. 57. xii. 2. xxiii. 27. The discrepancy seems to be best settled by those who maintain that a *distinction* must be made between *sacred* and *civil* causes; and that in those pertaining to *religion*, the Jews had yet the power of inflicting capital punishment, [subject, however, to

πραιτώριον. ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.
29 Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ εἶπε· Τίνα κατη-
30 γορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; Ἀπεκρίθησαν
καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἄν σοι
31 παρεδώκαμεν αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε
αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον
οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα.
32 [q] Ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων ποίῳ q Matt. 20. 19.
33 θανάτῳ ἤμελλεν ἀποθνήσκειν. [r] Εἰσῆλθεν οὖν εἰς τὸ πραι- Mark 10. 33. Luke 18. 32.
τώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν καὶ r Matt. 27. 11.
34 εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; [s] Ἀπεκρίθη Mark 15. 2. Luke 23. 3.
αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι s Supra 6. 15. Dan. 2. 44.
35 εἶπον περὶ ἐμοῦ; Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰου-
δαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν
36 σε ἐμοί· τί ἐποίησας; Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ
ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου
τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγω-
νίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασι-
37 λεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος·
Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις

their sentence being confirmed by the Procurator. Ed.] but that in civil causes, and such criminal ones as appertained to the *crimen læsæ majestatis*, or treason (as did sedition), *that* was not conceded to them, the cognisance of all such matters resting solely with the President or Procurator. Now our Lord's cause, at the beginning, did not *seem* to be *civil*; at least the Jewish Rulers had pronounced him worthy of death because he had *professed himself the Messiah*, or *Son of God*; and yet they led him to Pontius Pilate, in order that they might cast on *him* the blame of shedding innocent blood. Afterwards, however, when Pilate had declared that he found no fault in him, and seemed to wish to remove from himself the cognisance of the cause, they ventured (as we learn from Luke xxiii. 2.) to bring forward *a two-fold political charge*, namely, that of exciting the populace to rebellion, and of discountenancing the payment of tribute; offences both of them falling within Pilate's jurisdiction, as being *ἡγεμὼν* of Judæa. (Tittman.)

31. *λάβετε αὐτὸν ὑμεῖς*.] Take *ye* him and punish him; q. d. '*I* cannot do a thing so unheard of in the Roman law as to condemn a person unheard.' On *ἡμῖν οὐκ ἔξεστιν*, &c., see Note on v. 25—27, and especially the Rabbinical writers cited in Rec. Syn., p. 665.

32. *ἵνα ὁ λόγος—πληρωθῇ*, &c.] The best Commentators are of opinion that the sense is: 'Thus was made good the words,' &c. But it is not necessary to deviate from the usual import of this formula; for as our Lord had predicted the manner of his death (Matt. xx. 19. xxvi. 2. John xii. 32, sq.), so, as Biscoe remarks, the meaning of what is here said seems to be, that the Jews fulfilled this prophecy when they declined passing sentence on him by their own law; crucifixion being not a Jewish, but a Roman punishment.

34. *ἀφ' ἑαυτοῦ*] 'proprio motu;' meaning, 'from thy own knowledge or suspicion of my having been concerned in seditious practices, or from the suggestion of others,' as was really the case. See Luke xxiii. 2.

35. *μήτι ἐγὼ Ἰουδαῖος*, &c.] The full sense is well expressed by Kuinoel in the following paraphrase: 'No; I have not asked thee of my own thought: I have found nothing hitherto in thee which would afford any colour to such a charge as thine enemies advance; but it does not hence follow that thou art innocent. Of thee and thy case I know nothing. I am not a Jew, to know or care about such things. It is on the representations of thy countrymen and the Chief Priests that I examine thee. What hast thou done to afford ground for this accusation?'

36. *ἡ βασιλεία*, &c.] Meaning, ['I am a king, it is true, but] my kingdom is not a temporal one [but entirely spiritual]. If my kingdom had been of this world, I should have collected about me vast numbers of my countrymen. These would have defended me against the attacks of my Jewish adversaries. But as I have done nothing of this sort, it is plain that my kingdom is not of such a nature as at all interferes with earthly governments, or affords any colour for this charge of sedition.' (Tittman.)

37. *οὐκοῦν βασιλεὺς εἶ σύ*;] Some Commentators would have the interrogation removed, in the sense 'So, then, thou art a king!' This may seem to be more agreeable to what follows; but

ὅτι βασιλεύς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς
τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ.
πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. Λέγει 38
αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀλήθεια; καὶ τοῦτο εἰπὼν,
πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ
t Matt. 27. 15. Mark 15. 6. Luke 23. 17. οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ. [t] Ἔστι δὲ συνήθεια ὑμῖν, 39
ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν
u Acts 3. 14. ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; [u] Ἐκραύγασαν οὖν 40
πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν!
a Matt. 27. 26. Mark 15. 15. & 10. 34. Is. 50. 6. ἦν δὲ ὁ Βαραββᾶς λῃστής. XIX. [a] Τότε οὖν ἔλαβεν ὁ 1
Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. Καὶ οἱ στρατιῶται 2
πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ,
καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, καὶ ἔλεγον· 3
Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων! καὶ ἐδίδουν αὐτῷ ῥαπί-
σματα. Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει 4
αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ
οὐδεμίαν αἰτίαν εὑρίσκω. (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν 5
τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον.) Καὶ
b Acts 3. 13. λέγει αὐτοῖς· Ἴδε, ὁ ἄνθρωπος. [b] Ὅτε οὖν εἶδον αὐτὸν οἱ 6
ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες· Σταύρω-
σον, σταύρωσον! Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν
ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

there is no good authority for οὐκοῦν in a declarative sentence.

37. σὺ λέγεις, &c.] i. e. 'thou truly sayest that I am a king; it is very true: I am a king.' Σὺ λέγεις signifies *it is so*; a phrase of modest assent and affirmation. Our Lord now proceeds to show the *nature* of his kingdom, and in what sense he is a king. He is come, not to reign, but to bear witness to the truth; meaning, that of the Gospel: to promote, confirm, and establish it.

— ὁ ὢν ἐκ τῆς ἀληθείας] 'he who is studious of the truth.' So Rom. ii. 8, ὁ ἐξ ἐριθείας. Comp. viii. 47.

38. τί ἐστιν ἀλήθεια;] The exact force of this question has been disputed. Some taking the meaning to be: 'What is truth to me? what care I about truth?' Yet this,—besides being a sense not fairly to be elicited from the words,—is such as involves no little improbability. For though, from the account Josephus gives of Pilate, (whose administration he represents as one continued series of venality, rapine, tyranny, savage cruelty, and whatever could disgrace him, whether in his judicial or magisterial character,) it cannot be imagined that he cared at all about truth; yet that he should have chosen thus openly to disclaim all regard to it, cannot well be supposed. It should rather seem that by this question, What is truth? he meant to say (with a reference to the endless disputations of Philosophers on the subject), 'Ay, but what *is* truth? Define it; that is the great point.'

To this question our Lord, knowing the spirit in which it was put, of course vouchsafed no answer; and Pilate, scarce caring to receive any, 'again went forth to the Jews.'

39, 40. Now followed the transactions recorded in Luke xxiii. 5, seqq. and Matth. xxvii. 12, seqq. What is related here and in Matth. xxvii. 15, seqq. Luke xxiii. 14, seq. and Mark xv. 8, took place *after* Herod had sent Jesus back to Pilate. See the Note on Luke xxiii. 16. Matth. xxvii. 15.

XIX. 4, 5. On the motives and intent with which Pilate brought out Jesus, see Rec. Syn.

6. σταύρωσον, σταύρωσον.] In very many MSS., Versions, Fathers, and early Editions, is added αὐτὸν, which is received by almost every Editor from Wetstein to Scholz. But it is so difficult to account for its *omission* in far more than half of the MSS. (many of them very ancient) and so easy to account for its *insertion*, that I dare not follow their example. Such kind of exclamations are usually very elliptical, and the pronoun is often omitted. Out of very many examples which I could adduce, one must suffice: Pseudo-Eurip. Rhes. 685, Παῖε, παῖε.

— λάβετε αὐτὸν ὑμεῖς, &c.] Many understand these words as a *permission*. But Pilate neither said, nor could say this *seriously*; for he well knew that crucifixion was not in use among the Jews; and the Priests had already declared that they could not put him to death, on account of the festival. The words (as Chrysostom long ago saw, and in which light they have been viewed by some modern Commentators, as Lampe) are those of *irritation* and *disgust*; neither does it appear that the Jews regarded them as a *permis-*

7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· [c] Ἡμεῖς νόμον ἔχομεν, καὶ c Lev. 24. 16. Matt. 26. 65.
κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν Υἱὸν supra 5. 18. & 10. 33.
[τοῦ] Θεοῦ ἐποίησεν.
8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον μᾶλ-
9 λον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ
λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ
10 ἔδωκεν αὐτῷ. Λέγει οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς;
οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω
11 ἀπολῦσαί σε; [d] Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν d Luke 22. 53.
οὐδεμίαν κατ᾽ ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο supra 7. 30.
12 ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. Ἐκ τούτου ἐζήτει
ὁ Πιλάτος ἀπολῦσαι αὐτόν. [e] Οἱ δὲ Ἰουδαῖοι ἔκραζον, λέ- e Luke 23. 2.

sion, since they immediately resort to a new charge—that of blasphemy. (Kuinoel.)

7. ἡμεῖς νόμον ἔχομεν, &c.] The sense is: 'By our law he has been found guilty of blasphemy, and condemned; but, on account of the feast, we could not inflict the punishment; and therefore we had recourse to thee.' By *the law* they meant certain passages of the Old Test. (as Levit. xxiv. 16. Deut. xiii. 1. sq. v. 18. 20) which denounce death on pretenders to Divine mission; for ἐποίησεν here means *pretended to be.*

The τοῦ before Θεοῦ is omitted in many MSS. and early Editions, and is cancelled by almost every Editor from Wetstein to Scholz; a decision approved of by Bp. Middleton, who shows that Υἱὸς Θεοῦ may mean *the* Son of God, as well as ὁ Υἱὸς τοῦ Θεοῦ, and proves that Christ, in affirming that he was the Son of God, did, in fact, affirm his Messiahship; see Note on Matt. xiv. 33, and comp. Luke xxii. 66 with v. 70. Tittman, however (whose Note see in Recens. Synop.), is of opinion that the names *Messiah* and *Son of God* were by no means synonymous, but of very different meaning; the former expressing *office*, the latter *Divine nature;* see i. 14. And that Pilate so *understood* the appellation, he thinks is clear from what follows. Be that as it may, the two appellations by which the Saviour of Israel was called, namely, *Messiah* (which implied, they thought, *Kingship*), and *Son of God*, (which expressed his *Divine nature* and union with God), afforded the Chief Priests an opportunity of shifting the charge as they found it convenient; pressing either that of *sedition*, or of *blasphemy.*

8. μᾶλλον ἐφοβήθη.] Namely, to condemn him to be crucified. Pilate's apprehension arose probably from an impression, too strong for him to suppress, that Jesus was at least a very extraordinary person, if not the character he claimed to be. Whether this idea was at all mixed up with the notion of a Heathen Demigod (though the most celebrated Commentators ascribe it chiefly to that) is very doubtful. The stories of Demigods, &c., were probably by the higher classes regarded in nearly the same light in which *we* view them; namely, as mere mythological fictions, only deserving of attention from their high antiquity and poetic elegance.

9. πόθεν εἶ σύ;] This cannot mean, as some Commentators imagine, 'of what country art thou?' for Pilate knew him to be a Galilæan; but, as others interpret, 'What is thy origin, descent, and parentage?' So 2 Sam. i. 13, πόθεν εἶ σύ; Josh. ix. 8, πόθεν ἐστε; for Pilate now knew that Jesus claimed to be of celestial origin (Υἱὸς Θεοῦ). To this question our Lord was pleased to make no answer; partly because Pilate's conduct did not *entitle* him to any, and partly because an answer to the interrogation, in the usual acceptation of the words, Pilate could scarcely need; and in any *other* sense it would have been little intelligible to him, and have only led to *further* questions,—all superfluous, since our Lord knew that he had resolved to deliver him to the fury of the Jews.

11. ἄνωθεν] 'from on high,' from Heaven, i. e. as it is said Acts ii. 23, 'by the determinate counsel of God.' In this sense the word occurs also at iii. 31. James i. 17, and Ælian, cited by Wetstein, καὶ ταῦτα μὲν λεόντων ἐστὶν δῶρα φύσεως, ἄνωθεν αὐτοῖς δοθέντα. So the Hebr. ממעל and מעל. Instead of ἐξουσίαν ἔχειν, the more Classical phrase is κύριος εἶναι. So in a kindred passage of Dion Cass. p. 398. 1, κύριος καὶ σῶσαι καὶ ἀπολῦσαί τινας. By δεδομένον, Grotius rightly understands, not that *common permission* which leaves many things to the natural course of events, but something decreed in the Divine counsels.

— διὰ τοῦτο.] With these words Commentators have been not a little perplexed. To suppose this, with Kuinoel, a mere formula of transition, is very unsatisfactory. It may be best regarded as a highly *elliptical* expression, importing, 'Wherefore [in thus giving me up to the fury of the people] he who put me into thy hands is more in fault than thou.'

If this be not admitted, we may, with Markland, suppose that while our Lord admits Pilate's authority to be lawful, he, by implication, denies that of the Sanhedrim to be so; and means to argue that, therefore, their sin was greater in proportion to the presumption of their passing a sentence which they had no sufficient authority to carry into execution.

12. This penetrating insight into his thoughts, and candid judgment of his conduct, seems to have much affected Pilate for the moment, and hence (ἐκ τούτου) he made another effort to save Jesus. The Jews, however, perceiving that Pilate was studying every method of releasing

γοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος·
πᾶς ὁ βασιλέα αὐτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν 13
Πιλάτος, ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰη-
σοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον
Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ, (ἦν δὲ παρασκευὴ 14
τοῦ πάσχα, ὥρα δὲ ὡσεὶ † ἕκτη,) καὶ λέγει τοῖς Ἰουδαίοις·
Ἴδε, ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκραύγασαν· Ἆρον, ἆρον· 15
σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα
ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν
f Matt. 27. 32. Mark 15. 22. Luke 23. 33. βασιλέα, εἰ μὴ Καίσαρα. [f] Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, 16
ἵνα σταυρωθῇ.

g Lev. 15. 35. Heb. 13. 12. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ‡ ἀπήγαγον· [g] καὶ βαστά- 17
ζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου
τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· ὅπου αὐτὸν ἐσταύ- 18
ρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν,
h Matt. 27. 37. Mark 15. 26. Luke 38. 38. μέσον δὲ τὸν Ἰησοῦν. [h] Ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, 19
καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, ἸΗΣΟΥΣ
Ὁ ΝΑΖΩΡΑΙΟΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.
Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι 20
ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ
ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί. Ἔλεγον 21

Jesus, and that he paid little attention to their second charge of blasphemy,—as not falling under his cognisance,—now return to their *first* alleged crime, which especially belonged to the Procurator, namely, that of *sedition*, and *treason against Cæsar*. See Euthymius.

12. οὐκ εἶ φίλος τ. Κ.] A popular *meiosis*; meaning, 'thou art disaffected to Cæsar.' So Arrian, Epict. iii. 26 (cited by Wetstein), τὸ Καίσαρος μὴ εἶναι φίλον. Joseph. Ant. xiv. 8. 1, αὐτοὺς φίλους εἶναι Καίσαρος παρεκάλει. The threat was not to be despised; since, as we learn from Suetonius and Tacitus, Cæsar was most suspicious, and punished with death any offence that bordered on the *crimen læsæ majestatis*.

13. ἐκάθισεν.] A forensic term signifying *sat for judgment*. At Λιθόστρωτον supply ἔδαφος, which is expressed in 2 Chron. vii. 3. This was a pavement formed of pieces of marble or stone of various colours; such as were called *vermiculata*, and *tessellata*. A sort of luxury which had arisen in the time of Sylla, and had extended even to the most remote provinces. Julius Cæsar (as we learn from Sueton., Vit. 46,) carried about with him in his expeditions such pieces of sawn marble and variegated stone with which to adorn his prætorium, on which the βῆμα was placed. The fashion seems to have been brought from the East at the Roman conquests in Asia. It had probably long been in use there. So Aristeas, ap. Euseb. Præp. Evang. p. 453, says of the Temple at Jerusalem, τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθέστηκε.

14. παρασκευὴ τοῦ πάσχα.] i. e. the eve of the Sabbath, when preparation for its celebration was made.

— ὥρα δὲ ὡσεὶ ἕκτη.] On the seeming discrepancy between this account and that of the other Evangelists, see Townsend's Chr. Arr. i. 5. 24, and the Note on Mark xv. 25.

15. οὐκ ἔχομεν, &c.] A mere pretence; since the Jews always maintained that they owed no allegiance to any earthly monarch, but were subjects of God only.

17. καὶ ἀπήγαγον.] Many MSS. and early Editions, and some Fathers and Commentators, have ἤγαγον, which is received by almost every Editor from Wetstein to Scholz; but wrongly; since ἀπάγειν is a vox solennis de hac re. The error, I suspect, arose from the contraction κἀπήγαγον, which might easily be mistaken for καὶ ἤγαγον.

— βαστάζων τὸν σταυρόν.] As those about to suffer crucifixion were always obliged to do. So Artemid. ii. 56, ἔοικε γὰρ καὶ ὁ σταῦρος θανάτῳ, καὶ ὁ μέλλων αὐτῷ προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει.

19. τίτλον.] Τίτλος answers to the Latin *titulus*, a diminutive from *titus*, derived from τίτος, and that from τίω, which signifies primarily, to *hold up* or *out*. Thus τίτλος meant simply a board fastened to any thing, to *hold out*, i. e. *notify* something connected with it. Here it denotes that board (painted white, with an inscription in black letters) which was fixed up publicly, to indicate the cause of any one's condemnation; see Hesych. in Σανίς. The custom of affixing these τίτλοι to every malefactor about to be executed, is an Oriental one of the most remote antiquity, and still retained in the East, especially in Turkey, where the τίτλος is called *Yafta*, a writing.

οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφε· Ὁ
βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεύς εἰμι
22 τῶν Ἰουδαίων. Ἀπεκρίθη ὁ Πιλάτος· Ὃ γέγραφα, γέγραφα.
23 [i] Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ i Matt. 27. 35.
ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ Mark 15. 24. Luke 23. 34.
μέρος,) καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν ἄῤῥαφος, ἐκ τῶν
24 ἄνωθεν ὑφαντὸς δι' ὅλου. [k] Εἶπον οὖν πρὸς ἀλλήλους· Μὴ k Psal. 22. 18.
σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται·
ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ
ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου
ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν·
25 εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ,
καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ
26 Μαρία ἡ Μαγδαληνή. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ
τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ·
27 Γύναι, ἰδοὺ ὁ υἱός σου. Εἶτα λέγει τῷ μαθητῇ· Ἰδοὺ ἡ
μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ
28 μαθητὴς ἐκεῖνος εἰς τὰ ἴδια. [l] Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, l Psal. 69. 21.
ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει·
29 Διψῶ. [m] Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες m Matt. 27. 48.
σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ
30 τῷ στόματι. [n] Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, n Supra 17. 4.

22. ὃ γέγραφα, γέγραφα] q. d. 'as it is written, so it shall stand.' A *popular* form of expressing a refusal to have it altered.

24. ἵνα ἡ γραφὴ πληρωθῇ.] Meaning, as the best Commentators are of opinion, 'Thus was fulfilled the Scripture (i. e. Ps. xxii. 18.) which saith.' It has been disputed whether the verse of this Psalm was *meant* to refer to Christ or not. Most recent Interpreters think it was *not*; taking it to relate solely to David, and to have reference to the rebellion of Absalom. Thus they regard the words as merely introduced by application and accommodation to the present purpose. But though it be true that the form ἵνα πληρωθῇ ἡ γραφὴ sometimes means, that such a thing so happened, that this or that passage would appear quite suitable to it; yet as this and other passages of the Psalms cannot be proved to have been fulfilled in the case of *David*, whereas this, and other parts of the same Psalm, were minutely fulfilled in that of *Christ*; and, what is more, as the Evangelist plainly regarded the Psalm as *prophetical*, and the words as fulfilled in Christ, the former view is decidedly preferable.

25—27. The incident narrated in these verses is recorded by St. John only. On Clopas, see Recens. Synop.

26. ἰδοὺ ὁ υἱός σου] i. e. 'regard him as thy son,' and just after, ἰδοὺ ἡ μήτηρ σου, 'regard her as thy mother.' Thus commending the two persons, whom he most dearly loved, to the care and affection of each other.

28. εἰδὼς—ὅτι πάντα ἤδη τετ.] The true sense here is doubtless, 'knowing that all things [namely, what he had to do and to suffer] were now accomplished.'

— ἵνα τελειωθῇ, &c.] Notwithstanding what many recent Commentators allege, it is plain that the Evangelist did not mean merely to *accommodate* the passage; but to show that it was prophetic of Christ, and was now fulfilled, at least in its principal scope. As to the argument that the *imprecations* at ver. 22 et seqq. of the Psalm show it not to be prophetical, it is very weak. For it is not necessary to suppose the *whole* Psalm prophetic of Christ. See Note supra ver. 24.

29. ὑσσώπῳ περιθέντες.] There are several species of the hyssop; one of which (and no doubt the one here meant) has a woody reedlike stalk, of two feet or more in length, and which is mentioned by the Rabbinical writers as bound up in bundles for firing. Ὑσσώπῳ, then, is here put for καλάμῳ ὑσσώπου (hence called by Matthew and Mark καλάμῳ, as being rough and reedy); and this, if of the length above mentioned, might easily enable a person to reach the mouth of Jesus on the cross, which, as was shown on Matth. xxvii. 32, was so low, that the feet of the crucified person were not more than a yard from the ground. Περιθέντες signifies 'having wound or fastened it around,' or, 'having stuck it on.' Thus the word is used in the LXX. to express the Hebr. קשר, 'to tie to,' in Prov. vii. 3. And Arist. Thesm. 387. uses περίθου for ἐπίθου.

εἶπε· Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ
πνεῦμα.
o Ver. 42. Mark 15. 42. Deut. 21. 23. [o] Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώ- 31
ματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· ἦν γὰρ μεγάλη
ἡ ἡμέρα * ἐκείνη τοῦ σαββάτου· ἠρώτησαν τὸν Πιλάτον,
ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. Ἦλθον οὖν 32
οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ
τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν 33
ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ
τὰ σκέλη· ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν 34
πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. Καὶ ὁ 35
ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία·
p Exod. 12. 46. Num. 9. 12. κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε. [p] Ἐγέ- 36
νετο γὰρ ταῦτα· ἵνα ἡ γραφὴ πληρωθῇ· Ὀστοῦν οὐ συν-

30. κλίνας τὴν κεφαλήν.] As those do who are just expiring. See Virg. Æn. xi. 829.

— παρέδωκε τὸ πνεῦμα.] This and the expression of St. Matthew, ἀφῆκε τὸ πνεῦμα, suggest the idea of a placid, peaceful, and resigned dissolution, and were therefore used by the pious among the Hebrews to denote that the soul is rendered back unto God, its original author, to dispose of according to his good pleasure. (Grot. and Kuinoel.)

31. παρασκευή.] Namely, the προσάββατον.

— μεγάλη ἡ ἡμέρα] 'a very solemn festival;' namely, as being not only an ordinary Sabbath, but the extraordinary one on the 15th of Nisan. For ἐκείνη, very many MSS., Versions, and early Editions have ἐκείνου, which is received by most Editors from Wetstein to Scholz, with the approbation of Bp. Middleton.

— ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη.] Not, as some have imagined, in order to increase their torment, but to accelerate death; as is plain from the passages of the Classical writers cited by Wetstein, from which it appears that this was very often done. The legs, we learn, were broken, just above the ankle, by an iron mallet.

34. Some difference of opinion exists, 1. as to the *intent* of the Evangelist in this attestation. It has been generally supposed that he meant to establish the fact of the real death of Christ; while some (as Dr. Burton) think it was his intent to refute the Docetæ, who held that Jesus had not a real body, but was only a phantom. 2. As to the *phenomenon* itself, the earlier Commentators in general regard it as *miraculous;* but the researches of modern pathologists have established the *fact*, that the effusion would have taken place in *any* case, being the *natural* consequence of such a wound; and that it is, under all circumstances, decisive evidence of the actual death of Christ. Medical writers are, indeed, not quite agreed whether by αἷμα καὶ ὕδωρ be meant the small portion of water found in the pericardium, called *lymph*, or (which is more probable) the sanguineous and aqueous liquor found in the cavities of the pleura after a mortal wound, or that follows a stab in the pleura, when the *pericardium* has been pierced, *which is always mortal;* consequently a proof that if Christ had *not* been already dead, this wound would certainly have extinguished the last remains of life; which was doubtless the intent of the soldier.

35. καὶ ὁ ἑωρακὼς—ἡ μαρτυρία.] I would render: 'And one who was an eye-witness [to the circumstance] (namely, *John* himself) testifieth to the truth of this, and his testimony is true: yea, he is conscious that he speaketh the truth, so that ye may rely on his testimony.'

36. ἐγένετο γὰρ ταῦτα.] The γὰρ refers to a clause omitted; q.d. '[And *believe* ye well may] —for all these things were really done,' &c.

— ὀστοῦν οὐ, &c.] Many recent Commentators are of opinion that the passages of the Old Test. (Exod. xii. 46. Numb. ix. 12.) in which it is enjoined, that 'not a bone of the lamb shall be broken,' are not *prophetical*, and had no reference to Christ. 'There are (say they) no vestiges in the Old Test. of the Paschal lamb being considered as a type of Christ; nor did the Evangelist mean to so represent it. He only *applies* the passage to our Lord, and *compares* Christ with the Paschal lamb; intending to denote, that in the institution of the Paschal lamb, something had been enjoined similar to what would, by Divine interposition, take place in the case of Christ; by which Providence, therefore, it happened that his bones were not broken.' But that the Evangelist *did* mean to represent the Paschal lamb as a *type* of Christ, and consequently that such must be the only true view, no person who fairly considers the words can doubt. What can offer so probable a reason for the otherwise unaccountable injunction, that not a bone of the Paschal lamb should be broken, as that it might point to the sacrifice of that lamb as a type of the sacrifice of Christ?

There is evidently a correspondence between the *type* and *antitype*. And as the passage referred to at the next verse, in the margin, is (as Lampe and Tittman prove) plainly prophetic of the piercing of the Redeemer's side, so we have here both a correspondence of type and antitype, and a fulfilment of prophecy, viz. of the *piercing*. With respect to the circumstance, 'looking at him whom they have pierced,' it was partly fulfilled at the *first* advent of our Lord, at the destruction of Jerusalem and the Jewish

37 τριβήσεται αὐτοῦ. [q] Καὶ πάλιν ἑτέρα γραφὴ λέγει· q Zech. 12. 10.
Ὄψονται εἰς ὃν ἐξεκέντησαν.
38 [r] ΜΕΤΑ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον [ὁ] Ἰωσὴφ ὁ r Matt. 27. 57. Mark 15. 42 Luke 23. 50. supra 12. 42
ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, (κεκρυμμένος δὲ διὰ
τὸν φόβον τῶν Ἰουδαίων,) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ
39 Ἰησοῦ· [s] ἦλθε δὲ καὶ Νικόδημος, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν s Supra 3. 1.
νυκτὸς τὸ πρῶτον,) φέρων μίγμα σμύρνης καὶ ἀλόης * ὡς
40 λίτρας ἑκατόν. Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν
αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς
41 Ἰουδαίοις ἐνταφιάζειν. Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη,
κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς
42 ἐτέθη. Ἐκεῖ οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι
ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
1 XX. [a] ΤΗι δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ a Matt. 28. 1. Mark 16. 1. Luke 24. 1.
ἔρχεται πρωῒ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει

state, and will be finally, and more signally, fulfilled at the last advent, the *day of judgment;* which seems especially alluded to at Rev. i. 7. As to the seeming *discrepancies* in the above two passages (namely, Ex. xii. 46. Zech. xii. 10.), suffice it to say, that the former is, properly speaking, no *citation* at all, but only *a statement of the sense.* The other *is* a quotation; and although it differs considerably from the Sept., it agrees with the Versions of Aquila, Theodotian, and Symmachus; and, indeed, with the Hebrew, if, with 36 MSS. and many Critics, we read אליו instead of אלי. And so, I find, Abp. Newcome translates. Thus there will be no reason to suppose *a change of person*, for accommodation sake; which is forbidden by the text of the Chaldee Translator.

39. ὁ ἐλθὼν πρὸς τὸν Ἰ., &c.] Render, 'he who had formerly gone to Jesus by night.'

— σμύρνης καὶ ἀλόης.] The σμύρνα here mentioned is (as we learn from Dioscorides and Pliny) the juice of a certain tree in Arabia, from which, on the trunk being bored, exudes a kind of gummy liquid, which is caught on mats, &c.; and, as we learn from Herodot. ii. 82, was used in embalming. The ἀλόη here spoken of is by many supposed not to be, what has been generally imagined, the *herb* aloes, from which a bitter juice is expressed, but an aromatic *tree*, which is also called *agallochum*, and the *hylaloe*, whose wood was likewise employed by the Egyptians for embalming corpses. At all events, it should seem (as the best Commentators are agreed) that we are not to suppose the myrrh and aloes (or the latter at least) to have been in a *liquid* state, (namely, the distillation from the trees), but to have been the *wood* of those trees, dried and pulverized. This, indeed, appears by the great *weight* of the spices (100 lb. troy weight). The body could not have been regularly embalmed, since there was not time sufficient for that; but spices and unguents were brought to wash and anoint the body, and to envelop it in aromatic drugs.

— ὡς λίτρας ἑκατόν.] Instead of ὡσεὶ, not a few MSS. and early Editions have ὡς, which is received by Griesbach and others down to Scholz. I have followed their example, though the reading is uncertain; since St. John uses both ὡς and ὡσεὶ in this sense. The quantity of spices here mentioned has been thought by some incredibly great; and they propose some other signification of λίτρα. But there is no reason to abandon the common interpretation; for the chamber in which our Lord's body was deposited, would, according to the common custom, have to be completely perfumed; and no inconsiderable part would probably be reserved for the *funeral;* since, on such occasions, immense quantities of spices were burnt; especially when great respect was meant to be shown to the dead. So Joseph. Antiq. xv. 3. 4, notices the great quantity of θυμιάματα (meaning the odour of burnt spices) at the funeral of Aristobulus. And so, speaking of Herod's funeral (Ant. xvii. 10), he says that there were fifty ἀρωματόφοροι.

40. ἔδησαν αὐτὸ—ἀρωμάτων.] After having embalmed the corpse for several days, they swathed it in linen rollers, or bandages, closely enfolding and wrapping it in that bed of aromatic drugs with which they had enveloped it. (Horne's Introd., vol. iii. 513.)

— ἐνταφιάζειν.] The term signifies to *prepare for burial*, whether by embalming or otherwise.

41. καὶ ἐν τῷ κήπῳ μνημεῖον.] According to a custom of the Jews, and also of the Greeks and Romans, to have sepulchres in their gardens. Thus the mausoleum of Augustus was erected in a garden.

42. διὰ τὴν παρασκευὴν, &c.] Since the day (Friday) was verging to a close, and the Sabbath was at hand, they (for greater dispatch) laid Jesus, for the present, in the sepulchre, which was near at hand, that they might observe the Sabbatical rest.

XX. On the harmony of the Resurrection, see Townsend, Tittman in Recens. Synop. and Greswell; also Notes on Matt. xxviii.

τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. Τρέχει οὖν καὶ ἔρχεται 2
πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν—ὃν ἐφίλει
ὁ Ἰησοῦς—καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ
b Luke 24. 12 μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. [b] Ἐξῆλθεν οὖν 3
ὁ Πέτρος, καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνη-
μεῖον. Ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς 4
προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ
μνημεῖον· καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ 5
μέντοι εἰσῆλθεν. Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν 6
αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια
κείμενα, καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, 7
οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον
εἰς ἕνα τόπον. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ 8
ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε καὶ ἐπίστευσεν·
c Ps. 16. 10. Acts 2. 25—31. [c] οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν 9
ἀναστῆναι. Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. 10
d Mark 16. 5. [d] Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. Ὡς 11
οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ δύο 12
ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ
καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς· 13
Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.
e Matt. 28. 9. Mark 16. 9. Luke 24. 16, 31. infra 21. 4. [e] Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν 14
Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστι. Λέγει αὐτῇ 15
ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκοῦσα
ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας

2. *τὸν ἄλλον μαθ.*, &c.] These words, 'the other disciple whom Jesus loved,' are not to be taken in close connexion, so as to imply that Peter and John were *the two* disciples whom he loved; but there must be a kind of break, as if the Evangelist had said, 'the other disciple—him, I mean, whom Jesus loved.' (Scholefield.)

4. *προέδραμε τάχιον.*] Here we have a blending of two forms of expression, to strengthen the sense.

7. *χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον.*] The construction is *ἐντετ. εἰς ἕνα τόπον χωρίς.* The participle has a *sensus prægnans*, i. e. rolled up and placed.

On this circumstance it is well remarked by Racine (in his observations on particular passages of Scripture), that 'the linen clothes thus placed and disposed apart from one another, plainly showed that the body had not been carried away by thieves. Those who steal are not observed to do things in such a quiet orderly manner.'

8. *ἐπίστευσεν.*] Not the truth of the *resurrection*, as some eminent Commentators explain, (for, as the words following suggest, they did not yet know or fully comprehend the prophecies which predicted Christ's resurrection,) but the fact related by Mary, that the body had been removed from the sepulchre.

10. *πρὸς ἑαυτούς.*] Render, 'to themselves,' i. e. their companions, who then, jointly with them, occupied the same house. Thus it comes to mean 'to their homes;' of which sense many examples are adduced by the Commentators, as Joseph. Ant. viii. 4. 6, *πρὸς αὐτοὺς ἕκαστος ἀπῄεσαν.* Numb. xxiv. 25, *ἀπῆλθε πρὸς ἑαυτόν.* And so the Latin *ad se recipere.*

12. *ἐν λευκοῖς.*] Supply *ἱματίοις*; of which ellipsis several examples have been adduced.

15. *ὁ κηπουρός.*] This is by many explained '*the bailiff.*' But there is no reason why it may not denote *the occupier of the plot of garden.* The term *κύριε* is here, as often, merely an appellation of common civility to a person of respectable appearance.

— *εἰ σὺ ἐβάστασας αὐ.*] Meaning, it should seem, 'if thou hast been concerned in his removal.' The word *βαστάζειν* properly signifies to *bear;* 2dly, to *bear away, remove;* the nature and purpose of the removal being determined by the context. It is, however, (like *ἀναιρεῖν*) especially applied to the removal of a *corpse* for burial. So Eurip. Alc. 724, *γέροντα βαστάζειν νεκρόν.* El. 1223, *σῶμα βαστάζω τόδε.*

Mary, it seems, thought the corpse had been removed to some other place of burial by some friend of Jesus, with the knowledge, if not assist-

16 αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας· κἀγὼ αὐτὸν ἀρῶ. Λέγει
αὐτῇ ὁ Ἰησοῦς· Μαρία! Στραφεῖσα ἐκείνη λέγει αὐτῷ·
17 Ῥαββουνί! (ὃ λέγεται, Διδάσκαλε.) [f] Λέγει αὐτῇ ὁ Ἰησοῦς· f Psal. 22. 23.
Μή μου ἅπτου· οὔπω γὰρ ἀναβέβηκα πρὸς τὸν Πατέρα Heb. 2. 11. Eph. 1. 17.
μου. πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς·
Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ
18 Θεόν μου καὶ Θεὸν ὑμῶν. [g] Ἔρχεται Μαρία ἡ Μαγδαληνὴ g Matt. 28. 10.
ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν Κύριον, καὶ Luke 24. 10.
ταῦτα εἶπεν αὐτῇ.
19 [h] Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαβ- h Mark 16. 14.
βάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ Luke 24. 36. 1 Cor. 15. 5.

ance, of the gardener, and she was anxious to know *where.*

17. μή μου ἅπτου, &c.] On the purpose of this address, and consequently on the exact sense of the words themselves, some difference of opinion exists. The expression ἅπτου seems intended to denote an act of dutiful reverence. A sense of the word which may be illustrated from Eurip. Phœn. 910, μὴ 'πιλαμβάνου, where the Schol. explains by μή μου ἅπτου. In the words following, ἀναβέβηκα is by the best Commentators regarded as a kind of Preterite-present; q. d. 'I am not now ascending,' i. e. going to ascend. The general sense may be thus expressed: 'Embrace me not; let me go: waste not these precious moments in demonstrations of duty and affection. These you will have sufficient opportunity of showing me *afterwards;* for I have yet some time longer to stay with you on earth, before I ascend to my Father. But go immediately to my brethren, and tell them that soon I shall ascend to Him who is *my* Father and *your* Father, *my* God and *your* God.' He says not, ascend to *heaven;* but, in order to remind them of the relation in which he stands to God, and they to him, he says, 'to my Father;' thus signifying that he who 'was from the beginning with God,' is going to act as their *Mediator* with God, who would now become *their* Father and *their* God,—not by creation only, but by the spiritual paternity implied in the Gospel covenant. Thus saying 'my God,' he speaks in accordance to the expression just before—'my brethren;' and because 'he is not ashamed to call them brethren,' (Heb. ii. 11.) therefore calls Him who is their God his God.

19. τῶν θυρῶν κεκλ.] On this circumstance a wide difference of opinion exists among Commentators of various times. Some (including the ancient Interpreters generally, and many earlier modern Expositors) understand by this that our Lord *miraculously penetrated* through the closed doors; others, consisting chiefly of the recent modern Commentators, suppose him to have entered merely in an *ordinary* way, after knocking and being admitted. Of these two views, the former, besides involving an insuperable philosophical difficulty (well stated by Whitby and Lampe), supposes a sense which can by no means be shown to exist in the words, and which indeed would have required διὰ τῶν θυρῶν κεκλεισμένων. Still less, however, is the *latter* view to be defended; for surely no unbiassed person can attentively peruse this passage, and the similar one at ver. 26, without being sensible that something far more than an ordinary entrance is intended. For, as it is well observed by Tittman, 'why should our Lord be said to have come, the doors having been closed or fastened, unless to suggest that he entered in a way any thing but common?' Indeed, had nothing more than the *ordinary* been intended, there would surely have been no occasion for the words τῶν θυρῶν κεκλεισμένων. For to make them (as the Commentators last mentioned are compelled to do) a mere *notatio temporis* (q. d. 'at door-shutting time'), is to suppose a use quite unauthorized, and which is, moreover, precluded by the close connexion of the words with the following ones, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, the sense being, 'the doors having been closed [of the place] where they were assembled together.' Moreover, the words διὰ τὸν φόβον τῶν Ἰουδαίων are to be connected not with συνηγμένοι, but with κεκλεισμένων, being intended to show *why* the doors were thus closed, i. e. *barred;* for the term κλείω here does not merely mean *shut*, but closed and fastened. A sense quite inherent in the word itself (whence the derivative κλεῖθρον, a *bar* or *lock*), and which is frequent in the best writers. So we have at Acts v. 23, τὸ δεσμωτήριον εὕρομεν κεκλεισμένον, i. e. its gates barred. Eurip. Bacch. 652, κλείειν πάντα πύργον. Æschyl. Suppl. 934, πόλιν πύργων μηχανῇ κεκλεισμένην. Such being the sense of the words, they undoubtedly point to something *preternatural;* though not, I apprehend, what the above Commentators suppose,—that our Lord penetrated through the doors closed as they were. But (as a beautiful economy similar to that which we observe in nature, may be discerned in our Lord's working of miracles, by which no *more power* is employed than is necessary to accomplish the purpose in view) we may suppose, with the best Commentators (as Calvin, Grotius, Whitby, and Campbell) that our Lord caused the doors to preternaturally open of themselves; as the angel, Acts v. 19. 23, 'opened the doors of the prison' in which the Apostles were confined; see also Acts xii. 10. Thus, as it is observed by Calvin, 'the circumstance of the doors being barred was purposely introduced, as containing in it an illustrious *specimen* of the Divine power inherent in our exalted Saviour; who, we may suppose, by thus entering not without a miracle, intended to afford his disciples a striking proof of his Divinity.' This seems alluded to at ver. 30.

συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς
καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν! Καὶ 20
τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.
Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. Εἶπεν οὖν 21
αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν! καθὼς ἀπέσταλκέ με
ὁ Πατὴρ, κἀγὼ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε, 22
i Matt. 16. 19. & 18. 18. καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον. [i] Ἄν τινων ἀφῆτε 23
τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων κρατῆτε, κεκρά-
τηνται. Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα (ὁ λεγόμενος Δίδυμος), 24
οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἔλεγον οὖν αὐτῷ 25
οἱ ἄλλοι μαθηταί· Ἑωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν
αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν
ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων,
καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ 26
αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν
κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη ὑμῖν!
Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε 27
τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν
πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Καὶ 28

19. *εἰρήνη ὑμῖν!*] A usual form of salutation, meaning (as Dr. A. Clarke explains), May every blessing of heaven and earth which you need be granted you! His addressing them in his usual form of salutation would be a most effectual means to quiet their fears, and assure them that it was He, their Saviour.

21. *εἶπεν—πάλιν· Εἰρήνη ὑ.*] This our Lord repeats, not so much to strengthen what he had just said, as rather to draw their attention to the great things which he is about to say. (Calvin and L. Brug.)

— *καθὼς ἀπέσταλκε*, &c.] Since Christ's mission included various momentous purposes, such as could have no parallel with the sending of the Apostles, we must refer the words *καθὼς —καὶ* solely to those points which *were* similar; namely, the being delegated and commissioned by Christ, as his ambassadors, to carry the message of salvation to the 'world yet lying in sin.' As, then, Christ's commission was Divine, so also was that of his Apostles, and consequently so must be that of their *successors.*

22. *ἐνεφύσησε*, &c.] The construction is: *ἐνεφύσησε αὐτοῖς καὶ λέγει αὐτοῖς.* So 1 Sam. xvii. 21, *καὶ ἐνεφύσησε τῷ παιδαρίῳ τρὶς*, and Job iv. 21.

This is to be regarded, not what some have supposed it, as a partial effusion of the Holy Spirit, but rather as a *symbolical act*, by which our Lord was pleased to confirm and illustrate (by a *significant sign*, see supra xiii. 8. Matt. xxvii. 24. Jerem. xxvii. 2) the promise before made; for the words *λάβετε Πνεῦμα ἅγιον* can only be understood as a *present promise* of a *future benefit*, which should very shortly be communicated; namely, on the day of Pentecost, when it was formally and substantially bestowed. And thus as *Christ* had been inaugurated in his office by the Holy Spirit at his baptism, so *they* were, in like manner, to be then baptized with the Holy Ghost.

23. *ἄν τινων*, &c.] These words (on which see Note at Matt. xvi. 18, 19) were doubtless meant primarily for the *Apostles;* but they contain a promise which, with due limitation, may be extended to their *successors.* For the privilege given was one of *office;* and as the office was handed down, there is no reason why the *privilege* should not remain. The best Commentators are agreed that *ἀφῆτε* and *κρατῆτε* must be taken *declaratively*,—i. e. to *pronounce* the remission or retention of sins, which is the usual and the safest view of the sense.

24. *εἷς ἐκ τῶν δώδεκα.*] So said because the regular number of members in any body is made use of to designate the name of the body, even though the number may not at the time be complete.

25. *ἔλεγον οὖν αὐτῷ*, &c.] Though the Evangelist has expressed himself with great brevity, we are not to suppose but that the disciples told Thomas the whole of what had taken place; as indeed is clear from the words of his reply.

— *τὸν τύπον τῶν ἥλων*] i. e. the mark or impression made by the nails. So Athen. p. 585, *τοὺς τύπους τῶν πληγῶν ἰδοῦσα.* He means to say, that 'unless he have the testimony of both sight and touch as to the identity and real bodily presence of Jesus,' &c. For Thomas did not so much call in question the *veracity* of the disciples, as he supposed they had been *deceived* by some spirit.

26. *ἔσω*] for *ἐν τῷ οἴκῳ.*

27. *ἄπιστος*] for *μὴ πιστεύων.* This *active* sense is rare in the Classical writers; yet the fol-

ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ
29 ὁ Θεός μου. [k] Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακάς με, k 1 Pet. 1. 8. 2 Cor. 5. 7.
[Θωμᾶ,] πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πισ-
τεύσαντες.
30 [l] Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς l Infra 21. 25.
ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ
31 βιβλίῳ τούτῳ. Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ
Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ· καὶ ἵνα πιστεύοντες
ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.
1 XXI. ΜΕΤΑ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς

lowing examples occur. Thucyd. i. 68. 1. Æschyl. Theb. 873. Prov. xxviii. 25. The use of πιστὸς for πιστεύων is still more rare; yet the Commentators adduce Theogn. 283. Soph. Œd. Col. 1031.

28. ὁ Κύριός μου, &c.] How decidedly these words recognise the Divinity of Christ, none have been disposed to deny, but those who deny the doctrine itself. So necessarily, indeed, does this follow from the words, according to their plain and obvious import, that those who refuse to acknowledge Jesus as their Lord and their God, are compelled to resort to the expedient of taking these words, not as a solemn address, but as an empty *formula of admiration*, as the ancients said, *Hercules!* or *Jupiter!* and the moderns *Good Lord*, &c. &c. To which it has been well replied by Dr. Pye Smith (Scrip. Test. vol. ii. p. 263), that to use the Divine name as an exclamation of surprise, however usual among heathens, and even some Christians, was by no means the custom of the *Jews*, among whom outward reverence for the name of the Deity was most punctiliously observed.' Such a sense, too, is forbidden by the words of our Lord's *reply;* in which he commends the faith of Thomas, though he gently reproves the tardiness with which it was rendered. Finally, the circumstance of the words being introduced by the formula εἶπεν αὐτῷ, shows that they cannot be a mere exclamation of surprise, but an *address*, wherein the Nominative with the Article is used for the Vocative, as at xix. 3, and often in the New Test.; in short, 'an address which (to use the words of Bp. Middleton) though in the form of an exclamation, amounts to a confession of faith, and was equivalent to a direct assertion of our Saviour's Divinity.'

And in vain has it been attempted to evade the force of this recognition by assigning a lower sense to Θεός; for a refutation of which, and an illustration of the sense in which the Apostles understood it, see Note in Recens. Synop. 'On all accounts (as Dr. P. Smith observes, Scrip. Test. vol. ii. 262—270) we are constrained to take the terms in their proper import and full measure of signification — MY LORD AND MY GOD —a combination of the two sacred names forming the strongest representation of Divine Majesty of which the language is capable. The testimony, then, is clear, and the authority irrefragable; for by *not refusing* the name of GOD, now first applied to him by the Apostles, our Lord virtually *takes it to himself*, as 'thinking it (to use the words of the Apostle) not robbery to be equal with God.'

29. Θωμᾶ.] This, not found in very many MSS. and early Editions, has been cancelled by almost every Editor from Wetstein to Scholz.

— μακάριοι οἱ μὴ ἰδόντες, &c.] The term μακάριος must here be understood *comparatively*, for our Lord did not mean to affirm that those who believe without seeing would be preferred to those who believe on the evidence of sight; but only that where the effects of that faith were equal, it argued greater simplicity, candour, and wisdom to yield a reasonable evidence without seeing, than could be argued from merely having believed on sight, after sufficient evidence of another kind had been proposed. See more in Doddridge and Whitby.

30. σημεῖα.] Some understand by this the miracles worked by Christ. An interpretation, as Tittman and Kuinoel have shown, quite untenable. Greatly preferable is that of others who understand the *evidences and proofs* of his resurrection; a sense which perhaps has place at ii. 18, and which is supported and illustrated by a passage of Acts i. 3, παρέστησεν ἑαυτὸν ζῶντα, ἐν πολλοῖς τεκμηρίοις. As, however, there is something harsh in assigning the same meaning to ταῦτα in the next verse, the ταῦτα *may* be understood of the *above evidences of the resurrection;* and assuredly Christ's resurrection being proved, also evidenced him to be the Messiah, his resurrection being the attestation of GOD, who 'raised him up from the dead and gave him glory' (1 Pet. i. 21); see also Acts ii. 24. Rom. iv. 24. viii. 11. Since, however, no small harshness is incurred in taking σημεῖα of itself to mean proofs of his resurrection (without the addition of what would seem requisite to express such a sense, τῆς ἀναστάσεως αὐτοῦ), I am inclined to think that μὲν οὖν is a *conclusion* from all that has been said, and I would take the term σημεῖα to here mean *evidences of his being the Christ.* Nor is there any harshness in supposing so much sense included in so *brief* a mode of expression; since τοῦ Χριστοῦ εἶναι may very well be supplied from the context following.

XXI. The doubt raised as to the authenticity of this Chapter by Grotius, Le Clerc, and Heumann, has been fully shown by Lampe, Kuin., Tittman,—and especially Weber in a Dissertation on the subject, — to be founded neither on internal evidence nor external authority. *Allowing* the Chapter to be (what the objectors say) an *Appendix* to the foregoing accounts, yet (as Tittman suggests) might not the Evangelist have had good reason to *add* something to his Gospel, as we know St. Paul did to certain of his

τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. ἐφανέρωσε
δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγό- 2
μενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας,
καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.
Λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἁλιεύειν. Λέγουσιν 3
αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ * ἐνέβησαν
εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.
a Supra 20. 14. [a] Πρωΐας δὲ ἤδη γενομένης, ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· 4
b Luke 24. 41. οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. [b] Λέγει οὖν 5
αὐτοῖς ὁ Ἰησοῦς· Παιδία, μή τι προσφάγιον ἔχετε; Ἀπε-
c Luke 4. 5, 6, 7. κρίθησαν αὐτῷ· Οὔ. [c] Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ 6
δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. Ἔβαλον
οὖν, καὶ οὐκέτι αὐτὸ ἑλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν
d Supra 13. 23. ἰχθύων. [d] Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς 7
τῷ Πέτρῳ· Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας
ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο (ἦν γὰρ γυμνὸς),

Epistles, especially that to the Romans? As to the objection, that 'the circumstances recorded are not of sufficient consequence to have come from the Evangelist,' that has little or no force: indeed, it were presumptuous to sit in judgment on the words of inspiration, which these must certainly be considered, since not the slightest *external* evidence has ever been adduced to invalidate their authenticity, they being found in all the MSS. As to certain *peculiarities* which are found, or rather supposed, to exist therein, we are to bear in mind that our Lord after his resurrection no longer held intercourse with his Disciples in the way he had done before his death, nor treated them with the same familiarity; nay, that he bore himself as one already withdrawn from human society, and soon to depart in order to enter upon 'that glory which he had with the Father before the world was.' His purpose in so doing was, probably, that they might thus be gradually weaned from his visible presence, and become accustomed to his *invisible* presence.

2. ἦσαν ὁμοῦ] i. e. temporarily, at the period in question. Ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. Whether these were *Apostles*, or of the number of the *Seventy Disciples*, or of *Christ's followers in general*, is quite uncertain.

3. ὑπάγω ἁλιεύειν.] 'I am going;' i. e. I mean to go. This use of the Present found here in ὑπ. and just after in ἐρχόμεθα, followed by an Infinitive of action, denoting *intention* of presently doing a thing, seems to be derived from the *popular* phraseology, though something like it is found in the later Classical writers; see Raphel on Matt. xvi. 28.

— ἐνέβησαν.] This (for the common reading ἀνέβ.) is found in the best MSS. and earliest Editions, and has been received by almost every Editor from Wetstein to Scholz; rightly; for ἀναβαίνειν, in a context like the present, cannot be tolerated. The words of Mark vi. 51, may, indeed, be thought to defend it; but that passage is of a different kind.

— ἐπίασαν οὐδέν.] We may be allowed to suppose on the present occasion (as in the similar case recorded at Luke v. 5), that it was so ordered by Divine Providence, that nothing should be caught the night before, in order to make still more remarkable the miracle which should follow.

5. παιδία.] Παιδίον and τεκνίον were terms of kindness or affability, used by elderly persons or superiors to those with whom they conversed. Προσφάγιον properly denotes *what is eaten along with bread*, as we say *meat*, though (like ὀψάριον) it was generally used, as here, of *fish*. From Chrysostom and Wetstein it appears that τί ἔχετε was a phrase employed by those who inquired of fishers or hunters *what they had taken*. So at Aristoph. Nub. 731, ἔχεις τι; the Scholiast remarks, Τῇ τῶν ἀγρευτῶν λέξει χρώμενος· τοῖς γὰρ ἁλιεῦσιν ἢ ὀρνιθαγρευταῖς οὕτω φασίν· Ἔχεις τι;

6. βάλετε εἰς τὰ δεξιὰ μέρη.] The suggestion, as they supposed, of one who had some knowledge of their art. (Euthymius and Lampe.) Εὑρήσετε is employed with an ellipsis common to hunters and fishers in all languages. Ἀπὸ for ὑπὸ, 'because of;' a sense usually considered Hebraic, but found also in the Classical writers, especially Thucydides.

7. ὁ Κύριός ἐστι.] They inferred this from the prodigious draught, and the remembrance of the similar one mentioned at Luke v. 1.

— ἐπενδύτην.] From the researches of Salmas., Lampe, and Fischer, this appears to mean, that *upper linen tunic* used by Greeks, Romans, and Jews, and called by the Romans *superaria*, corresponding to our *coat*, and worn between the inner tunic (the *interula* or *subucula* of the Romans, and the χιτωνίσκος or ὑποδύτης of the Greeks) and the *surtout*, upper garment, or cloak. It seems, from Euthymius, to have been a common fisherman's coat, consisting of a sort of full frock without sleeves, reaching only to the knees, and bound round the middle by a belt. The *Article* has here the force of the pronoun possessive; and διεζώσατο has a *significatio prægnans*, for *put on and girded*.

— γυμνός.] Not meaning absolutely so; but stripped, with nothing on but the under garment,

8 καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ
τῷ πλοιαρίῳ ἦλθον, (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ'
ὡς ἀπὸ πηχῶν διακοσίων) σύροντες τὸ δίκτυον τῶν ἰχθύων.
9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην,
10 καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς·
11 Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. Ἀνέβη Σίμων
Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων
μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσούτων ὄντων, οὐκ
ἐσχίσθη τὸ δίκτυον.
12 [e] Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς δὲ
ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι
13 ὁ Κύριός ἐστιν. Ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν
14 ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦτο
ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς
ἐκ νεκρῶν.
15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς·
Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ· Ναὶ,

e Acts 10. 41.

or tunic. Peter, we may suppose, did not plunge into the sea, in order to *swim* ashore (for he could not swim), but only in order to *wade* thither. In his haste he would not stay to go as the other disciples did, who proceeded more leisurely by the cock-boat belonging to the skiff, at the same time drawing with them to the shore the net of fishes.

8. τὸ δίκτυον τῶν ἰχθύων.] Supply μεστὸν, which is *expressed* at ver. 11. This idiom, in nouns of *capacity*, is found in all languages, chiefly, however, in the popular or colloquial phraseology.

9. βλέπουσιν ἀνθρακιὰν κειμένην.] See Note supra xviii. 18. This might, indeed, be accounted for without supposing miraculous agency; but from the air of the passage it should rather seem that the fire and food were not only provided by Christ, but provided *miraculously*, as the draught of fishes had been a little before. Both of the miracles being probably intended to teach them, by symbolical actions, that their Lord could, and would, abundantly supply the *temporal* as well as spiritual necessities of his disciples.

— ὀψάριον.] Render, 'a fish;' not, as has been generally done, *fish*; for that use of the word, to suggest *plurality*, is not found either in the Scriptural or Classical writers; whereas, in the sense *a* fish, the word frequently occurs, especially in Athenæus and Ælian.

11. ἐσχίσθη.] Render, 'was rent.'

12. ἀριστήσατε.] It has been a point somewhat disputed, whether this should be interpreted of *dinner*, or of *breakfast*. Most recent Commentators adopt the *latter* sense; while Campbell maintains the former. And, indeed, if it could be shown that the ancients took (as he asserts) but *two* meals for our three (breakfast, dinner, and supper), and that the latter corresponded to our *supper*, he would be justified in so doing. But I have, I think, proved in my Note on Thucydides iv. 91, that, though, in earlier times, only *two* meals were taken—the ἄριστον and δεῖπνον—yet that afterwards, even as early as the time of Thucydides, there were *three*, the ἀκράτισμα, answering to our *breakfast*; the ἄριστον, to our *lunch*, or *early dinner*; and the δεῖπνον, to our *later dinner*, or *supper*. If, then, the same custom prevailed in Judæa, then ἄριστον will denote the *second* meal, call it by what name we may. If, however, the Jews (as is not improbable) retained the *primitive* custom of *two* meals a day, then ἄριστον will here mean, as it did in the time of Homer, *breakfast*, and denote (as its *etymon* would suggest) a far more substantial meal than the ἀκράτισμα, which seems to have meant merely a slight meal, caught up by those who could not wait till the ἄριστον, which was taken about an hour before noon.

14. τρίτον.] Meaning, the third time recorded *in this Gospel*; for it appears from Matt. xxviii. 16, seq. that he had appeared to them *five* times before. Or we may understand the third time of showing himself to his disciples collectively.

15. πλεῖον τούτων.] Some (as Whitby, Pearce, and Middleton) by τούτων understand 'these things,' namely, the nets, boats, and other implements of his trade; q. d. 'Dost thou prefer my service to these thy secular employments?' But to this somewhat jejune sense it has been well objected by Dr. Jortin, that Peter might love his Lord more than those, and yet not love him *much*. The true meaning seems rather to be (what the words in their obvious sense would suggest), 'Dost thou love me more than those do?' An interpretation which was adopted by all the ancient, as it has been by the most eminent modern Commentators, including Lampe, Campbell, Kuinoel, and Tittman. In this question our Lord may be supposed to have alluded to the profession of superior attachment to him, which Peter had made on a former occasion (Matt. xxvi. 33); 'though all men should be offended because of thee, yet will I never be offended.'

It is observable that though our Lord asks the question thrice, yet the admonition which each time follows it up is not quite the same; for βόσ-

Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκε τὰ ἀρνία
f 1 Pet. 2. 25. Acts 20. 28. Heb. 13. 20. μου. [f] Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς 16
με; λέγει αὐτῷ· Ναί, Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει
αὐτῷ· Ποίμαινε τὰ πρόβατά μου. Λέγει αὐτῷ τὸ τρίτον· 17
Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν
αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ
πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ
g 2 Pet. 1. 14. Ἰησοῦς· Βόσκε τὰ πρόβατά μου. [g] Ἀμὴν ἀμὴν λέγω σοι· 18
ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου
ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος
σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις. Τοῦτο δὲ εἶπε, σημαίνων 19
ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ·
h Supra 13. 23. & 1. 7. Ἀκολούθει μοι. [h] Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν 20

κειν signifies simply to *feed*, provide with pasture; ποιμαίνειν, both to *feed* and to *tend;* the former being especially applicable to the ἀρνία (or young, inexperienced professors); and the latter to the πρόβατα (or more advanced and mature professors). As Christ was the *chief Shepherd* (1 Pet. v. 4), so Peter and the other Apostles were to be *shepherds.* And the notion of *tending* necessarily carries with it that of *guiding* and *governing.* The admonition was *thrice* repeated, either, as Beza supposes, with reference to Peter's *three denials*, the disgrace of which it was just he should wipe away by a triple confession; or, in order that the importance of the injunction might thus be more strongly impressed on the mind of Peter and the other Apostles. So in Aristoph. Ran. 368, τούτοις αὐδῶ, καὖθις ἀπαυδῶ, καὖθις τὸ τρίτον μάλ' ἀπαυδῶ.

17. σὺ πάντα οἶδας.] A recognition of his omniscience (as supra xi. 23), and consequently of his Divinity; see Smith's Scrip. Test. vol. iii. 164. The feeling of chagrin (implied in the expression ἐλυπήθη) was one quite unmixed with any impatience of rebuke; being occasioned by the recollection of his late fall, and some distrust as to the strength of his future resolutions.

18. ἀμὴν ἀμὴν λέγω σοι, &c.] By these words (probably suggested by the circumstance of Peter's girding himself, after having changed his clothes, as we may suppose he did after having come on shore thoroughly wet) our Lord intended, it should seem, in a most impressive manner (with which comp. Acts xxi. 19) to signify to his disciple what he would have to undergo in his cause, as introductory to the final and solemn injunction to *follow his example.*

To advert to the particular import of the prediction, the words ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες are evidently a figurative mode of expressing the possession of youthful vigour, and perfect freedom of action. The next words ὅταν δὲ γηράσῃς—θέλεις are by most Expositors, ancient and modern, supposed to allude to *crucifixion;* while several recent Commentators recognise a reference solely to the *helplessness of age.* But that view, besides yielding a sense very frigid, and by no means suitable to the occasion, is forbidden by the words οὐ θέλεις. Yet whether the words can fairly be thought to refer to the *crucifixion itself*, may be doubted; for though the expressions, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, be correspondent thereto, since the person would have to stretch out his arms to be nailed to the cross bars; yet that is supposing him to *be already* there, and not require to be *taken* 'where he would not wish to go,' namely, to the place of execution. Hence Kuinoel and Tittman maintain that the words only predict that Peter should die a *violent death.* And indeed the words following, τοῦτο δὲ—Θεὸν, cannot be *proved* to have reference to more than *martyrdom*, by whatever death. Yet they, and especially the subsequent admonition ἀκολούθει μοι, rather suggest the idea of death by *crucifixion;* and as the universal testimony of antiquity establishes it as a fact, that Peter suffered martyrdom by *crucifixion*, I am therefore inclined to think, with Casaubon, Scaliger, Lampe, Wetstein, and Ernesti, that there is a reference, not to actual crucifixion, but to the *preparation* for it, in which the criminal was compelled to put his neck into a furca, of the form Π, called patibulum; his hands being extended and bound to the *transverse horns* (to represent, by a *significant action*, the punishment he was about to suffer): and after being thus carried, as it were in procession, to the place of execution, he was then *actually* crucified. As to the *obscurity* which this interpretation supposes to exist in the words, that is by no means greater than might be expected in a *prediction* not intended to be fully understood until after the *event;* when it would prove as great a support to the Apostle, as it must before that time have been a source of alarm and dismay.

From the question put by Peter at ver. 21, it is manifest that he understood his Lord's expressions, of a violent death by the executioner; but *what kind* of death he did not understand; and in his 2d Epistle, i. 14, though he speaks with uncertainty, yet he plainly alludes to a *violent* death.

19. δοξάσει τὸν Θεόν.] An expression designating martyrdom; on which see Tittman.

20. ἐπιστραφείς.] It seems that Peter, though he was aware of the figurative sense intended in ἀκολ., yet thought it safer to observe the direction in the *literal* one, and therefore follows his master. Then, turning about and seeing John also following, and thereby showing his comprehension of the meaning of Jesus, he feels a curiosity to know whether John, his friend and companion, would *accompany* him in *death*, and

μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ
ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε· Κύριε,
21 τίς ἐστιν ὁ παραδιδούς σε; Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ
22 Ἰησοῦ· Κύριε, οὗτος δὲ τί; Λέγει αὐτῷ ὁ Ἰησοῦς· [i] Ἐὰν i Matt. 16. 28.
αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολούθει
23 μοι. Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ
μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ
Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ' ἐὰν αὐτὸν θέλω μένειν ἕως
ἔρχομαι, τί πρὸς σέ;
24 [k] ΟΥΤΟΣ ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ k Supra 19. 35.
γράψας ταῦτα· καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία
25 αὐτοῦ. [l] Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, l Supra 20. 30.

therefore asks οὗτος δὲ τί (scil. ποιήσει); which may mean, 'What shall *he* do?' i. e. suffer; (for ποιῶ has often the sense of πάσχω) i. e. What shall be his fate?

22. ἐὰν αὐτὸν θέλω, &c.] Here, again, the sense is obscure, for the very same reason as before, and consequently has led to a great variety of interpretations; all of them more or less erroneous. To ascertain their true import,—the scope of the words, and their plain force, both separately and conjointly, must first be ascertained. Now it is evident that our Lord intended a *gentle rebuke* to Peter for his curiosity on a subject which did not concern himself, and into which it was not proper for him to pry. And as τί πρὸς σὲ was (as appears from the Classical illustrations of Wetstein and Kypke) a frequent form of repressing vain curiosity, the *chief* sense intended seems to be that assigned by Euthymius, 'Do thou mind thine own concerns.' As, however, τί πρὸς σὲ is accompanied by the words ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, something *more* is evidently meant, though somewhat obscurely expressed. And considering that the force of this kind of phrase is to *put a negative* on any question asked, and that the scope of Peter's inquiry was, to know whether John *too* would suffer martyrdom, the words may justly be supposed to contain, together with a *mild reproof* for the liberty taken in putting such a question, an *obscure intimation* that he would *not* suffer martyrdom, but continue alive up to—what period? TILL I COME. But what are we to understand by this coming? Certainly not (what many have supposed) his *final* coming to judge the world; q. d. 'If I should choose for him not to *die at all*, what would that be to thee?' That would, I apprehend, be making the expression *more* enigmatical than its wording will justify. The coming of Christ must rather denote the *coming of Christ in power to execute vengeance on the Jewish nation*. That John lived up to, and far beyond, the entire completion of Christ's judgments on the Jewish nation, is well known. As, however, the disciples did not at that time know of this advent of our Lord, but only of the *final* one, it is no wonder that they should then have understood it of the *other*, and consequently supposed that he would not die at all.

24, 25. Several eminent Critics and Commentators, even those who receive all the rest of the Chapter, regard these verses as not from the Evangelist, but an addition from another hand,—probably John the Presbyter. This they are induced to suppose, partly from the change of person in οἴδαμεν, and partly by a fancied dissimilarity to the style in the preceding verse. But it is strange that they should not have seen that, if the rest of the Chapter be (as it certainly is) from the Evangelist, so must at least the clause οὗτος—γράψας ταῦτα; for this would be indispensable to form any *conclusion;* and that these verses (which Kuinoel calls a *corollarium*) were meant to do so is pretty clear. But if *that* clause be St. John's, so probably must the *next*, since it is strongly confirmed by an altogether kindred passage at xix. 35. Nor is there any such difficulty in the change of person at οἴδαμεν, as to be fatal to the authenticity of the clause; since it may be taken, not *per enallagen*, as many contend (for propriety would rather require οἶδε), but, as some eminent Critics maintain, *communicativè*, i. e. to include the disciples and first Christians in general; q. d. '*It is known.*' In short, from *whom* can this clause and the next verse have proceeded, if *not* from St. John? The *Bishops of the Churches of Asia*, say the first-mentioned Critics. But the Evangelist's assertion could not *need* the support of *their* testimony. Besides, the singular οἶμαι in the next verse (which cannot be taken for *sanè*, because it is no where so used in the Scriptures,) forbids this notion. Are we, then, to consider v. 25 as an addition by some hand different from that of the preceding clause? Certainly not; for surely there would seem to be no need of any addition, at least not to the *reader;* though the *writer* might see the thing in a different view. Upon the whole, there is not, I think, the slightest reason for supposing that the verse came from any other than the *Evangelist*, who seems to have intended it as a *supplement* to what was said at xx. 30.

The words οὐδὲ αὐτὸν οἶμαι—βιβλία are an Oriental and hyperbolical mode of expression (to represent that the miracles, the remarkable actions and discourses of Jesus were exceedingly numerous); of which many examples are adduced by the Commentators from the Scriptural and the Classical writers. To which I have, in Rec. Syn., added others, from Eurip. Hipp. 1248.

ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

Æschyl. Pers. 435. and Eurip. Menalipp. frag. 3, *οὐδ' ἅπας ἂν οὐρανὸς, Διὸς γραφέντος τὰς βροτῶν ἁμαρτίας, ἐξαρκέσειεν.*

At ver. 24 the *τούτων* has reference to the events of *this Chapter*, and the *ταῦτα* to those of the *rest of the Gospel.* At *ἄλλα πολλὰ* is plainly to be supplied *ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.* To *these ἄγραφα* allusions are occasionally found. Compare Matt. xi. Acts xx. 35. Numberless, however, as were the actions of our Lord which were left unrecorded, we have reason to acquiesce in the providence of Him who 'doeth all things well.' Every important purpose, in a work meant for the *people at large* rather than for the *learned*, is accomplished by the Gospels in their present state. Had they recorded *all* the words and actions of Christ, or even any considerable part, they would have been, as the Evangelist, perhaps, means to intimate, too voluminous for a *manual* adapted to ordinary use. Enough is recorded to direct our faith, and regulate our practice; *more* would have been superfluous, and in some respects (from the multitude of questions and unprofitable speculations to which they would have given rise) might have defeated the main purpose in view, the making men 'wise unto salvation, through faith which is in Christ Jesus.'

ΠΡΑΞΕΙΣ

ΤΩΝ

ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

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1 I. [a] ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, a Luke 1. 3.
ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,

THIS highly important book forms the grand *connecting link* between the Gospels and the Epistles, being a sort of *appendix* to the former, and *introduction* to the latter; and as it is highly illustrated by both, so is it indispensably necessary to a right understanding of *both*, and hence it is justly termed by Chrysostom an exceeding great treasure. That St. Luke was the author is plain both from what is said at the commencement, and from the similarity of its style as compared with that of the Gospel. Insomuch that some have conjectured, not improbably, that the Gospel and the Acts formed only *two parts* of *one* general work. Indeed, of the *genuineness* of the present book we have the amplest proof in the testimonies of the earliest Christian Fathers; insomuch that this has never been disputed. The *time* when it was published we are better enabled to ascertain than that of any other book in the New Test. Considering that the history therein contained is brought down to the second year of St. Paul's imprisonment, it could not have been written before A. D. 63; and as it makes no mention of St. Paul's death, it is most likely to have been written before that event. And learned men in general assign A.D. 63 as the time of its publication. Though, indeed, from the date of the present book depending upon the date of St. Luke's Gospel (on which see the Introduction), and that of St. Paul's death, which is not thoroughly ascertained, the point admits of no certain determination. It is probable, however, that the latter end of A.D. 65, or the beginning of A. D. 66, is the true date; i. e. if St. Paul perished, not in the persecution which arose immediately after the great fire at Rome, in Oct. A.D. 64, but (as some think, on the testimony of Clemens Rom.) about two years after. If, however, St. Paul perished in the persecution of the autumn of A.D. 64, that will carry back the period, though probably not further than the earlier part of 64.

The *Canonical authority* of this book is connected with that of the *Gospel*, on which see the Introduction, and that to St. Mark. To advert previously to the *contents*, which will be best appreciated by adverting to the *purpose* of the work: it is plain that St. Luke did not mean to write a regular *history* of the rise and progress of the Christian Church for thirty years after the Ascension, but merely intended, as Dr. Pye Smith expresses it (Scrip. Test. vol. iii. p. 5), 'to give a collection of most important particular memoirs referring to the commencement of the Christian dispensation; detailing some events in the history of the Churches at Jerusalem and Antioch, and occupying the latter half with many interesting transactions of St. Paul.'

Indeed the *purpose* of this book seems to have been *two-fold*; 1st, to give an authentic account of the communication of the Holy Spirit on the day of Pentecost, and of the miraculous powers and supernatural gifts bestowed by the Spirit on the first preachers of the word and professors of the Gospel. Also, 2dly, to present such an authentic narrative of the early progress of the Gospel as should establish the full claim of the Gentiles to be admitted into the Church of Christ—a claim even yet disputed by the Jews. And, in a general way, to afford matter of confirmation to various accounts in the Gospel, and supply irrefragable evidence of the Divine origin of the Christian religion. Of the *place* where the work was written we have no certain information. It was probably *Achæa*, where St. Luke seems to have chiefly resided after the year 58, and where Ecclesiastical tradition tells us that he died.

To advert to the *book itself*; we there find a manifest attention paid to chronological order; and some epochs being *fixed* by their combination with certain political events, there is little difficulty in determining the dates of almost all the events recorded in this book,—with the exception, however, of those which took place between the years 33 and 34, and between 44 and 60, on which, and the chronology of the book in general, see Bp. Marsh's Michaelis, vol. iii. P. i. p. 336—338, and especially Hug's Introd. to the New Test. vol. ii. p. 312—334.

The *style* of this book is neat and perspicuous, and differs not materially from that of the later Greek writers in the Alexandrian and the κοινὴ

b Luke 24. 51. [b] ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος 2
c Infra 13. 31. ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. [c] Οἷς καὶ παρέστησεν ἑαυ- 3
τὸν ζῶντα, μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις,
d Luke 24. 49. δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ
John 14. 26. & 15. 26. περὶ τῆς βασιλείας τοῦ Θεοῦ. [d] Καὶ συναλιζόμενος παρ- 4
e Matt. 3. 11. Mark 1. 8. ήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ
Luke 3. 16. John 1. 26. περιμένειν τὴν ἐπαγγελίαν τοῦ Πατρὸς, ἣν ἠκούσατέ μου.
infra 2. 4. & 11. 16. & 19. 4. [e] Ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε 5
f Matt. 20. 21. ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. [f] Οἱ μὲν 6
Luke 17. 20. Is. 1. 26. Amos 9. 11. οὖν συνελθόντες ἐπηρώτων αὐτὸν, λέγοντες· Κύριε, εἰ ἐν τῷ

διάλεκτος. As to the *speeches* of St. Peter and St. Paul, 'there is in them (as the learned Valcknaer says), if not the *finish* of composition found in the Greek orators, a simple dignity in the historical parts, and a grandeur in the didactic, to which it were impossible to add aught.'

I. 1. τὸν μὲν πρῶτον λόγον, &c.] Very similar to this is the exordium to a Dissertation of Philo-Judæus: Ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὦ Θεόδοτε, περὶ τοῦ, &c.

Here we have that irregular use of μὲν, without a δὲ in the apodosis, which is also found at Rom. i. 8. x. 1. 2 Cor. xii. 12, and sometimes in the Classical writers; ex. gr. Eurip. Orest. 8. Moreover, πρῶτον is used for πρότερον, a use frequent in the best writers. Λόγος, in the sense of *narrative of words* or actions, *history*, occurs frequently in the Classical writers, and in the New Test. at Acts v. 24. John iv. 39. Hence historians were anciently called λογοποιοί; and λόγον ποιεῖσθαι signified to *compose a history*. By πάντων must be understood all things necessary to be revealed; see John xx. 30. sq. xxi. 25. Certainly it must be taken with some limitation of sense, since St. Luke has, in his Gospel, omitted many discourses and transactions recorded by the other Evangelists. Ὧν is for ἃ, by a common idiom, usually referred to the principle of *Attraction*; ἤρξατο is supposed by the Commentators to be pleonastic, as in Mark vi. 7. Matt. xii. 1, and often elsewhere. But it is, properly speaking, never pleonastic. In several of those passages it signifies, 'took in hand;' and in others, including the present, it has an *intensive* force, intimating the great labour, difficulty, or importance of the work undertaken.

2. ἄχρι ἧς ἡμέρας—ἐξελέξατο.] Most of the later Commentators construe διὰ Πν. ἁγ. with ἐξελέξατο; while the ancient and earlier moderns take them with ἐντειλάμενος; perhaps rightly; this being agreeable to the natural construction. Διὰ Πν. ἁγ. signifies, 'by means of the Holy Spirit.' Here, as in some other passages, what our Lord taught and did is, with reference to his human nature, attributed to the Holy Spirit; see Smith's Scrip. Test. L. iv. ch. 1. Ἐντειλάμενος need not be confined to *any one direction*, but may be extended to *all* the injunctions given to the Apostles for the right discharge of their office; see Matt. xxviii. 19. Mark xvi. 15—19.

3. παρέστησεν ἑ. ζ.] 'sese exhibuit,' 'proved or evidenced himself to be alive.' A use of παριστάναι occurring also at xxiv. 13, and frequently in the Classical writers. Τεκμηρίοις denotes 'clear and evident proofs.' Ὀπτανόμενος, from ὀπταίνομαι, cognate with ὄπτομαι, is a very rare word, scarcely found elsewhere, except in 1 Kings viii. 8. Tob. xii. 19. Δι' ἡμερῶν τεσσ., meaning, at intervals during that period, and on no less than *eight* different occasions; 1. to Mary Magdalene and the other Mary (Matt. xxviii. 1—9); 2. to the two disciples on their way to Emmaus (Luke xxiv. 15); 3. to Peter (Luke xxiv. 34); 4. to ten of the Apostles (Thomas being absent) (Luke xxiv. 36. John xx. 19. 24); 5. to the Eleven Apostles (John xx. 26); 6. to seven of the Apostles in Galilee, at the sea of Tiberias (John xxi. 4); 7. to James (1 Cor. xv. 7); 8. when the Apostles and Disciples were assembled together, and when he led them out as far as Bethany (Luke xxiv. 50); from whence he ascended to heaven in the presence of above 500 brethren at once, 1 Cor. xv. 6.

4. συναλιζόμενος.] Some MSS. have συναυλ., which is preferred by several Critics, but without reason; since the authority for it is very slender, and it is evidently a *gloss* on the received reading, which is rather difficult, and therefore variously interpreted. The ancients, and earlier moderns, in general explain it '*convescens*,' by a derivation from ἅλς or ἅλας; the later Commentators, *conveniens* cum illis, 'during these communications with them;' deriving it from ἅλις *confertim*, and supposing it a neuter sense. The former signification is a very unusual one, and here little suitable. The latter is greatly preferable, and is confirmed by many passages of the Classical writers adduced by the Commentators; ex. gr. Herodot. i. 62, οὗτοι μὲν δὴ συνηλίζοντο, and v. 15. The construction is: ἀλιζόμενος σὺν αὐτοῖς, παρήγγειλεν (αὐτοῖς). In χωρίζεσθαι we have another example of passive in a neuter sense.

— ἐπαγγελίαν τοῦ Πατρὸς] i. e. 'the promised gift of the Father,' the Holy Spirit; see ii. 3. Joel ii. 28. Ἣν ἠκούσατε, 'which ye have lately heard of from me.' Sub. ἐκ or παρά; see John xiv. 26. xv. 26. xvi. 7. Luke xxiv. 49.

5. Βαπτισθ. suggests the *abundance* of the thing; q. d. 'ye shall be plenteously imbued with the influences of the Holy Spirit.'

6. εἰ.] Some explain εἰ by *num*; others, by *annon*. The former may be considered the more accurate version. The idiom seems to have arisen from a blending of the *oratio directa* with the *indirecta*. According to the rules of regular composition, it would have been written ἐπηρώτων εἰ ἀποκαθιστάνει, or ἀποκαθιστάνοι, as

χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;
7 [g] Εἶπε δὲ πρὸς αὐτούς· Οὐχ ὑμῶν ἐστι γνῶναι χρόνους ἢ g Matt. 24. 36.
8 καιροὺς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· [h] ἀλλὰ h Infra 2. 2. Luke 24. 48, 49. John 15. 26, 27.
λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς·
καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ
9 τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς. [i] Καὶ i Mark 16. 19. Luke 24. 51.
ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέ-
10 λαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. [k] Καὶ ὡς ἀτενί- k Luke 24. 4. John 20. 12.
ζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ,
11 ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ, [l] οἳ καὶ l Matt. 24. 30.
εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν

Mark viii. 23, ἐπηρώτα αὐτὸν, εἴ τι βλέπει, and Acts xvii. 11, ἀνακρίνοντες, εἰ ἔχοι ταῦτα οὕτως. Another example of this idiom occurs at vii. 1.

6. ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις, &c.] 'Αποκαθιστάναι signifies properly, to restore any thing that has suffered change to its former state (so Polyb. ix. 30, τὸ πάτριον ἀποκ. πολίτευμα); and the word is not unfrequently used (as here and in Matt. xvii. 11, and Mark ix. 12) of restoring a ruined kingdom or government to its ancient form; usually implying, too, some *improvement* thereupon. That the words ἐν τῷ χρόνῳ τούτῳ are not, as has been supposed, *pleonastic*, is plain from the *answer* to the question, which, though not direct, has yet an evident reference to these words. They may be considered merely as expressive of *anxiety;* and the sense intended to be conveyed appears simply to be: 'Is the time now come for thy restoring?' &c. The Apostles seem to have thought that Christ would *then* restore the kingdom of Judæa to its former greatness, and would conjoin therewith the spiritual kingdom spoken of by the Prophets (see Is. i. 26. ix. 7. Jerem. xxiii. 6. xxxiii. 15. 17. Dan. vii. 13. sq. Hos. iii. 4. sq. Amos ix. 11. Zech. ix. 9); and accordingly that the Gentiles who expected salvation must first embrace Judaism.

7. Our Lord was pleased to return no direct answer to their inquiry, because such was unnecessary; rather informing them of what it was really important for them to know, with a slight reproof for their presumption in intruding into a matter so far above them.

— οὐχ ὑμῶν ἐστι γνῶναι, &c.] 'it is not your business; it is not permitted you to know.' Of the terms χρόνος and καιρὸς the former denotes *tempus*, the latter *tempus opportunum*. We *may*, indeed, regard the two words as here conjoined, per hendiadyn, to signify *opportunos temporum articulos;* as in Soph. El. 1306, we have χρόνου καιρούς. But, strictly speaking, the latter term may rather be said to be an *epanorthosis* of the former, which is confirmed by the use of ἢ, not καὶ; unless, indeed, we should suppose the ἢ to stand for καὶ, as it sometimes does; ex. gr. Diog. Laert. v. 3. 7, κατὰ τοὺς χρόνους καὶ καιρούς.

The expression has the air of a popular mode of speaking, properly used of *soldiers*, who, as they knew not the καιροὶ τῆς μάχης (of which their general alone can judge), ought not to pry into his plans. And here, it should seem, was intended to be conveyed a gentle rebuke for vain curiosity, or a desire to know that which the Lord chose should be hidden; q.d. in the words of Soph. frag., οὐκ ἔστι, Πλὴν Διὸς, οὐδεὶς τῶν μελλόντων Ταμίας.

— ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.] This has been explained by most Commentators since the time of Kypke, 'hath appointed' (i. e. determined), 'suo arbitrio.' But there appears no sufficient reason to depart from the interpretation before adopted, 'hath put in his own power;' a *popular* form of expression, it should seem, for 'placed at,' or 'reserved in,' his own disposal. Not, indeed, as implying that Christ was *ignorant* of them, but that they were secrets reposed with the Father, which the Son was not authorized to disclose.

8. δύναμιν.] Meaning, the miraculous gifts of the Spirit; for (as Whitby truly observes) δύναμις in the New Test., when it relates to God the Father, Christ, or the Holy Ghost, always imports some miraculous or extraordinary power; compare Luke xxiv. 49. 'Επελθ. τοῦ ἁγ. Πνεύμ. Many take this with δύναμιν, as in *regimen* with it. But whether that be permitted by propriety of language may be doubted; and it is *forbidden* by τοῦ ἁγ. Πνεύμ. being here plainly used, not in the *personal* sense, but to denote the *influence* of the Spirit, as in Luke i. 35. The expression ἕως ἐσχάτου (scil. μέρους) τῆς γῆς was probably understood by the Disciples of that part of the East only, namely Syria. But our Lord, doubtless, meant it of the *whole world* (see Ps. xix. 5. Is. xlix. 6, and comp. Matt. xxviii. 19), intimating the *order* of its propagation, agreeably to his Father's promise, Ps. ii. 8, of 'giving Him the heathen for his inheritance, and the uttermost parts of the earth for his possession.'

9. καὶ νεφέλη ὑπέλαβε] 'and [then] a cloud received him.' In ὑπέλ. there is a *significatio prægnans* for ὑπῆλθε καὶ ὑπέλαβε, 'susceptum abstulit;' comp. Herodot. i. 24 (cited by Wetstein), τὸν δὲ δελφῖνα λέγουσι ὑπολαβόντα ἐξενεῖκαι ἐπὶ Ταίναρον.

10. ἀτενίζοντες ἦσαν] 'were fixedly gazing at it.' 'Ατενίζ. must be construed, not, as Kuinoel directs, with πορευομένου, but with εἰς τὸν οὐρανὸν, as is plain from the other passages of the New Test. where the word occurs.

— παρειστήκεισαν.] The full sense is, 'came and stood by;' appearing suddenly and preternaturally; comp. Matt. xxviii. 3.

11. ἑστήκατε ἐμβλέπ.] i. e. as in amazement and awe. A sense which is in some measure

οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν
οὐρανὸν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευό-
m Luke 24. 52. μενον εἰς τὸν οὐρανόν. [m] Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ 12
ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερου-
σαλὴμ, σαββάτου ἔχον ὁδόν.

n Infra 9. 39. & 20. 8. Matt. 10. 2, 3, 4. Luke 6. 15. [n] Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν 13
καταμένοντες, ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ
Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος,
Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώ-
o Infra 2. 1. Luke 24. 10. & 23. 49. βου. [o] Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ 14
προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρὶ τοῦ
Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ 15
τῶν μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ
p Ps. 41. 10. John 13. 18. & 18. 3. ὡς ἑκατὸν εἴκοσιν·) [p] Ἄνδρες ἀδελφοὶ, ἔδει πληρωθῆναι τὴν 16
γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στό-

inherent in *ἑστηκέναι*, but which is usually *expressed* by something further added, as in a similar passage of Aristoph. cited by Valcknaer, *τί πάσχετ', ἄνδρες; ἕστατ' ἐκπεπληγμένοι.*

11. *οὕτως ἐλεύσεται.*] Namely, visibly and on the clouds; see Dan. vii. 13, and comp. Matt. xxiv. 30.

12. *σαββάτου ἔχον ὁδόν.*] Ἔχον, for *ἀπέχον*, as in a passage of Arrian Periplus, p. 171 (cited by Kuinoel), where two emporia are said to be from a certain town, *ἔχοντα ὁδὸν ἡμερῶν εἴκοσι.* A sabbath day's journey (as determined, not by the Mosaic law, but by the Jewish masters, from a calculation of the greatest distance of any part of the camp of Israel from the tabernacle) was 2000 cubits, about 7½ stadia.

13. *τὸ ὑπερῷον.*] This word is not a compound, but a simple; and is properly an adjective in a contracted form for *ὑπερώϊον*, which occurs in Hom. Il. B. 214, and often in the Odyssey; a word formed from *ὑπὲρ*, as *πατρῷος* from *πατήρ*.

Commentators are not agreed whether by this we are to understand an upper room in a private house, or an upper apartment of the *Temple.* But besides that no one reason exists *for* this latter view, and many *against* that opinion, it is at once forbidden by the words immediately following, *οὗ ἦσαν καταμένοντες*, which tend to confirm the generally received view, that it was a large upper apartment of some private house, which served as a common lodging or oratory, &c., for all which purposes upper rooms in the Eastern countries have always been (from their greater retirement, and usually capaciousness) preferred.

14. *προσκαρτ. ὁμοθ. τῇ προσ.*] Προσκαρτερεῖν is used with a Dative, both of *person*, in the sense to *wait upon* any one, and, as here, of *thing*, to *attend closely to* it; a signification found both in the Scriptural and the Classical writers. Ὁμοθυμαδὸν is well explained by Suidas and Hesych. *ὁμοψύχως*. Render, 'with one heart and soul.' *Δέησις* signifies supplicatory and earnest prayer. So Heb. v. 7, it is united with *ἱκετηρία*, and at Eph. vi. 18, with *προσκαρτέρησις*. Also at Phil. iv. 6, we have *τῇ προσευχῇ καὶ τῇ δεήσει*, and at 1 Tim. v. 5, *ταῖς δεήσεσι καὶ ταῖς προσευχαῖς*.

— *σὺν γυναιξί.*] Render, not (with some) 'their wives,' but 'the women;' many of whom, however, were the wives of the Apostles or disciples, and the rest consisted of those who had followed Christ out of Galilee, and ministered to him of their substance.

15. *ἐν ταῖς ἡμέραις ταύταις.*] Namely, one of the ten days intervening between the Ascension and the feast of Pentecost.

— *ἦν τε ὄχλος—εἴκοσιν.*] Ὀνομ., *persons*, as in Rev. iii. 4, and often in the Classical writers. By *ὄχλος*, &c. is only meant the number then present; the disciples at large being far more numerous; about 600, as we have reason to think.

16. In this address Peter proposes to the disciples the choosing of another Apostle, in the room of the traitor Judas, to complete the original number. He reminds them that the words, not so much of David, as of the Holy Spirit speaking by David, had been fulfilled. Of which fulfilment he adduces Ps. lxix. 25, and cix. 8, as *examples;* probably having in mind also Ps. xli. 9, and lv. 12; and intimates, that as Scripture has been fulfilled in the one case, so it now remained to be fulfilled in the *other*, by the business for which they were then assembled. The terms *πληρωθ.* and *προεῖπε περὶ* will not permit us to suppose, with many recent Commentators, that what is said by David of his treacherous companion is here, on account of the coincidence of the cases, applied, by *accommodation*, to Judas; but we must suppose, that what was prophesied by the Holy Spirit was meant *primarily* of *David's* enemies and treacherous companions; but, *secondarily* and *typically*, of *Christ's* enemies and treacherous friends. See Doddridge. The citations in question substantially agree with the Hebrew and Septuagint, except that the plural is changed to the singular, because it is applied to *Judas* only. The above principle of accommodation might, in-

ματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλ-
17 λαβοῦσι τὸν Ἰησοῦν· ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ
18 ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. ([q] Οὗτος μὲν οὖν q Matt. 27. 5. & 26. 15.
ἐκτήσατο χωρίον ἐκ [τοῦ] μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς
γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα
19 αὐτοῦ· καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερου-
σαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ
20 αὐτῶν Ἀκελδαμὰ, τουτέστι, χωρίον αἵματος.) [r] γέγραπται r Ps. 69. 26. & 109. 8.
γὰρ ἐν βίβλῳ Ψαλμῶν· Γενηθήτω ἡ ἔπαυλις αὐτοῦ
ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καί· Τὴν
21 ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. [s] Δεῖ οὖν τῶν συνελ- s Supra ver. 8. infra 4. 33. John 15. 27.

deed, be admitted, if we could, with some recent Commentators, construe πληρωθῆναι with περὶ Ἰούδα. But that is forbidden by propriety; since περὶ Ἰ. plainly belongs to προεῖπε, not to πληρ., and the term πληρ. is never used with περὶ to mean 'in the case of,' but with ἐπί. The first of the two passages presents a lively figure of *utter destruction*.

17. σὺν ἡμῖν.] For σὺν, very many MSS., chiefly ancient, and some Fathers, have ἐν, which has been edited by Griesbach and Scholz. I have, however, followed Matthæi and Vater, in retaining the common reading.

— ἔλαχε τὸν κλ.] Λαγχάνειν signifies properly 'to receive by lot, have allotted to one.' The κλῆρον is *not* (as some have considered it) redundant, but denotes *appointment*. The meaning being, 'the appointment belonging to this ministry' or office. Here, it is plain, there is nothing to sanction popular election of ministers, still less the deciding on questions of religion by lot. See Grotius.

18. The best Expositors are agreed that this and the next verse are parenthetical, and to be regarded as the words, not of Peter, but of Luke; who thus introduces some *circumstances* respecting this treachery; namely, what *use* Judas made of the wages of iniquity, and what was his fate. The *obscurity* of which the Commentators complain has been chiefly occasioned by the sense at v. 17 being not sufficiently developed. If the Apostle had subjoined the words ἐξ ἧς παρέβη, πορευθῆναι εἰς τὸν ἴδιον τόπον, which he does afterwards at v. 25, all would have been plain. It is evident that he had them in *his mind*.

— ἐκτήσατο] i. e. 'was the means of its being purchased,'—namely, by the chief priests. For the best Commentators are agreed that this is to be referred to that idiom of Scripture, by which an action is sometimes said to be *done* by a person, who was only the *occasion* of its being done. Comp. Gen. xlii. 38. Exod. xxiii. 8. 1 Kings xiv. 16. Jerem. xxxviii. 23. Rom. xiv. 15. 1 Cor. vii. 16. 1 Tim. iv. 16. If this be thought too harsh, the expression may be considered as a *figurative catachresis*, by which Judas might be said to have bought the field with the wages of iniquity, by receiving such wages as *would* have bought the field. So Achmet Oneirocrit.: 'Si quis viderit, quod invenerit vel emerit plurimas oves lac præbentes, inveniet opes et gaudium et servos pro ipsarum ovium numero.' And so 2 Kings v. 26, 'Was this a time to receive money and garments, and *olive-yards* and *vineyards*, and sheep and oxen, and men-servants and maid-servants?'

— μισθοῦ τῆς ἀδικίας.] We have here a *Genitive of cause*, to signify, 'obtained by iniquity.' Comp. 2 Pet. ii. 15.

— πρηνὴς γενόμενος ἐλάκησε, &c.] Here πρηνὴς γ. signifies 'tumbling headlong.' Ἐλάκησε is for διεῤῥάγη, as in Aristoph. Nub. 409; the term λακέω being synonymous with ψοφέω, *crepo*, to *crack*. With the expression ἐλάκησε μέσος may be compared that of Plaut. Curc. ii. i. 7, 'Hoc metuo, ne *medius disrumpar*.' Similar to the present is a passage of Joseph. Bell. vi. 1. 6, καὶ πταίσας πρός τινα πέτραν πρηνὴς ἐπ' αὐτῆς (read from the best MSS. αὐτὴν) μετὰ μεγίστου ψόφου κατέπεσεν.

—ἐξεχύθη πάντα τὰ σπλάγχνα.] So 2 Sam. xx. 10, ἐξεχύθη ἡ κοιλία αὐτοῦ. Ælian, Anim. iv. 52, ἤδη δὲ καὶ ἵππων πλευραῖς ἐμπεσόντες διέσχισαν, καὶ τὰ σπλάγχνα ἐξέχεαν. Cholin, fol. 56. 2, 'Aramæus quidam vidit hominem qui de tecto in plateam decidit, et *ruptus est ejus venter*, et *viscera ejus effluxerunt*.'

On the seeming discrepancy between the account of Judas's manner of death here, and that at Matt. xxvii. 5, ἀπελθὼν ἀπήγξατο, see the Note there.

20. Of the two clauses of this verse, the first is taken from Ps. lxix. 26, but with a slight alteration of the wording, so as to accommodate it to the case of Judas. In either case it is a highly figurative mode of expressing utter destruction; since that any one's house should become a perpetually deserted abode, is a very lively image of utter ruin. Ἔπαυλις (corresponding to the Heb. טירה) denoted originally a shepherd's hut, but afterwards came to denote a *habitation* generally. So Apoll. Rhod. Arg. i. 800. (cited by Valcknaer) Δήμου—πέρθεσκον ἐπαύλεις.

The latter clause is taken from Ps. cix. 8, where ἐπισκοπὴ denotes the superintendence of any thing done, a charge, or office; with allusion to that of Apostleship, formerly held by Judas.

21. The Apostle now proceeds to declare more expressly what *steps* they should take in the matter.

— τῶν συνελθόντων.] Supply ἐκ. Render, 'of those who have associated with us, formed part of the same society.' In εἰσῆλθε καὶ ἐξῆλθε we have an idiom formed on the Hebr. בוא וצאת and equivalent to *versatus est*. An elliptical mode

θόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ
ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βα- 22
πτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν,
μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι ‡ σὺν ἡμῖν ἕνα
τούτων. Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλούμενον Βαρ- 23
t 1 Sam. 16. 7. σαβᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν. [t] Καὶ προσευ- 24
ξάμενοι εἶπον· Σὺ, Κύριε, καρδιογνῶστα πάντων, ἀνάδειξον
* ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα, λαβεῖν τὸν κλῆρον 25
τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας,
n 1 Chron. 24. 5. πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. [u] Καὶ ἔδωκαν κλήρους 26
αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατε-
ψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.
a Lev. 23. 15. supra 1. 14. II. [a] ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεν- 1
b Infra 4. 31. τηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. [b] Καὶ 2

of speech, which, expressed in full, would stand thus: ἐν ᾧ εἰσῆλθε ἐφ' ἡμᾶς, καὶ ἐξῆλθεν ἀφ' ἡμῶν. Comp. Eurip. Phœn. 543. Moreover, ἕνα τούτων is to be referred to τῶν συνελθόντων, &c. at v. 21; by a sort of *hyperbaton* not unusual in the Classical writers; as Herodot. iii. 18.

At ver. 22, with ἀρξάμενος ἀπὸ τοῦ βαπτ., &c., I would compare Philostr. Vit. Apoll. i. 24, οἱ δὲ λοιποὶ, ἀπὸ Ἰωνίας καὶ Λυδίας ἀρξάμενοι, διεφθάρησαν.

23. ἔστησαν] 'adstare jusserunt,' set up, proposed.

24. καρδιογνῶστα πάντων] 'searcher of all hearts.' It has been doubted whether this should be referred to *God the Father*, or *God the Son*. Certainly the appellation is not unfrequent in the Old Test., Josephus, and Philo, as applied to the *former*. But that it is equally applicable to the *latter*, appears from John xvi. 30, where see Note. See also John i. 48—50. ii. 24. vi. 69. xxi. 17. Apoc. ii. 23. Κύριος is an usual appellation of Christ our Saviour; and besides that the reference in question is confirmed by the connexion with ver. 21, there would be a peculiar propriety in addressing this prayer to him, as being the Head of the Church, and he who originally appointed the other Apostles.

— ἀνάδειξον] 'declare.' It is well observed by Chrysostom, 'that they do not say ἔκλεξαι, but ἀνάδειξον τὸν ἐκλεγέντα, because every thing has been known and determined by God long before it has even entered into the thoughts of men.' Similarly it is said, Joseph. Ant. vi. 5. 6, (cited by Wetstein) ἐγὼ μὲν ἀπέδειξα τοῦτον, ὃν αὐτὸς (ὁ Θεὸς) ἐξελέξατο.

For the common reading, ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω, nearly all the MSS., Versions, and the Editions up to that of R. Stephens, have ὃν ἐξελέξω—ἕνα, which has been received by every Editor from Bengel to Scholz.

25. τὸν κλῆρον τῆς διακονίας τ. καὶ ἀποστ.] 'the appointment to this ministry.' This is exegetical of τῆς διακονίας just before. Παρέβη, 'abandoned, deserted;' by a metaphor taken from a traveller who deserts the right road. Comp. 2 Pet. ii. 15. A very rare use of the word, but of which I have noted *one* example elsewhere; namely, Joseph. Ant. xiv. 9. 2, οὐδὲν πρὸς Ὑ. εὐνοίας καὶ πίστεως παρέβη.

— πορευθῆναι εἰς τὸν τόπον τ. ἴδ.] These words have been variously explained; but the common interpretation (by which τὸν τόπον τὸν ἴδιον is taken to mean *the place suited to him*—namely, the place of *destruction*) may be considered the true one, as being recommended by its simplicity and its suitableness to the usage both of the Jewish and Heathen writers, and confirmed by several passages of the Apostolical Fathers. The following examples will suffice. Baal Turim on Numb. xxiv. 25. 'Balaam ivit in locum suum,' i. e. Gehenna. Max. Tyr. Diss. 25, where it is said that, upon the dissolution of the body, the soul is called to its own place, ἐπὶ τὸν αὐτῆς τόπον.

26. ἔδωκαν κλήρους.] The exact *mode* in which they cast the lots cannot be determined; various being the methods by which the ancients practised the sortilegium. They used to cast slips of parchment, or pieces of the *tabulæ scriptoriæ*, with the names inscribed, into an urn. And this kind of *sortitio* most Commentators here understand. Now the lots are said to be *theirs* on whom the lots are cast, and to *fall upon* him who comes off successful in the *sortitio*. Συγκαταψηφίζειν properly denotes 'to choose by common suffrages,' and then 'to number with or unto,' συγκαταριθμεῖν. This deciding of a doubtful matter by casting lots was understood to be a mode of attaining to the will of the Almighty; and was, therefore, from the earliest times, resorted to, in the creation of kings, or the appointment of priests. See the numerous Classical citations in Recens. Synop., and compare Levit. xvi. 8. Numb. xxvi. 54. Josh. xiii. 6.

II. 1. συμπληροῦσθαι.] See Note on Luke ix. 51. At Πεντηκοστῆς the Commentators suppose an ellipsis of ἡμέρας or ἑορτῆς. But there is perhaps no ellipse at all; Πεντηκ. being a *substantive* and an appellative. On this feast see Horne's Introd.

— ἦσαν ἅπαντες.] Meaning, according to some, the Apostles only; or rather, we may suppose, with others, the *disciples at large*, mentioned

ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ φερομένης πνοῆς
βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι.
3 [c] Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, c Matt. 3. 11.
4 ἐκάθισέ τε ἐφ᾽ ἕνα ἕκαστον αὐτῶν. [d] Καὶ ἐπλήσθησαν d Supra 1. 5. infra 19. 6.
ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσ- Mark 16. 17. 1 Cor. 12. 10.
5 σαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν
δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς
6 ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης δὲ
τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη· ὅτι
ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

at i. 15. For (as Kuinoel observes) the *subject* at i. 15 is the assembly of the 120 disciples whom Peter addressed, and from whom Matthias was taken into the Apostolic body; while the eleven Apostles are only mentioned *en passant.* Now with the *predicate*, which is destitute of a subject, the subject immediately antecedent, and not that of which mention was made *en passant*, but *professedly*, ought to be taken. This, too, is clear from ἅπαντες, not οὗτοι, being used. Indeed, the absence of the rest of the disciples on so solemn a festival cannot be supposed.

2. *ὥσπερ φερομ. πνοῆς β.*] This use of *φέρεσθαι* and its compounds, to denote the rushing of winds sweeping along like a tempest, and associated with the adjectives πολλὸς, βίαιος, and others of similar signification, is frequent in the Classical writers. So Ælian, Hist. An. vii. 24. ἐπειδὰν τὸ πνεῦμα βίαιον ἐκφέρηται.

— *τὸν οἶκον.*] Doubtless the ὑπερῷον, supra i. 13, where see Note.

3. *διαμεριζόμεναι.*] Not, *cloven* (which sense would require διασχιζόμεναι), but *dispertitæ*, divided out to each from one common source.

— *γλῶσσαι πυρὸς*] i. e. pointed flames; the top of a flame of fire being called a *tongue*, from its resemblance thereto. Thus in the form of the flame there was a peculiar adaptation to the thing designated.

— *ἐκάθισέ τε ἐφ᾽ ἕνα ἕκαστον α.*] At ἐκάθισε some would supply Πνεῦμα, taken from Πνεύματος. Kuinoel, however, with reason, objects that the phrase Πνεῦμα ἅγ. ἐκάθισε is unexampled. He might have added, that Πνεῦμα cannot be taken from Πνεύματος afterwards, because that is not in the same sentence; for, notwithstanding what some think, a new one commences at καὶ ἐπλήσθ. Besides, *there* Πν. ἁγ. signifies only the *influence* of the Spirit, not the Spirit *personally.* As to the true ellipse, Valcknaer alone has seen that ἐκάθισε does *not* belong to γλῶσσαι, or to πυρός; but that we are to supply ἑκάστη, quod evolvendum ex ἕκαστον, as follows: ἐκάθισε (scil. ἑκάστη τῶν γλωσσῶν) ἐφ᾽ ἕνα ἕκαστον αὐτῶν. Thus the sense is: 'And there were seen as it were *tongues* of fire, distributing themselves, and settling upon them, i. e. one on each.'

These appearances were *symbolical;* representing emblematically, 1. the power and purifying effects of the Holy Spirit (see Matt. iii. 11); 2. and chiefly the gift of tongues, the first-fruits of the Spirit.

4. *ἤρξαντο λαλεῖν ἑτέραις γλώσσαις.*] Meaning, languages other than those which they were acquainted with; i. e. such as they were ignorant of, and which are specified at ver. 8—11.

— *ἐδίδου α. ἀποφθέγγεσθαι*] 'gave them power to speak out,' 'show forth.' Ἀποφθέγγεσθαι being used both of deep and sententious, and also of divinely inspired and prophetic language. So Jambl. de Myst. iii. 17, (cited by Elsner) ἐνίοτε τῶν εὐηθικῶν τινα ἀνθρώπων ποιεῖ (ὁ Θεὸς) μετὰ σοφίας λόγου ἀποφθέγγεσθαι. Plutarch, de Pythiæ Orac., p. 405, (speaking of the Delphic priestesses) πρῶτον μὲν ὥσπερ εἴρηται, τὰ πλεῖστα κἀκεῖναι καταλογάδην ἀπεφθέγγοντο, and p. 268, ἀποφθέγγεσθαι λόγια καὶ χρησμῳδεῖν τοῖς ἐρωτῶσιν. And Philo de Joseph., p. 543, relates that, on his having interpreted dreams to Pharaoh, the king said to him, οὐ γὰρ ἄνευ Θεοῦ ταῦτ᾽ ἀποφθέγγεσθαί μοι δοκεῖς.

5. *ἄνδρες εὐλαβεῖς*] 'religious men;' εὐλαβὴς being here (as also at Luke ii. 25, and infra x. 2,) synonymous with εὐσεβὴς, though the two words properly differ in sense; εὐσεβὴς (as Tittman shows) signifying that reverence of God which is exerted in *actions*, and especially in acts of worship; while εὐλαβὴς points at the *mind itself*, and denotes one who is fearful of offending God in word or deed. Hence εὐλαβὴς answers to the German Gottesfürtig, and our *God-fearing;* εὐσεβὴς, to our *pious*, or *devout.*

These, consisting of foreign Jews and a few proselytes, had taken up their temporary residence at Jerusalem, for the purpose of those greater facilities for religious duties which the place afforded, and because the advent of the Messiah was then expected.

— *ἀπὸ παντὸς ἔθνους τ. ὑ. τ. ο.*] This is a general, not an universal proposition; and consequently to be taken with *limitation*, as merely denoting the various parts of the world. Of this hyperbolical use of πᾶς several examples have been adduced by Bp. Pearce. The expression ὑπὸ τὸν οὐρανὸν has been supposed entirely Hebraic; but the same idiom is shown by Kypke to occur sometimes in Plato.

6. *τῆς φωνῆς ταύτης.*] What *particular* voice is here meant, has been variously disputed. Some, most improbably, refer it to the ἦχος at ver. 2; while others regard φωνῆς as put for φήμης, by a use occasionally found in the Sept.; thus supposing ταύτης to stand for περὶ τούτου. Since, however, φωνὴ used for φήμη no where else occurs in the New Test., we may best understand φωνῆς of the noise produced by the assembled

Ἐξίσταντο δὲ [πάντες] καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλή- 7
λους· Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;
καὶ πῶς ἡμεῖς ἀκούομεν, ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν 8
ᾗ ἐγεννήθημεν,—Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ 9
κατοικοῦντες τὴν Μεσοποταμίαν, † Ἰουδαίαν τε καὶ Καππα-
δοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, 10
Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ
οἱ ἐπιδημοῦντες Ῥωμαῖοι (Ἰουδαῖοί τε καὶ προσήλυτοι),
[e] Κρῆτες καὶ Ἄραβες,—ἀκούομεν λαλούντων αὐτῶν ταῖς 11
ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ; Ἐξίσταντο δὲ 12
πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· Τί ἂν
θέλοι τοῦτο εἶναι; ἕτεροι δὲ ‡ χλευάζοντες ἔλεγον· Ὅτι 13
γλεύκους μεμεστωμένοι εἰσί.

[e] Supra 1. 22. infra ver. 24.

multitude praying or conversing together (v. 2), and doubtless in a state of considerable agitation.

6. *συνεχύθη*] 'were thrown into great agitation.' So Achill. Tat., p. 321, (cited by Wetst.) *ὡς οὖν ταῦτα ἠκούσαμεν, συνεχύθην.* This was their *first* feeling. Their *second* was amazement; *ἐξίσταντο καὶ ἐθαύμαζον.*

— *διαλέκτῳ.*] Not *dialect*, but *language;* in which sense the word is always used in the New Test. and Josephus, and frequently in the Classical writers.

7. *πάντες.*] This (not found in many MSS.) has been cancelled by Matthæi and Scholz, but retained, within brackets, by Griesbach and Vater.

— *Γαλιλαῖοι.*] The sense is: 'They were amazed at seeing persons nearly all of one country, and that a rustic and illiterate one, *all* speaking *foreign languages*, and addressing each of them in his own tongue.'

8. *ἐν ᾗ ἐγεννήθημεν.*] This seems to be a popular *phrase* for *τῇ ἐγγενεῖ*, *native.* In the words following supply *ὄντες*. Render, 'We, I say, who are Parthians, Medes,' &c. At *ἀκούομεν* there is a *repetition*, in order to clear the sense long suspended by the interposed portion at ver. 9, 10.

9. *Ἰουδαίαν.*] What *this* name can here have to do in a list, of which the air is one of *foreign* nations, it is not easy to see. And as to what has been urged by some in its defence, it proceeds on the supposition that the language of Judæa was a *different* one from that of Galilee; whereas there is great reason to think that the latter differed from the former only as the English of Middlesex differs from that of Somersetshire, or the Italian of Tuscany from that of Venice or Genoa. Upon the whole, it is plain that *Ἰουδαίαν* cannot be accounted for in any satisfactory way, and must (as it has been by the most eminent Critics) be regarded as corrupt; though probably to be emended from some hitherto uncollated MSS. In the mean time I have little doubt but that the true reading is, according to the conjecture of Barthius (which had also occurred to myself), *Ἰδουμαίαν*,—a very similar word to the common reading; for Δ and Μ are perpetually confounded: and part of the M being faded off, would leave a Λ; and the abbreviation for *δου* [δε] is very similar to *ου*. In fact, the words *Ἰουδαίαν* and *Ἰδουμαίαν* are often confounded, especially in the MSS. of Josephus. By *Idumæa* we may understand that tract of country situated on the other side of Jordan, and South-east of Judæa, which was sometimes called Arabia Petræa; and so the word is sometimes used in Josephus. And we know that Damascus was now in possession of Aretas, king of Arabia Petræa. There is, indeed, the greatest reason to think that the territory subject to him also extended to that part of Arabia which was N.E. from Judæa, and would thus be almost conterminous with Mesopotamia. And it is plain that the countries are mentioned in *geographical* order, from East to West.

10. *κατὰ Κυρήνην.*] Render, 'near to Cyrene;' as infra xvi. 7. xxvii. 2, and sometimes in the Classical writers, though *πρὸς* and *περὶ* are more usual; ex. gr. Joseph. Ant. xvi. 6. 1, *τοὺς κατὰ τὴν Ἀσίαν Ἰουδαίους, καὶ ὅσους ἡ πρὸς Κυρήνην Λιβύη κατέσχεν.* Dio Cass., p. 574. 33, and 704. 82, *τὴν Λιβύην τὴν περὶ Κυρήνην.*

At *ἐπιδημοῦντες* supply *ὧδε*, i. e. at Jerusalem. So Athen., p. 361, (cited by Wetstein) *οἱ Ῥώμην κατοικοῦντες, καὶ οἱ ἐπιδημοῦντες τῇ πόλει.* Accordingly, by *οἱ ἐπιδημοῦντες Ῥωμαῖοι* are to be understood Romans, whether of Jewish birth or proselytes, (i. e. such as had either been made citizens of Rome, or Roman proselytes to Judaism) who were sojourning at Jerusalem. So *Ἀντιοχεῖς* is used in Josephus for Jews dwelling at Antioch.

11. *τὰ μεγαλεῖα.*] See Note on Luke i. 49.

12. *διηπόρουν.*] The full sense is, 'were utterly at a loss.' By *πάντες* are meant the persons just mentioned, namely, the foreigners and foreign Jews, to whom are, in the next verse, opposed the *ἕτεροι*, meaning those of Judæa.

— *λέγοντες.*] Supply *τινες*. *Τί ἂν θέλοι τοῦτο εἶναι;* is a popular idiom, denoting, 'What should this mean?' i. e. How has it arisen? For *θέλειν* and *βούλεσθαι* often signify no more than our English *would* or *should.* So Herodot. i. 78, (cited by Wetstein) *τί θέλοι σημαίνειν τὸ τέρας;*

13. *χλευάζοντες*] 'mocking, or jeering.' The word is best derived from *χέλυς*, synonymous with *χεῖλος*, *the lip*, and signifies to 'thrust out the lip.' Comp. Ps. xxii. 7.

Instead of *χλευάζ.*, a few ancient MSS. and some Fathers have *διαχλ.*, which is received by

14 Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα, ἐπῆρε τὴν φωνὴν
αὐτοῦ, καὶ ἀπεφθέγξατο αὐτοῖς· Ἄνδρες Ἰουδαῖοι καὶ οἱ
κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν
15 ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. [f] Οὐ γὰρ, ὡς ὑμεῖς f 1 Thess. 5. 7.
ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς
16 ἡμέρας· [g] ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου g Joel 2. 28. Is. 44. 3. John 7. 38.
17 Ἰωήλ· Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις [λέγει
ὁ Θεὸς], ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν
σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ

almost every Editor from Griesbach downwards, but without sufficient reason; for the *external* evidence in favour of the new reading is weak, and the *internal* evidence not strong. Simple verbs are not unfrequently changed into compounds, to communicate a stronger sense, or for greater elegance. And χλευάζω occurs more than once elsewhere in this book, and often in the LXX; διαχλ. no where, either in the New Test. or the LXX.

— γλεύκους.] Not, new-*made* wine (which is the *proper* signification of the word), for that is forbidden by the *time of year*; but [redacted] sweet wine, which is very intoxicating. See Is. xlix. 26. And so γλεῦκος occurs in Job xxxii. 19, and sometimes in the Classical writers.

This was, Markland thinks, intended as a sneer on the meanness of their condition; since no person of respectability tapped the last year's γλεῦκος so early as June, unless compelled by necessity. Yet new wine (notwithstanding what is said Luke v. 39) might be preferred by some persons, on account of its intoxicating qualities. So Hedylus ap. Athenæum, p. 176, ηὔλει δὴ γλεύκους μεμεθυσμένα παίγνια μουσῶν; and we know from Plut., Columella, and Pliny, (see also Hor. Sat. iv. 2. 19.) that some sorts of wine (probably from a peculiarity in the making of it), if kept in a cool place, retained their sweetness for a long time, and hence were called ἀεὶ γλεῦκος.

14. σὺν τοῖς ἕνδ.] Namely, to show their consent and concurrence in what Peter should say, who was to be the speaker.

— ἄνδρες Ἰουδαῖοι, &c.] From this ver. to v. 36, we have the *address of Peter*, which produced such an effect on the minds both of those who wondered and those who derided, that 3000 persons were then added to the Church of Christ.

Some have maintained that only the *substance* of the address is recorded, and that many things are omitted, which were said by the Apostle. The former position may be true; but the latter is more than can safely be affirmed. At least an *inspired* writer cannot be supposed to omit any thing necessary to be recorded. Ἐνωτίσασθε, 'receive into your ears;' and, by implication, 'hearken attentively to:' an Alexandrian word often occurring in the LXX. and the later Greek writers, and probably derived from the common dialect.

15. ὑπολαμβάνετε] lit. 'sup-ponite,' 'take up [in thought].'

— ὥρα τρίτη.] Before which time none but dissolute characters took strong drink: indeed no persons who made profession of religion took food or drink of *any* kind until after morning prayers.

16. τοῦτό ἐστι.] Meaning, 'this [state of things] is [a fulfilment of] what was predicted,' &c.

17—21. These verses are a citation from Joel ii. 28—32 (in the Hebrew, iii. 1—5), but with some slight variation both from the Hebrew and the Sept. The chief difference is in ἐν ταῖς ἐσχάταις ἡμέραις being used for μετὰ ταῦτα. The words λέγει ὁ Θεὸς form no part of the quotation, but are an *insertion by the Evangelist*, to indicate the *person* who says this. The two last clauses of ver. 17 are merely interchanged in their order. At ver. 18, γε is inserted, which strengthens the sense; καί γε signifying *quinetiam*. The words καὶ προφητεύσουσι are added (from the preceding context) by way of explanation. Finally, at ver. 19, the words ἄνω and κάτω are supplied to strengthen the sense; especially as they are often found joined to ἐν οὐρανῷ and ἐπὶ τῆς γῆς in the Old Test. See Exod. xx. 4. Josh. ii. 11. The passage contains (as the Jewish Interpreters themselves admit) a highly figurative description of the state of things which shall precede and accompany the coming of the Messiah; namely, by an extraordinary outpouring of the Spirit. But Peter himself did not *then* understand the full sense of the prophecy, as regarded 'all flesh,' i. e. men of all nations, both Jews and Gentiles. אחרי־כן, rendered by the LXX. μετὰ ταῦτα, is admitted by Kimchi to be equivalent to the Hebrew words which correspond to ἐν ταῖς ἐσχάταις ἡμέραις in other passages of the LXX.; and the phrase is universally granted by the *Jewish* Commentators to denote the times of the Messiah, under which the closing scheme of Divine revelation would be promulgated. Ἀπὸ τοῦ πνεύματος is said to be for πνεῦμα, as in the Hebrew. But it rather seems to be a slight *alteration* adapted to the *sense* rather than the words, i. e. (by an ellipsis of μέρος) *a portion of my Spirit*. What *kind* of spiritual effects are meant, is clear from the following verses. Ἐκχεῶ is, like the correspondent terms in Greek and Latin, used to suggest the *exuberance* of the gifts imparted. The expression πᾶσαν σάρκα, 'all persons,' seems to denote some of all orders and ranks, and (in a secondary sense) of *all nations*.

17. προφητ.] This must, in the full sense, signify 'speaking under Divine inspiration,' namely, by prophesying (in the strict sense of the expression), including the lesser degrees of the προφητεία (see Rom. xii. 6. 1 Cor. xii. 10. xiii.

θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις
ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνι-
ασθήσονται. Καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ 18
τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις, ἐκχεῶ
h Joel 2. 30. ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι. [h] Καὶ 19
δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ
τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.
i Matt. 24. 29. [i] Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη 20
εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν
k Rom. 10. 13. μεγάλην καὶ ἐπιφανῆ. [k] Καὶ ἔσται, πᾶς, ὃς ἂν ἐπι- 21
l Infra 10. 38. καλέσηται τὸ ὄνομα Κυρίου, σωθήσεται. [l] Ἄνδρες 22
Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν
Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς

2.), which was preaching and teaching the truths of the Gospel. The next clause intimates that God would also reveal his will to both old and young, in a manner which *partook* of the προφ. just before mentioned, namely, by *visions* and *dreams*.

The terms προφητεία and ὅρασις are sometimes synonymous; but here ὅρασις is equivalent to ὀπτασία: in either of which terms an *appearance* is presented to the person, whether waking or by trance; whereas ἐνύπνιον is always a *dream*, in which something is preternaturally suggested to the mind. And here we should render, 'shall dream visions,' i. e. shall see visions in dreams. Thus at 1 Sam. iii. 1, ὅρασις διαστέλλουσα denotes a *distinct revelation* by supernatural appearance, in opposition to the *less direct* revelation by dreams or otherwise. With respect to the present passage, the ὅρασις was fulfilled in the case of St. Paul; the ἐνύπνια in that of St. Peter. Finally, what is said at ver. 19 was remarkably fulfilled by the communication of the *Spiritual Gifts*, mentioned in the Acts of the Apostles and in St. Paul's Epistles.

For ἐνύπνια, some MSS. have ἐνυπνίοις, which has been edited by Griesbach and Scholz, whilst the common reading is retained by Matthæi and Vater.

19, 20. All that we can infer from these verses is, that the events in question will take place at 'the times of the Messiah.' But whether they are to be referred to the *first* advent of our Lord, at the destruction of Jerusalem, or to his *second*, at the day of judgment, Commentators are not agreed. They are exactly parallel to, and admit of, nay perhaps require, the same mode of explication as Matt. xxiv. 29. Luke xxi. 25. where see Notes. But the final and full accomplishment of these prophecies will probably not take place before the consummation of all things.

19. αἷμα καὶ πῦρ.] A formula exactly corresponding to our *fire and sword*. The ἀτμίδα καπνοῦ (alluding to the smoke of burning towns) is *graphic*, and *completes* the picture of devastation.

20. ὁ ἥλιος μεταστραφήσεται εἰς σκ.] See Note on Matt. xxiv. 29, where we have the same imagery, and admitting of the same explanation.

— ἡ σελήνη εἰς αἷμα.] By αἷμα is here to be understood that obscure sanguineous hue, which the heaven assumes when the atmosphere is filled with smoke and vapours; and especially the *lurid* appearance it presents when smoke and flames are thrown up by earthquakes. See Kuin. Comp. Rev. vi. 12. viii. 8.

— τὴν ἡμέραν Κυρίου τὴν μεγ. καὶ ἐπιφ.] Meaning, a day memorable for the visitation of God's punishment on the guilty, and therefore *terrible*, as the Hebrew is rendered, though the former sense is assigned to the word נורא in *other* passages.

21. πᾶς ὃς—σωθήσεται.] The best Commentators are agreed that ἐπικ. τὸ ὄνομα here denotes religious invocation, as a disciple of Christ, by embracing his religion. Σωθ. denotes not *temporal* deliverance only (to which many recent Commentators confine it), but chiefly that spiritual one, by which men are conducted to the full salvation. At any rate, the words ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, taken with other passages, representing worship as paid to Christ in common with Jehovah, strongly attest the Deity of the Redeemer.

22. After having shown that a Redeemer had been promised, who should 'save to the uttermost' his faithful worshippers, the Apostle proceeds to turn their attention to the grand subject of his discourse,—showing that Jesus of Nazareth, whom they have crucified, is that personage, (*proved* to be such by his resurrection to life,) and pointing out the *purposes* for which he was raised from the dead. On this is engrafted a notice of the validity of the general *evidence* in favour of Jesus's Messiahship, and the *nature* of that evidence. Then it is subjoined that this Jesus it is, thus raised and invested with supreme dignity, who hath procured this plenteous effusion of the Holy Spirit, as attested by the effects which they now see and hear. Of Him, too, it is added, the words of Ps. cx. 1, are meant, which their own Rabbins referred to the Messiah. Hence (the Apostle concludes) they may be assured that this Jesus, whom they have crucified, is the Lord and Christ appointed of God.

But to consider the passage in detail, the Apostle addresses them by the conciliatory appellation *Israelites*. Ναζωραῖον is subjoined to Ἰησοῦν, because, in mentioning his name thus formally, it was proper to add, what had, indeed, become a usual *appellative*; see Mark xvi.6. Acts iii. 6. x. 38.

— ἄνδρα ἀπὸ—δυνάμεσι.] The construction

δυνάμεσι καὶ τέρασι καὶ σημείοις, (οἷς ἐποίησε δι' αὐτοῦ ὁ
23 Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε,) τοῦτον τῇ
ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες,
24 διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε· [m] ὃν ὁ Θεὸς
ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν
25 δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. [n] Δαυὶδ γὰρ λέγει
εἰς αὐτόν· Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ
παντὸς, ὅτι ἐκ δεξιῶν μου ἐστὶν, ἵνα μὴ σαλευθῶ
26 διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιά-
σατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου
27 κατασκηνώσει ἐπ' ἐλπίδι. Ὅτι οὐκ ἐγκαταλείψεις
τὴν ψυχήν μου εἰς ᾅδου, οὐδὲ δώσεις τὸν Ὅσιόν

m Infra ver. 32. & 3. 15. & 4. 10. & 10. 40. & 13. 30, 34. & 17. 31. Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 10. Heb. 13. 20.
n Ps. 16. 8.

is, ἄνδρα ἀποδ. εἰς ὑμᾶς εἶναι ἀπὸ Θεοῦ. Δυνάμεσι, τέρασι, and σημείοις, are nearly synonymous, but combined to strengthen the sense, as including every sort of supernatural work.

23. τῇ ὡρισμένῃ βουλῇ καὶ προγν.] The best Commentators are agreed, that τῇ ὡρισμ. βουλῇ means the determinate, and consequently immutable, counsel of God (so Luke xxii. 22, κατὰ τὸ ὡρισμένον); and that προγνώσει signifies *decree;* a signification common both to Hellenistic and Classical Greek. Ἔκδοτον δοῦναι or λαβεῖν denotes *to give up*, or *receive, at discretion, to treat at one's pleasure;* and is used of those who are given up to their enemies. The expression διὰ χειρῶν ἀνόμων, as conjoined with τῇ ὡρισμ. βουλῇ—Θεοῦ, is meant to suggest, that God's counsels and decrees did not absolve the Jews of guilt in putting Jesus to death, since they were still free agents. Προσπήξαντες scil. σταυρῷ is added, to show that the putting to death was by the most cruel and ignominious mode.

— ἀνείλετε.] A good many MSS. have here ἀνείλατε (as also ἀνείλατο at vii. 21, and ἐξειλάμην at xxiii. 27), which reading has been edited by Scholz; but on insufficient grounds. At least he ought, in consistency, to have received ἐξείλατο at vii. 10, on stronger evidence. But indeed it is doubtful whether these Alexandrian forms, which swarm in the MSS. of the Alexandrian recension, were not introduced by the scribes.

24. λύσας τὰς ὠδῖνας τοῦ θαν.] The best Commentators, ancient and modern, are of opinion that ὠδῖνας denotes not *pains*, but *bonds;* a signification, indeed, scarcely known in the Classical writers, but occurring in the LXX. This interpretation, they think, is supported by the following λύσας, and especially by κρατεῖσθαι, and is confirmed by certain passages cited by Wetstein. But that λύσας may only mean *removed*, without any allusion to a *bond*, is clear from what I have annotated on the words λύσιν τῶν δειμάτων in Thucyd. ii. 101. So also Job xxxix. 2, ὠδῖνας δὲ αὐτῶν ἔλυσας, and Lycophr. Cass. 1198, σφὲ ὠδῖνας ἐξέλυσε λαθραίας γονῆς. We may, therefore, with reason retain the common version, *pains*, and merely suppose that in κρατεῖσθαι there is an allusion to the notion of *tight bands*, as in Ælian, H. A. xii. 5, τοὺς τῶν ὠδίνων λύσαι δεσμούς.

— οὐκ ἦν δυνατὸν, &c.] Meaning, morally impossible, i. e. consistently with the circumstances of the case, the dignity of His person (as being 'the Prince of life,' iii. 15, and having life in himself, John v. 26; see also John x. 18), the nature of His undertaking, the accomplishment of the work for which He came on earth, the purpose of God the Father, and the prophecies of Scripture.

25. The Apostle now proceeds to show *why* it was impossible; and that by a reference to the word of God.

— εἰς αὐτὸν] 'concerning,' or 'with reference to, him.' So Diod. Sic. (cited by Elsner), εἰς οὐδὲν ἕτερον ἢ τὸ παρὸν λέγειν. Whether this reference be *primary* or *secondary* has been disputed. The most eminent Interpreters, however, have long been of opinion, that the 16th Psalm has, in many of its parts, a *double* sense; one *historical*, of David, the other *mystical* and *allegorical*, of Christ. Be that as it may, the latter, if secondary in *order*, is primary in *importance*. It should seem that David spoke in the person of the Messiah.

— προωρώμην.] Προορᾶσθαι here signifies 'to be so mindful of, as to set always before us.' The Aorist is expressive of what is perpetually and habitually done. By *the Lord* is meant his power to save. The words ὅτι ἐκ δεξιῶν μου ἐστὶν are intended to show in what light the Lord is considered; namely, as *a helper*. In these some recognise an allusion to those παράκλητοι, who stood as any one's supporters when he was brought to trial; and we may compare the παρακελευστοὶ καθήμενοι mentioned in Thucyd. vi. 13. Ἵνα μὴ σαλ., 'that I should not succumb under calamity.'

26. διὰ τοῦτο εὐφράνθη ἡ καρδ. μου.] This and ἠγαλλιάσατο ἡ γλῶσσά μου are meant to denote extreme joy, both that which is inwardly felt, and that outwardly expressed.

The διὰ τοῦτο refers to the *reason* for this exultation,—which was, that he should be preserved amidst the sorrows that were coming upon him, and could look forward with joy to the triumph which awaited him; see Hebr. xii. 2.

— ἐπ' ἐλπίδι] 'upon, or in, hope;' namely, of being raised up; see Rom. viii. 21. This use of ἐπὶ also occurs in Xenoph. Mem. ii. 1. 18.

27. εἰς ᾅδου] scil. δόμον, or οἶκον; see Notes on Matt. xvi. 18. Luke xviii. 23. v. 31. Οὐδὲ δώσεις, 'nor wilt thou suffer.' For διδόναι, like the Hebr. נתן, denotes sometimes not a *physical*,

σου ἰδεῖν διαφθοράν. Ἐγνώρισάς μοι ὁδοὺς ζωῆς· 28
πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου
o 1 Kings 2. 10. σου. [o] Ἄνδρες ἀδελφοὶ, ἐξὸν εἰπεῖν μετὰ παῤῥησίας πρὸς 29
infra 13. 36. ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ
ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας
p 2 Sam. 7. 12, 13. ταύτης. [p] Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ 30
Ps. 132. 11. Rom. 1. 13. ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ [τὸ κατὰ
1 Tim. 2. 8. σάρκα ἀναστήσειν τὸν Χριστὸν,] καθίσαι ἐπὶ τοῦ θρόνου

but a *moral* giving by permission. Τὸν Ὅσιόν σου. This is usually rendered, 'thy pious worshipper;' a sense which may very well suit *David*, but not CHRIST, with reference to whom the sense must be, 'me who am pre-eminently the *Holy One;* and *thine*, as united to Thee in the Godhead.' Ἰδεῖν διαφθορὰν, 'to experience putrefaction,' i. e. to lie so long in the grave as to be exposed thereto.

28. ἐγνώρισας—ζωῆς.] Render, 'Thou hast made known (i. e. opened out) paths of life,' i. e. the means of avoiding permanent death, and attaining unto life and glory; or, as referred to David, life everlasting. The next clause adverts to the state of glory, and the fulness of joy which should succeed to that 'earthly race which was set before him;' after which he should sit down at the right hand of God, and be blessed with his immediate presence.

29. The Apostle now proceeds to propound an argument, resting on the position that the *Messiah* is meant in the Psalm in question; and he does this by tacitly encountering an *objection* which might be made; q. d. These are the words of *David*, and are to be understood of *him*. In answering which the Apostle introduces the mention of David in highly reverential language, calling him Patriarch. 'I may be permitted (says he) freely to tell you concerning the Patriarch David, that he both died and was buried, and his sepulchre remains unto this day;' [and, indeed, remained, Jerome testifies, in the time of the emperor Adrian.] And as David died, was buried, and his body experienced corruption, so it followed that, in the passage adverted to, he could not have spoken of *himself*.

30. In this and the next two verses the Apostle clinches the argument. The sense may be thus expressed: 'Now he being a Prophet (i. e. one endowed with a supernatural knowledge of future events), and, in that quality, knowing that God had sworn a solemn oath to him, that from the fruit of his loins (i. e. from his posterity) Christ should, as to his human nature, descend, in order to sit on his throne; he, foreseeing this event, spoke (in the passage in question) of the resurrection of *Christ*, when he said that his soul,' &c. On this promise see 2 Sam. vii. 11. 16, and the other passages adduced in the references. The expression ὅρκῳ ὤμοσε, as applied to God, of course denotes only His 'fixed and immutable purpose;' q. d. *sanctissimè promisit.*

The words τὸ κατὰ σάρκα—Χριστὸν were rejected by Mill and Bengel, and have been cancelled by Griesbach, Lachmann, and Knapp; but on very slender authority—only that of three MSS.; for, as to the reading of the Cod. Cantab., it is evidently *ex emendatione.* And that the words were *formerly* in that MS., is plain from their being found in the *Latin Version* which accompanies it. Of the three MSS. which are said not to have the words, the Barb. 1 is of no authority; and the other two (the Cod. Alex. and the Cod. Ephr.), though very ancient MSS., yet bear perpetual marks of the liberties taken with the text by some biblical Critics of an early period. This added to the fact that the words are found in *all* the *other* MSS. (not very far short of 200), including the most ancient of MSS., the *Cod. Vaticanus*, and (as we have seen) the *Cod. Cantab.*, *à primâ manu*, makes the *external* evidence against the words very slight. And as to the *internal*, it is surely far more probable that the words should have been accidentally omitted in two or three MSS., than that they should have been foisted into *all the other* MSS. The evidence, indeed, of the *Versions*—consisting of the printed Syriac (Peschito), the Vulg., Coptic, Æthiopic, Armenian, and Arabic—may seem adverse to the words. But as to the first, though the *printed* Syriac has them not, yet the *MSS.*, I am informed, *have.* And the authority of the *Vulgate*, which might *seem* weighty, is, in fact, far otherwise in cases like the present, where it is unsupported by the ancient *Italic;* and that the words were read in *that* Version, is plain from what is brought forward by Sabatier; see Matthæi. As to the authority of the *other* Versions, it is but slender. Again, the evidence of the *Fathers* against the words is any thing but determinate; since, while some of them adduce the verse *without* the words, others (as Theophylact, Theodoret, and especially Chrysostom) cite it *with* them. Indeed, it may be said that the evidence of Fathers, in cases like the present, of words supposed to have been *inserted*, is the less to be relied on, since citing, as they perpetually do, *from memory*, they often omit words, especially such as are not to their purpose.

As to what has been urged against the words by Heinrichs and Kuinoel, that they are placed differently in different MSS., the truth is that in only some two or three MSS. are they thus transposed, and that evidently from the carelessness of scribes. Finally, as to their argument, that the omission of the words produces a *more difficult* reading, and therefore such as is the more likely to be genuine; this, though of greater weight than the former, is far from being conclusive; since even *that* Critical canon has its exceptions. It cannot, for instance, well apply in cases like the present, where the more difficult reading is found in only *two* or *three* MSS. out of a very great number; for then it is more probable that the reading in question arose from *alteration*, than that a false reading should have crept into all the

31 αὐτοῦ, [q] προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, q Ps. 16. 10. infra 13. 35.
ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου, οὐδὲ ἡ σὰρξ αὐτοῦ
32 εἶδε διαφθοράν. Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς,
33 οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες. [r] Τῇ δεξιᾷ οὖν τοῦ Θεοῦ r Supra ver. 17.
ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν infra 10. 45. John 14. 26. & 15. 26.
παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ
34 ἀκούετε. [s] Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ s Ps. 110. 1. Matt. 22. 44
35 αὐτός· Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ Heb. 1. 13.
δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑπο-
36 πόδιον τῶν ποδῶν σου. Ἀσφαλῶς οὖν γινωσκέτω πᾶς
οἶκος Ἰσραὴλ, ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε
τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε.
37 Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς
τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν,
38 ἄνδρες ἀδελφοί; [t] Πέτρος δὲ ἔφη πρὸς αὐτούς· Μετα- t Infra 19. 6. Luke 24. 49.
νοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι

other MSS. And if those *few* MSS. be such as abound in unauthorised and rash alterations of all sorts, the suspicion of alteration in such a case is greatly increased.

I have therefore felt fully justified in retaining the words, especially as they are considered genuine by Scholz. Comp. Rom. i. 3. 2 Tim. ii. 8. Rom. ix. 5.

32. τοῦτον τὸν Ἰ. &c.] The *evidence* for this resurrection is now adverted to, and that by a reference not only to the positive testimony of the Apostles, disciples, and other eye-witnesses (as contrasted with the *want* of evidence for the assertion of the Jews, that he *did* see corruption, and did *not* rise), but to that testimony of his resurrection, and consequent Messiahship, which was afforded by his exaltation to the right hand of God; by his having obtained, agreeably to the promise, the sending of the Holy Spirit and the copious effusion of his gifts,—producing effects such as they now see and hear, and which, by their miraculous nature, attest the Divine character of Him who procured them.

— ἐπαγγελίαν τοῦ ἁγ. Πνεύμ.] for τὸ Πνεῦμα τὸ ἐπηγγελμένον. By τοῦτο we are to understand the whole of the transactions before narrated.

34. οὐ γὰρ Δαυὶδ, &c.] The Apostle's argument is this: 'That David speaketh not concerning *himself*, but the *Messiah* (see ver. 25, et seq.), is manifest from what he says Ps. cx. 1, where he speaks of a Lord who was to be at God's right hand till all his enemies were subdued. For that patriarch himself is not raised from the dead, and ascended into the heavens, to sit at God's right hand; therefore he must have spoken this of some *other* person; namely, of Jesus Christ, who hath set forth this which ye now see and hear.'

The concluding words of the quotation ('until I make thine enemies,' &c.) suggest the inevitable *destruction* they would bring upon themselves, if they continued to reject the Saviour.

36. Here we have the *conclusion*, that this same Jesus, whom they had crucified, was the divinely constituted Lord and Christ.

— ἀσφαλῶς γινωσκέτω.] With this phrase Wetstein compares from Eunap. Proær., εἰδότες ἀσφαλῶς. The phrase also occurs in Thucyd. i. 37, ἵνα ἀσφαλέστερον προειδῆτε. By οἶκος Ἰσραὴλ is meant the Jewish nation; and πᾶς extends the declaration to every individual thereof.

37—44. Here are described the *effects* produced on the people by the above discourse.

37. ἀκούσαντες.] Supply τοῦτο.

— κατενύγησαν τῇ καρδίᾳ] 'were pierced to the heart.' Κατανύσσεσθαι signifies 'to be pricked through with some sharp instrument;' and is used figuratively of the emotions of violent grief, or deep remorse, whether expressed outwardly, or felt inwardly; see Gen. xxxiv. 7. Ps. cviii. 16. Sept. Ecclus. xii. 12. xlvii. 20. Several examples, too, are adduced by Wetstein and Kypke from the Classical writers. Of these, however, only two are quite to the purpose; namely, Simplicius on Epict., ὡς τοὺς μὴ πάντως νενεκρωμένους νύττεσθαι ἐκ τῶν λόγων, and Plutarch, de Animi Tranq. p. 476, where he says that the conscience of evil doers τῇ ψυχῇ μεταμέλειαν αἱμάσσουσαν ἀεὶ καὶ νύσσουσαν ἐναπολείπει.

— τί ποιήσομεν.] So it is said infra ix. 6, τί με θέλεις ποιῆσαι; Here must be supplied, from the subject-matter, some such words as are *expressed* infra xvi. 30, τί με δεῖ ποιεῖν ἵνα σωθῶ;

38. μετανοήσατε.] This repentance must, of course, be supposed to include *reformation*, by an abandonment of their former preconceived opinions, and by acknowledging Jesus to be the Christ, and embracing his religion by baptism (see Matt. xxviii. 19, and Note), and thereby engaging to observe all his injunctions both of faith and practice. Comp. infra iii. 19, and Bp. Bull's Harm. Apost. p. 9.

— βαπτισθήτω ἐπὶ τῷ ὀνόματι Ἰ. Χρ.] The expression βαπτίζεσθαι ἐπὶ τῷ ὀνόματί τινος is equivalent to εἰς τὸ ὄνομά τινος (which could not here have been used without involving tautology), or ἐν ὀνόματί τινος. In all which cases the preposition denotes *dependence on*, *de-*

Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν
u Joel 2. 28. infra 3. 25. & 10. 45. δωρεὰν τοῦ ἁγίου Πνεύματος. [u] Ὑμῖν γάρ ἐστιν ἡ ἐπαγ- 39
γελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν,
ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν. Ἑτέροις τε 40
λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων· Σώθητε
ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. Οἱ μὲν οὖν ἀσμένως 41
ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέ-
θησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.
x Supra 1. 14. Heb. 10. 25. [x] Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, 42
καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσ-

votedness to, and *obedience to* (as 1 Cor. x. 2, βαπτίζεσθαι εἰς τὸν Μωϋσῆν), and should be rendered, not *into*, but *unto*. Ὀνόμ. Χρ. is thought to be for Χριστοῦ; but there is rather a reference to the words of Christ at Matt. xxviii. 19, containing the *form* in baptism, wherein ὄνομα is by no means without force.

38. τὴν δωρεὰν τοῦ ἁγίου Πνεύμ.] Meaning, chiefly it should seem, not the *miraculous gifts* before adverted to, but, as appears from what follows, the *ordinary aids* and influences of the Spirit, given to every man to profit withal.

39. ὑμῖν ἐστιν ἡ ἐπαγγελία, &c.] 'to you pertains the promise,' namely, of sending the Spirit.

— πᾶσι τοῖς εἰς μακράν.] This is by many recent Expositors taken to mean *the Jews dispersed abroad among the nations*. But there is no good reason why the expression may not mean, as the ancient and most modern Commentators suppose, the *Gentiles*, a view strongly confirmed by Ephes. ii. 13. 17, where by οἱ μακρὰν are denoted the Gentiles, also designated as 'aliens from the commonwealth of Israel.' And it is no sufficient objection to say, that Peter was as yet unacquainted with the truth, that the Gentiles were to be admitted into the Christian covenant. For it appears that the Jews did not deny that the Gentiles were to be admitted to the Messiah's religion, but they thought they could alone become such by becoming proselytes to the Jewish faith. This sense, indeed, seems required by the words following, unless we suppose (what perhaps it may be best to do) that the Apostle had here in view both the dispersed of Israel, and the strangers from the covenant of promise; i. e. both the dispersed Jews and the Gentiles who as yet stood afar off. That he meant to include the *former* is probable from a similar mode of expression in Ezek. xi. 16. Mic. iv. 7. Zech. vi. 15, and especially Ezek. vi. 12, and Dan. ix. 7, 'unto us belongeth confusion of faces; unto all Israel, those that are near, and those that are far off, through all the countries whither thou hast driven them.' The words ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν, seem added to further develope this secondary sense of τοῖς μακράν; q. d. 'all, I say, even as many as the Lord our God may call upon' [to embrace 'the glorious gospel of Christ'].

40. διεμαρτύρετο καὶ παρ.] 'did he earnestly charge and exhort;' see 1 Tim. v. 21.

— σωθῆτε ἀπὸ τῆς γ. &c.] This is by some rendered, 'separate yourselves from,' &c.; by others, 'suffer yourselves to be saved.' Yet these cannot be called *versions*; they are rather paraphrastic glosses. The literal sense is, 'be ye saved;' or, taking it as passive or reciprocal, 'save yourselves.' Though by a *sensus prægnans*, suggested by the ἀπὸ, there is here included the idea of separation from, as the means of preservation from, the moral contamination of the world. We may compare a similar expression in 2 Cor. vi. 17, ἐξέλθετε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε. Numb. xvi. 21, ἀποσχίσθητε ἐκ μέσου τῆς συναγωγῆς; and Ezra x. 11, διαστάλητε ἀπὸ λαῶν τῆς γῆς. Σκολιᾶς signifies *perverse* and generally *wicked*, by a metaphor taken from what is *crooked* as opposed to *straight*. The phrase is borrowed from Deut. xxxii. 5, γενεὰ σκολιὰ καὶ διεστραμμένη.

With respect to the *doctrine* hence to be inferred, suffice it to say that the air of *exhortation* here observable, implies at once the *necessity* for exertion, and also that the *power* of exertion is present with man to 'work out his salvation.'

41. ἀσμένως.] This—not found in a few ancient MSS. and Fathers—has been by some Biblical Critics supposed spurious; but without any good reason; for it was evidently either omitted by the scribes through inadvertence, or cancelled by the ancient Critics, as *seeming* to them unnecessary. The μὲν οὖν just before may be rendered *whereupon*; having a continuative and slightly illative sense. The μὲν is in apodosis with the δὲ at the next verse; as Mark xvi. 19. John xix. 24. sq. supra i. 6, and often in this book. Ἀποδέχεσθαι, as used of *things*, signifies 'to approve,' &c., and is often accompanied with ἀσμένως.

— ἐβαπτίσθησαν.] In the first age of Christianity, those who acknowledged Jesus to be the Messiah, were received, by this solemn rite, into the Church; so that a fuller instruction did not *precede*, but *follow* baptism. Προσετέθησαν, 'sese adjunxerunt.' Pass. for Middle, as often in this verb. The use of ψυχαὶ for *persons* is common to the Classical as well as Scriptural writers (so Eurip. Hel. 52, ψυχαὶ δὲ πολλαὶ), as the Hebr. נפש for איש. Indeed the idiom is found in all languages.

42. Having recorded the amazing increase to the members of the visible Church, the Apostle takes occasion to notice their manner of living; and by προσκαρτ. τῇ διδαχῇ he intimates that they continued stedfastly to *adhere* to that profession which they had so suddenly taken up.

— ἦσαν προσκαρτ. τῇ διδαχῇ.] So προσκαρτ. τῇ προσευχῇ in Acts i. 14. vi. 4. Rom. xii. 12. Col. iv. 2.

43 εὐχαῖς. [y] Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα y Mark 16. 17.
44 καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. [z] Πάντες δὲ οἱ z Infra 4. 32, 34.
πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινά·
45 καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον
46 αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε· [a] καθ' ἡμέραν τε a Infra 20. 7.

— τῇ κοινωνίᾳ—προσευχαῖς.] On the sense of the words considerable difference of opinion exists. Many eminent Expositors, ancient and modern, take κλάσει τοῦ ἄρτου of the *Eucharist;* which opinion may seem confirmed by the preceding τῇ κοινωνίᾳ; that term being frequently used of the Lord's Supper. Thus they in general take τῇ κοινωνίᾳ καὶ τῇ κλάσει, by a Hendiadys, for 'the common participation of the Eucharistic bread broken and distributed.' Some, however, understand κοιν. of *association for religious purposes:* while most of the recent Commentators understand by κοιν. *social intercourse;* and by τῇ κλάσει τοῦ ἄρτου, the exercise of mutual *hospitality;* which, they think, is supported by the expression κλᾶν ἄρτον at ver. 46. But that sense is little agreeable to the context, which certainly requires something far *more.* Nor is there any authority for such a sense of κοινωνία in Scripture; nor perhaps of τῇ κλάσει τοῦ ἄρτου; for ver. 46 (to which they appeal) may very well bear another sense. Some, again, join κοινωνίᾳ with the words *preceding,* namely, τῶν ἀποστόλων, q. d. 'in intimate society with the Apostles.' A construction very harsh, and a signification quite unauthorized. It must undoubtedly be taken with what *follows;* and τῇ κοιν. καὶ τῇ κλάσει seems put, by a *hysteron proteron,* for τῇ κλάσει καὶ κοιν.; or, by *hendiadys,* for 'by a common participation of bread broken.' Now this *might* be understood of the *Eucharist;* yet as verse 46 undoubtedly has reference to the same subject, but certainly *cannot* be so understood, as appears from the words following; so it should seem that in both *that* passage and *this* we are to understand the common participation of meals, taken in charitable communion and religious thankfulness, and followed by prayer. This view is confirmed by what is said at ver. 46. So St. Paul, 1 Tim. iv. 4, 5, says (with reference, it may be supposed, to these *religious meals*), that every kind of food is good, if it be taken μετὰ εὐχαριστίας· for (he adds) ἁγιάζεται διὰ λόγου καὶ ἐντεύξεως. By these religious meals we need not, however, with some, understand the *Agapæ,* or *Love-feasts,* which used to precede the Eucharist; for those were probably not yet in being; having, it should seem, originated at a somewhat later period, when the custom of having all things in common,—practicable only in a small society,—was afterwards discontinued; and, in the place of it, was substituted a *formal communion* at certain stated religious meals, which preceded the celebration of the Lord's Supper; see Rom. xiv. 6.

43. πάσῃ ψυχῇ] 'every person,' i. e. of the multitude at large, mentioned at ver. 46. Ἐγίνετο is for ἐποιεῖτο, as often. Φόβος, 'reverential awe.'

44. ἦσαν ἐπὶ τὸ αὐτό.] This is generally taken of 'being collected together for divine worship.' And although the great number (3120) of the disciples has been urged as an objection to that view, yet we need not suppose all to have been assembled at the same *time,* nor perhaps all at the *same place.* As, however, a certain degree of harshness attaches to that interpretation, it seems better, with some eminent Expositors, to understand the expression of perfect *unanimity* and concord (as Ps. cxxxii. 1, and elsewhere in the Sept.); which is confirmed by iv. 34, and a passage of Thucyd. i. 79, ἐπὶ τὸ αὐτὸ αἱ γνῶμαι ἔφερον. What, however, is chiefly meant, seems to be, that 'the believers all kept together as a society distinct from the Jews;' which view is supported by the words following.

— εἶχον ἅπαντα κοινά.] The earlier Commentators, in general, understand by this an entire community of goods; while many recent Expositors think that the words are to be taken only in a *popular* sense, such as that of the adage πάντα κοινὰ, denoting great charity and beneficence. The next verse, however, excludes this latter view, though it does not necessarily imply an absolute community *by distribution.* Some of the rich, it seems, sold their property in part, in order to have more to give immediately to their poorer brethren; but the money accruing from thence (as is plain from infra iv. 32. v. 4. xii. 12) did not cease to be at their own disposal. That *all* did not sell their property is evident from the fact, that there were soon afterwards rich and poor among the Christians; see ix. 36. xi. 29. xx. 35. 1 Cor. xvi. 1. Eph. iv. 28. It is plain that this so called intercommunity of goods was voluntary, limited in extent, and produced by the peculiar circumstances of the infant Church at Jerusalem,—composed as it was, in a great measure, of *foreign Jews* sojourning there, and detained by the natural wish of acquiring a thorough knowledge of the religion which they had adopted, and yet whose funds might, by their detention so much longer than they had expected, have fallen short, and thrown them on the charitable assistance of their richer brethren. As to the *native* Jews, the poorer converts were peculiarly objects of consideration to their richer brethren; since all charity on the part of those who adhered to the Jewish religion would be denied them, and they would have scrupled to partake of the relics from the *Temple sacrifices,* which were distributed to the poor. Nay, their means of supporting themselves might occasionally be taken from them by bigoted employers or customers. Under these circumstances no relief or aid could be expected, except from their Christian brethren, who therefore, it seems, agreed not only to contribute much of their *ready*-money, but occasionally and in part, as need might require, to sell their *possessions;* and in general were induced by the admonitions of the Apostles to regard their wealth as held in trust for the benefit of their poorer fellow Christians.

45. κτήματα.] The term properly denotes possessions or property in general; but here it must be understood of the *bona immobilia* (lands and houses), as ὑπάρξεις (for the more Classical τὰ ὑπάρχοντα) may be of the *mobilia,* personal property.

προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ'
οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφε-
b Rom. 14. 18. λότητι καρδίας, [b] αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς 47
infra 5. 14. & 11. 24. ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους
καθ' ἡμέραν τῇ ἐκκλησίᾳ.

c Supra 2. 46. III. [c] ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον 1
εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐννάτην. Καί 2
τις ἀνὴρ, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστά-
ζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ

46. *προσκαρτ.*] *Προσκ.* is put for *προσκ. ταῖς προσευχαῖς*, which occurred a little before. Render: 'They persevered in attending the Temple service every day,' i. e. (as is implied) at the stated hours of prayer.

— *κλῶντές τε κατ' οἶκον ἄρτον.*] This is by many understood of the Eucharist, or at least of the *agapæ* which preceded the Eucharist; while others understand it of *common meals* taken by companies at certain houses in rotation. And certainly there is much to countenance this in what *follows*. Yet, if we consider the *preceding* words, it will seem more probable that the meals in question were the charitable and religious meals, taken in common, treated of supra ver. 42. At *κατ' οἶκον* supply *ἕκαστον*; meaning, 'in groups assembled at different houses;' for no one apartment was now large enough to contain the whole.

— *ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδ.*] This phrase denotes the disposition of mind in the partakers, whether rich or poor, respectively; *ἀγαλλιάσει* being intended chiefly of the *latter*, and *ἀφελότητι*, principally, though not exclusively, of the *former*. It is meant that 'the rich cordially rejoiced in exercising liberality to the poor, and that the poor were heartily thankful for their liberality.' The one class was as far removed from grudging or ostentation, as the other was from envy or ill-will.

47. *αἰνοῦντες—λαόν.*] This *may* signify, in a general way, 'They were [in their mode of life] much occupied in prayer, and were in favour with the people.' As, however, *αἰνοῦντες* is grammatically connected with *μετελάμβανον*, it seems better to suppose the sense to be: 'And these common meals (namely, those mentioned supra ver. 42) they held with prayer to God; and by the use of them, and by their general conduct, they were in favour with the people at large,' i. e. all except the Rulers, the Priests, and their party.

— *προσετίθει τοὺς σωζομένους.*] On the exact sense of these words considerable difference of opinion exists. Our authorized Version renders 'those that should be saved;' but it is now almost universally agreed that this mode of rendering cannot be admitted, since it would require, not *σωζομένους*, but *σωθησομένους*. The version in question must therefore be rejected; not (as Wetstein thinks) because it introduces a Calvinistic doctrine, but because such a sense cannot be shown to be inherent in the words. The sense '*had* been saved,' which some Anti-Calvinistic Commentators propose, is equally inadmissible. If we keep close to the propriety of the language (which, where a *doctrine* is concerned, we are bound to do), we cannot, I think, translate better than (as Doddridge and Wesley do) 'the saved,' meaning 'those who were being saved;' which is supported by the authority of the Pesch. Syriac Version. The expression must of course denote those who *hearkened* to the earnest injunction, ver. 40, 'Save yourselves from this perverse generation,' namely, by withdrawing from community with them, renouncing Judaism, seeking admission into the Christian Church, by baptism, and thus being 'saved from their sins by the washing of regeneration,' and put into a *state* of salvation; whereby, through the grace of the Holy Spirit, imparted under the Gospel, they might be *actually* saved both from the guilt and the power of sin. See Dr. A. Clarke and Dr. Hales. Indeed (as Bp. Pearce observes) we find the converts, upon their repentance towards God, and faith in Jesus Christ, often spoken of in the New Test. as persons *already* saved; i. e. rescued from that eternal misery to which they stood exposed, till they were baptized: ex. gr. Tit. iii. 5, *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας*. See also 1 Cor. xv. 2. and Luke xix. 9. Consequently, *οἱ σωζόμενοι* will be equivalent to *οἱ πιστεύοντες*. So in a kindred passage, Acts v. 14, *προσετίθεντο πιστεύοντες τῷ Κυρίῳ*. Thus also at 1 Cor. i. 18, *τοῖς σωζομένοις*, meaning those who had received the Christian faith, are opposed *τοῖς ἀπολλυμένοις*, to the Jews, who reject it; and also at 2 Cor. ii. 15; also Revel. xxi. 24, *καὶ τὰ ἔθνη τῶν σωζομένων*, simply believers in the Gospel, *ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι*.

III. This seems meant to connect with ii. 43; vv. 44—47 being in some degree parenthetical. St. Luke now returns to what he had been saying about many *miracles* having been worked by the Apostles; and of these he adduces *one* by way of example,—namely, that of a cripple from his birth.

1. *Ἐπὶ τὸ αὐτὸ* must here mean *together*, *in company*, and be taken after *ἀνέβαινον*, 'were going up.' So Josephus, cited by Krebs, *μέχρι Ἀντιοχείας ἐπὶ τὸ αὐτὸ παρῆλθον*. The use of *ἐπὶ* with an Accus. in the sense *to*, is found also in the Classical writers, and especially with nouns of *time*.

2. *ἐκ κοιλίας μητρὸς*] for *ἐκ γενετῆς*. See John ix. 1. *Ἐκ γαστρὸς* occurs in the Pseudo-Theogn. v. 307. *Ἐτίθουν*. The sick and poor were, both among Jews and Gentiles, usually laid, or placed themselves, at the portals of the

τὴν λεγομένην Ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν
3 εἰσπορευομένων εἰς τὸ ἱερόν. Ὃς, ἰδὼν Πέτρον καὶ Ἰωάννην
μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην λαβεῖν.
4 Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε· Βλέ-
5 ψον εἰς ἡμᾶς. Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ'
6 αὐτῶν λαβεῖν. Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ
ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι
7 Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει. Καὶ
πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς, ἤγειρε. παραχρῆμα δὲ
8 ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά· καὶ ἐξαλ-
λόμενος ἔστη, καὶ περιεπάτει· καὶ εἰσῆλθε σὺν αὐτοῖς εἰς

Temples, to ask charity of the worshippers; though sometimes at the gates or doors of rich men. See Luke xvi. 20, and Note.

— Ὡραίαν.] So I have chosen to edit, with almost every Editor up to Wets. Those after him wrote ὡραίαν; but wrongly, I conceive; for Ὡρ. is a *proper name*, being one of that class which become such by an adjective with the Article having so defined some one of a class of things, that it is pointed out as single and apart from the rest. In *that* stage the adjective should be written with a *small* initial letter. But when the Article is *omitted*, it becomes a *proper name*, and consequently must have a capital. *Which* gate of the Temple is here meant, the Commentators are not agreed. Most of them suppose it to have been the Eastern gate, leading from the court of the women to that of the Israelites, which was overlaid with Corinthian brass (a material far more valuable than gold itself, and wrought with exquisite art); also called the gate of Nicanor, and of which mention is made in Joseph. Bell. v. 5. 3. vi. 5. 3. It has, however, been shown by Wagenseil, Bengel, and Walch, that this involves much of improbability. (See an abstract of their arguments in Kuinoel.) Hence the learned have for some time been generally agreed that the gate here meant is that which was called *Susan*, from שושן (the lily), also the name of a royal city in Persia, and, as we learn from Athenæus, p. 573, so called διὰ τὴν ὡραιότητα. And old Constantinople had a gate so called. Accordingly ὡραία would be a good representation in Greek of שושן in Hebrew. Of the *reasons* given for the above supposition, the most weighty are, 1. that, after the healing of the cripple, Peter and John repaired to Solomon's Portico, which (as appears from Joseph. Ant. xx. 8, compared with xv. 14) was very near the gate Susan. 2. This lame mendicant would doubtless choose a place where he would be likely to get most money, and that would be where most persons might be expected to enter. Now at the gate Susan there was a far greater concourse of people than elsewhere; since *there* were the *tabernæ*, in which wine, salt, flour, oil, doves, and other things necessary for sacrifice, were sold. Moreover, it was the custom of the Sacred writers to change Hebrew names, even those which by use had taken the nature of proper names, into appellatives.

3. ἠρώτα ἐλεημοσύνην λαβεῖν.] Many MSS. and some early Editions have not λαβεῖν, which was by Pricæus considered as insititious. But Bos, Alberti, Wetstein, Kypke, and especially Valcknaer, have proved, by many examples derived from Greek writers of various times, that there is here an idiom, by which λαβεῖν and other terms are elegantly pleonastic after *verbs of asking*. Ἐλεημ., '*alms*,' meaning the sum given; a signification of the word found only in the later Greek writers, from Callimachus downwards.

4. ἀτενίσας εἰς αὐτόν.] See Note on Luke xxii. 56.

5. ἐπεῖχεν α.] Supply ὀφθαλμούς.

6. ὃ δὲ ἔχω, τοῦτό σοι δίδ.] I would compare Aristoph. Lysist. 671, ὅπερ οὖν ἔχω, δίδωμί σοι, and Soph. Elect. 450, σμικρὰ μὲν τάδ', ἀλλ' ὅμως ἃ 'χω, δὸς αὐτῷ. By ὃ ἔχω is meant, 'out of such power as I have committed to me (namely, from Jesus Christ) I bestow the benefit I am now doing.'

— ἐν τῷ ὀνόμ.] Meaning, 'by the authority of Jesus.' Here, it has been justly remarked, a striking difference may be seen between the manner in which miracles were worked by *Jesus*, and that by his *Apostles*. The former acted in his own name, and by virtue of his own power; the latter, merely by a delegated authority. See Note on Mark xvi. 17, 18. and John xiv. 12.

7. πιάσας αὐτὸν, &c.] This was an action done, not, as some Expositors say, *more Medici*, but as a *symbolical* one, *representing* the cure, and giving a gracious *assurance* of it; such as our Lord was pleased often to exert. See Mark vii. 33.

— βάσεις.] Βάσις signifies, 1. the *act* of walking; 2. the *effect* of it, in the *step* taken. 3. the part whereon we rest in taking it, namely, the *foot;* as here, and in Soph. Aj. 692, and often in the *later* Greek writers. The following term σφυρὰ is explanatory of the foregoing one, and denotes the *malleoli*, or ankle-bones, by which the bones of the foot exert their force.

8. ἐξαλλόμενος.] Not so much for *joy*, as many Commentators imagine; nor, as Œcumen. thinks, to try whether he could walk; but, it should seem, at first from ignorance how to walk, by which his essays would be rather *leaping* than walking; just as the imperfect glimmer of the newly acquired sight of the blind man at Mark viii. 24, made him first 'see men as trees walking.' Ἐξαλλόμενος well describes the headlong eagerness of incipient action, as ἔστη, καὶ περιεπ. the other stages of it: 'he first leaped, then stood

τὸ ἱερὸν, περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν Θεόν. Καὶ 9
εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν·
ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημο- 10
σύνην καθήμενος ἐπὶ τῇ Ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσ-
θησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.
Κρατοῦντος δὲ * αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέ- 11
δραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ
Σολομῶνος ἔκθαμβοι. Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς 12
τὸν λαόν· Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ
ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ
b Infra 5. 30. περιπατεῖν αὐτόν; [b] Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ 13
Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ
Ἰησοῦν· ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ
c Matt. 27. 20. Mark 15. 11. Luke 23. 18. John 18. 40. πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. [c] Ὑμεῖς 14
δὲ τὸν Ἅγιον καὶ Δίκαιον ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα
d Supra 2. 24. φονέα χαρισθῆναι ὑμῖν· [d] τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπ- 15
εκτείνατε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές
ἐσμεν. Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον, ὃν 16
θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις,
ἡ δι' αὐτοῦ, ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι
e Infra 13. 27. Luke 23. 34. πάντων ὑμῶν. [e] Καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἄγνοιαν 17

still, and lastly walked,' i. e. in a regular manner. See Note on Acts xiii. 11.

11. *κρατοῦντος*.] Render, 'keeping close to;' as in Col. ii. 19, & 2 Sam. iii. 6. Here for the vulg. *τοῦ ἰαθέντος χωλοῦ*, Griesbach, Matthæi, Vater, and Scholz, have edited *αὐτοῦ* on strong evidence, external and internal.

12. *ἀπεκρ. πρὸς τὸν λ.*] 'made [this] address to the people.'

— *πεπ. τοῦ περιπ. α.*] There is here an anomaly of construction, which some Commentators seek to remove by supposing an ellipsis of *πρᾶγμα* and *ἕνεκα*; others, by resolving *πεπ.* into *ποιηταῖς οὖσι*; comparing Acts xxvii. 1, *ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς*, and xx. 3. Yet this principle of *resolution* is seldom effectual, being hypothetical, and explaining nothing solidly. The *ellipses*, too, are liable to the same objection. It should seem that the present idiom proceeded originally from the employing of the Infinitive with *ὥστε* or *εἰς τὸ*, denoting *end* or *aim*. This construction was afterwards changed to its *equivalent* *τοῦ* with an Infin., which is often found in the LXX., and was then changed, in most cases, to the simple Infinitive.

13, 14. The Apostle now suggests the real cause of the cure, calling their attention to *Christ*. The general meaning is, that 'the purpose of God, in the miracles which he ordained to be wrought by the Apostles, was to show forth the glory of his Son Jesus Christ.' Hence it follows that men are here not to extol *Peter* or any one else. It is CHRIST only who is to be exalted. See John iii. 30. (Calvin.)

13. *ὁ Θεὸς—ἡμῶν*.] The repetition of *ὁ Θεὸς* is emphatical; and the mention of the God of their fathers was introduced to show that they taught no *new* religion which should alienate them from the God of Israel. (Doddridge.)

— *ἐδόξασε*.] Namely, by his resurrection and ascension.

— *ὃν ὑμεῖς μὲν παρεδώκατε*.] With doctrine is necessarily intermixed reproof. (Calvin.) After *ὑμεῖς* I have, with Matthæi, Griesbach, Vater, and Scholz, on good evidence, introduced *μὲν* into the text.

— *κρίναντος ἐκείνου ἀπολ.*] 'when he had determined that he should be let go.' With reference to the words of Pilate, Luke xxiii. 16, *παιδεύσας οὖν αὐτὸν ἀπολύσω*.

14. *τὸν Ἅγιον καὶ Δίκαιον*] 'the Holy and Just One.' A designation of the *Messiah*, (as at iv. 27. Rev. iii. 7. John x. 36.) formed on *ὁ Ἅγιος τοῦ Θεοῦ*, which occurs at Mark i. 24. Luke iv. 34, and John vi. 69.

— *ᾐτήσασθε ἄνδρα φονέα χαρ. ὑμῖν*.] I would compare Hesiod, Ἔργ. 190, *μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ ὕβριν ἀνέρα τιμήσουσι.* The sense of *χαρ.*, 'to be given up for pardon,' is not unfrequent in the later writers.

15. *τὸν ἀρχ. τῆς ζωῆς*] 'the author of life;' namely, as being the first to rise from the dead, he was thereby the cause of all men rising again. See John i. 4. v. 21. xiv. 6, and the Note. So Heb. ii. 10, *ἀρχ. τῆς σωτηρίας*.

16. *καὶ ἐπὶ—αὐτοῦ*.] Render, 'And his name (i. e. the power accompanying the invocation of his name) through faith in his name (i. e. him) hath made strong this man, whom ye see and know.' 'Ὁλοκληρίαν, 'complete soundness and health,' as in Is. i. 6, and sometimes in the later Classical writers.

18 ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. [f] Ὁ δὲ Θεὸς ἃ f Luke 24. 44.
προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, infra 26. 22.
19 παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. [g] Μετανοήσατε οὖν g Supra 2. 38.
καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας·
ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου,
20 καὶ ἀποστείλῃ τὸν * προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν·
21 [h] ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως h Supra 1. 11.

17. *οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε*, &c.] When we consider the numerous miracles of our Lord, and the other ample proofs which the Jews had of his being the Messiah, it may seem difficult to understand how they could be said to have done what they did *through ignorance*. To remove this difficulty, some would refer the words *ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν*, not to *ἄγνοιαν*, but to *ἐπράξατε*, in the sense, 'I know that through ignorance ye were induced to do as your rulers did.' But this is violating the construction, and forcing on the passage a sense not inherent in the words. Besides, the ignorance in question extended to *both* classes. Nor is there any occasion to resort to such a harsh method, since the expression may be taken as said *populariter*, and consequently need not to be too rigorously interpreted, but only supposed to mean, 'I am aware that you did what you did, under the influence of error, prejudice, and other carnal passions.' The Apostle does not mean that this ignorance was *without blame;* for as it resulted from pride, prejudice, and worldly-mindedness, and was co-existent with ample means of information, it was *criminal;* yet though criminal, he intimates it admitted of some extenuation. For the character of the Apostle's expressions is *extenuatory*, like the words of his Lord, when interceding for his murderers: *Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι*, Luke xxiii. 34.

18. *ὁ δὲ Θεὸς—ἐπλήρωσεν οὕτω*] q. d. 'God hath used that ignorance *for good*, by permitting that you should commit this crime; *and moreover*, since thus would be fulfilled the declarations of the Prophets concerning the calamities with which the Messiah should be oppressed.' The Rabbins themselves acknowledge that all the Prophets prophesied of the Messiah.

19. We have now the *application* of the whole discourse; in which the Apostle exhorts them to repentance and newness of life, by a true conversion of the heart. For as *μεταν.* denotes change of *mind*, so does *ἐπιστρέφω* the change of *conduct* resulting therefrom, and inseparable from true conversion. See Bp. Bull's Harm. Ap., p. 9.

— *εἰς τὸ ἐξαλ. ὑμῶν τὰς ἁμ.*] *Ἐξαλείφειν* signif. 1. *to wipe off*, as oil from any thing; 2. to wipe off *characters* chalked on a board, or traced on a slate; 3. to *obliterate* any *writing*, whether on waxed tablets, or written on parchment, either by *scratching* out, or *crossing* out. And, as crossing out accounts in a ledger implies that the sums are discharged, or the payment forgiven, so the word came to mean, in a figurative sense, to *forgive offences*, as in Is. xliii. 23, *ἐγώ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου*; also 2 Macc. xii. 42, and Ecclus. xlvi. 20. And Lysias, cited by Wetstein, *ὅπως ἐξαλειφθείη αὐτῶν τὰ ἁμαρτήματα.*

— *ὅπως ἂν ἔλθωσι*, &c.] *Ὅπως ἂν* is by most modern Expositors taken to mean *when*, or *after that* (for *ἐπειδάν*); by others it is interpreted *until*, i. e. 'waiting until.' The latter rendering, however, involves a harsh ellipsis; and as to the former, though examples of *ὅπως* in the sense of time are frequent, yet not with *ἄν*, and only as used of time *past*. Indeed, the sense thus arising is far from satisfactory. Hence it is better, with the Syr., and many eminent Commentators, from Luther downward, to take it in the sense *so that, in order that*, as Luke ii. 35. Matt. vi. 5, et alibi. Render, 'that so the times of refreshing may come from the presence of the Lord;' i. e. 'that ye may see with joy the time which the Lord hath appointed as the period of refreshing.' *Ἀνάψυξις* denotes, 1. a *regaining one's breath* after it has been interrupted; 2. a *breathing-time* from some labour, a rest from trouble, or deliverance from evil generally; 3. (by implication) the *happiness* occasioned by such a change. What particular period is here designated, Expositors are not agreed. It must, of course, be at the coming of the Messiah; but some refer that to his coming at the *destruction of Jerusalem;* others, to his coming *at the end of the world;* and others, again, his coming in the *Millennian reign*. As to the first view, it is, I apprehend, untenable. The third has been ingeniously, but not satisfactorily, defended. It seems safest to adopt the second; by which the *ἀνάψυξις* of the present passage will be the same with the *ἄνεσις* at 2 Thess. i. 7, *ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων*, 'the restitution of all things.' In the expression *ἀπὸ προσώπου τοῦ Κυρίου* we have a Hebrew periphrasis, for *ἀπὸ Κυρίου*, which means, 'by God's providence.' Instead of the common reading *προκεκηρυγμένον*, some of the most ancient MSS., most of the ancient Versions, and all the early Editions, except the Erasmian, have *προκεχειρισμένον*, which is confirmed by several of the ancient Fathers, has been approved by most Commentators, and has been received by almost every Editor from Bengel and Wetstein downwards; and justly; for the common reading seems to have been either a false alteration of some Critics, who did not understand the expression, or a *gloss* thereon. Render, 'him who was of old destined and appointed for you (i. e. for your relief and salvation), even Jesus Christ.' Thus, in the later writers, *προχειρίζω τινά τινι* signifies 'to set any one apart to any office.' Some would here sink the *προ*, which, indeed, in Classical Greek, is merged in the proper signification of the word; but this is not permitted by 1 Pet. i. 20, *προεγνωσμένου (Χριστοῦ) πρὸ καταβολῆς κόσμου.*

21. *ὃν δεῖ οὐρανὸν μὲν δέξασθαι*, &c.] Of these words the true scope is to anticipate a possible objection,—that if Jesus had been the Mes-

πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος [πάντων] τῶν
i Deut. 18. 18. infra 7. 37. ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. [i] Μωϋσῆς μὲν [γὰρ] 22
πρὸς τοὺς πατέρας εἶπεν· Ὅτι προφήτην ὑμῖν ἀνα-
στήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν
ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ
πρὸς ὑμᾶς. Ἔσται δὲ, πᾶσα ψυχὴ ἥτις ἂν μὴ 23
ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται
ἐκ τοῦ λαοῦ. Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ 24
καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ [προ]κατήγγειλαν τὰς
k Gen. 12. 3. & 22. 18. & 26. 4. Rom. 15. 8. Gal. 3. 8. ἡμέρας ταύτας. [k] Ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν, καὶ τῆς 25
διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων

siah, he would have continued on earth, at least after his resurrection, and then founded his kingdom. To this the Apostle indirectly replies, that it was necessary (i. e. for the purposes mentioned at John xvi. xvii. and xviii.) that for the present he should abide in Heaven, there to remain till the time of restoration; literally, 'that *heaven* should hold or possess him, and not *earth*,' the general sentiment being, that, 'removed from the sight of men, he is conversant with God, having been raised to supreme majesty and blessedness.' Of course implying that *he is* THE MESSIAH.

21. *ἄχρι χρόνων ἀποκαταστάσεως π.*] Ἀποκατάστασις (properly signifies a restoration of any thing to some former state; and, by implication, *for the better*) is capable of several interpretations, according to the view taken of the foregoing verse. According to the *first* it will denote the final completion of the happiness of the righteous consequent on the last judgment; according to the *second*, it will denote the consummation of all things at the end of the world. On the expression *τῶν ἁγίων προφ.* see Note at Luke i. 70, which passage will serve to confirm the insertion here of *τῶν*, introduced into the text by the most eminent Editors; and also the cancelling of *πάντων* by Griesbach and Scholz.

22—26. The connexion of these verses is as follows: 'Moses announced the Messiah; and all the Prophets, from Samuel to our own days, have foretold those times of restoration. To you belong these prophecies, and the promise given to Abraham, that in his seed should all the nations of the earth be blessed. To you God hath sent his Son Jesus Christ, and on you he would bestow blessedness, if you would but lay aside your carnal views, and turn from your evil ways. Repent, therefore, and be converted; acknowledge Jesus as the Christ, and receive his religion, lest ye suffer worse consequences of your obstinacy and unbelief.'

22. *ὅτι προφήτην ὑμῖν ἀναστήσει*, &c.] By quoting these words of Moses the Apostle means to say, 'that they should hearken to Christ, as the Prophet "like unto" Moses, of whom Moses predicted.' For that the passage has reference to Christ cannot be doubted, since St. Peter affirms it, as does also St. Stephen, Acts vii. 37. Indeed, there will be no difficulty in so doing, if we consider the chief scope of it, in which (as Schoettg. observes) the peculiar points of resemblance are intimated at the *ὡς αὐτὸν*, 'like unto himself;' namely, 1. in being the minister of a *new* covenant, as Moses was of the old, which the Prophets (especially Jeremiah) had distinctly announced should be done away; 2. in His close communication with God. And, as Moses conferred much with God, so did Jesus Christ, who was in the bosom of God his Father. Though, after all, Moses may not have had *directly* in view this reference; and accordingly, this may be of the number of those passages of the Old Test., 'which (as Bp. Middleton says) are capable of a two-fold application; being *directly* applicable to circumstances then past, or present, or soon to be accomplished; and *indirectly*, to others which Divine Providence was about to develope under a future dispensation.'

The passage before us is not an exact *quotation;* and yet the variations that occur are not such as to affect its fidelity. In the first verse the words are placed in another order, and *σοὶ* is altered to *ὑμῖν*, in order to put the case still plainer. And so indeed Moses evidently meant it. After *ἀκούσεσθε* the words *κατὰ—ὑμᾶς* are added by Peter to show the *extent* of the injunction. In the next verse the variations are greater both from the Hebr. and the Sept. Yet the general sense of both is expressed; for (to advert to the principal discrepancy) the אדרש מעמו and *ἐκδικήσω ἐξ αὐτοῦ* mean, 'I will require it at his hands, i. e. I will punish him for it' (namely, his disobedience). Thus the words *ἐξολ. ἐκ τοῦ λαοῦ* (denoting utter extermination) are meant to *illustrate* a somewhat obscure phrase, and to point to the nature and extent of that punishment, the greatest known under the Jewish law.

24. *καὶ πάντες δὲ*] 'quinetiam,' 'but also;' as in John vi. 51, and other passages adduced by Kypke. Πάντες, meaning, in a restricted sense, 'a very considerable part.' Ἐλάλησαν, 'have spoken;' i. e. prophetically; for *λαλεῖν* is a term often used of prophecy. Of this construction of the Genit. belonging to *ὅσοι*, but coming *after* it, I have noted the following examples: Aristoph. Plut. v. 1052, *ἐν τῷ προσώπῳ τῶν ῥυτίδων ὅσας ἔχει*, and Eurip. Med. v. 476, *ὡς ἴσασιν, Ἑλλήνων ὅσοι Ταὐτὸν συνεισέβησαν Ἀργῷον σκάφος.*

25. *οἱ υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης.*] Meaning, 'those to whom the prophecies belong (by being addressed to you), and to whom the covenants pertain.' So Luke xx. 36, *υἱοὶ τῆς*

πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθή-
26 σονται πᾶσαι αἱ πατριαὶ τῆς γῆς. [1] Ὑμῖν πρῶτον [1] Infra 13.46.
ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ [Ἰησοῦν], ἀπέστειλεν
αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν
πονηριῶν ὑμῶν.
1 IV. ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστη-
σαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ
2 Σαδδουκαῖοι, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν,
καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν·
3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς
4 τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη. Πολλοὶ δὲ τῶν ἀκουσάντων
τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν
5 ὡσεὶ χιλιάδες πέντε. Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι
αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς

ἀναστάσεως. Various examples are adduced by Wetstein from the Rabbinical writers, in one of which occurs the very expression 'sons of the covenant.'

The following citation is made, with some variation, from the Sept. For the *ἔθνη* of Gen. xxii. 18, we have here *πατριαί.* Both expressions, however, come to the same thing; *πατριαὶ* denoting (like the *φυλαὶ* of the similar passage, Gen. xii. 3) nations derived from one common ancestor; consequently the terms are convertible; the same Hebrew term משפחה being rendered by both; see my Note on Thucyd. iii. 65. 14. Here, then, the Apostle means to affirm the same thing as St. Paul, Gal. iii. 16, that by the Messiah, as the descendant of Abraham, shall *all* nations be blessed; much more shall *they* his *countrymen.* Ἐν before *τῷ σπέρμ.*, found in all the early Editions, some Versions and Fathers, has been received by almost every Editor from Bengel and Wetstein downwards.

26. *ὑμῖν πρῶτον.*] The sense of these words will become clearer by supplying the particle *οὖν.* 'Unto you, then;' which very aptly introduces the *conclusion* from what has been said. *Ἀναστήσας.* The word is here used as supra v. 22, ii. 30, and infra vii. 37, and Deut. xviii. 18, of the providential bringing into existence of Prophets. *Εὐλογοῦντα ὑμᾶς* is best taken as put in apposition, or as standing for *ὡς εὐλογ.*, 'as one who should bless you.'

— *ἐν τῷ ἀποστρ. ἕκαστον,* &c.] *Ἀποστρ.* may here be taken either in a transitive or in an intransitive sense. The *former* is generally adopted. But as it occasions some harshness of construction, and involves something objectionable in sense (unless action be taken for intention), the latter view is preferable. And *ἐν τῷ* *may* be taken for *εἰς τὸν*, denoting *purpose;* or for *ἐπὶ*, q. d. 'on every one of you turning from his iniquities,' i. e. if every one of you shall turn. This is confirmed by the words of ver. 19, *μετανοήσατε καὶ ἐπιστρέψατε;* and by Isaiah i. 16.

IV. We have now narrated the *result* of all this successful dissemination of Gospel truth. The Sadducees now joined cordially with the Pharisees, since the testimony of the Apostles to the resurrection of Jesus was subversive of their doctrines; and therefore they readily aided in attempts to strangle the truth in its infancy, by persecuting unto the death the *Apostles*, as they had before done Jesus Christ himself.

1. *ἐπέστησαν αὐτοῖς*] '*supervenerunt illis.*' *Ἐφίστημι* properly signifies 'to be presented to the view of any one,' in which is sometimes inherent a notion of *suddenness*, which occasionally (as here, Luke xx. 1, and elsewhere) implies somewhat of *hostility.* On *ὁ στρατηγὸς τοῦ ἱεροῦ*, see Note on Luke xxii. 4.

2. *διαπονούμενοι.*] *Διαπονεῖσθαι* signifies, 1. to be wearied out; 2. (as here) to feel aggrieved, be vexed or annoyed, bear with impatience; a sense found in the Sept. at Gen. vi. 6, but not in the Classical writers. The words *διὰ τὸ διδάσκειν αὐ. τὸν λαὸν* refer to the *Priests;* and *καταγγέλλειν—νεκρῶν* to the *Sadducees.* *Ἐν τῷ Ἰησοῦ*, *by* or *in*, i. e. 'by the example of Jesus, as exemplified in Jesus.'

3. *ἔθεντο εἰς τήρ.*] Some Expositors think that *τήρησις* here means the *custody* of certain persons to whose charge they were committed. But the common interpretation, a *prison*, is established beyond doubt by v. 18, *ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.* This use is, however, confined to the later writers; for in the passage cited by the Commentators from Thucyd. vii. 86, it merely denotes the *act* of keeping in custody (see iii. 3, and my Note on i. 131). Such, indeed, is the primitive sense of the word, as also of the Latin custodia; though both words came, in process of time, to denote a *place* of custody, *carcer.*

4. *ἐγενήθη—χιλ. πέντε.*] The Commentators are not agreed whether this number is *inclusive* of the 3000 before converted, or *exclusive* of them. Yet no persons thoroughly conversant in the idiom of the Greek language can fail to perceive that the former is the sense intended. *Ἐγενήθη* signifies *was become*, a signification of *γίγνεσθαι* which often occurs in the New Test. and LXX. *Ἀνδρῶν* signifies not *men*, but *persons* of both sexes; it being put for *ἀνθρώπων*, as Luke xi. 31. James i. 20.

5. *αὐτῶν*] scil. *τῶν Ἰουδαίων*, to be supplied from the context. By *τοὺς ἄρχ.*, &c., are denoted the Sanhedrim. *Εἰς Ἱερ.*, for *ἐν Ἱερ.*

a Luke 3. 2. Ἱερουσαλήμ, [a] καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ 6
Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερα-
τικοῦ. Καὶ στήσαντες αὐτοὺς ἐν [τῷ] μέσῳ, ἐπυνθάνοντο· 7
Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
Τότε Πέτρος, πλησθεὶς Πνεύματος ἁγίου, εἶπε πρὸς αὐτούς· 8
Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ, εἰ ἡμεῖς 9
σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν
b Supra 2. 24. τίνι οὗτος σέσωσται· [b] γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ 10
τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ
Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ
νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής.
c Psal. 118. 22. Isa. 28. 16. Matt. 21. 42. Rom. 9. 33. 1 Pet. 2. 7. [c] Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκο- 11
δομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. Καὶ οὐκ 12
d Matt. 1. 21. 1 Tim. 2. 5, 6. ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· * [d] οὐδὲ γὰρ ὄνομά ἐστιν
ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ
σωθῆναι ἡμᾶς.
Θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν καὶ Ἰωάννου, 13

6. *ἐκ γένους ἀρχ.*] Some understand the chiefs of the 24 Sacerdotal classes. Others, more properly, it should seem, the family of those who had lately served the office of High Priest. For besides that the former interpretation does violence to the phrase, this is strongly confirmed by a similar use of the very same phrase in Josephus, Antiq. xv. 3. 1, where, speaking of Ananel, the first High Priest appointed by Herod, he says he was *ἀρχιερατικοῦ γένους*, i. e. of the High-Priestly race, being descended from an ancestor who had borne the office of High Priest; namely, as I understand it, among the Jews in Babylonia, of the Eastern dispersion. So that there is no occasion, with some, to read *οὐκ ἀρχ.*, merely because Josephus says he was *ἱερεὺς ἐκ τῶν ἀσημοτέρων*. He might be a priest of the lower orders, and yet be of Arch-priestly *descent*.

7. *ἐν ποίᾳ δυνάμει—ὀνόματι.*] To determine the sense of this passage, we must ascertain the scope of the interrogation. Now *ἐποιήσατε τοῦτο might* refer, as some say it *does*, to the *general conduct* of the Apostles in their ministry. But from ver. 9 it is plain that it refers to the *miraculous cure* lately performed. *Ἐν ποίῳ ὀνόματι* further illustrate the sense. The *name* of a person is indeed often put for the *person* himself. See also iii. 16. Thus it may mean, 'by the *power* of such a person.' But as it is certain that the Jews believed very wonderful works, even miracles, to be performed by magic arts and *incantation* (i. e. *invoking the names* of certain angels or illustrious Patriarchs), the full sense of *ὄνομα* may here be retained.

9. *εἰ ἡμεῖς σήμερον ἀνακρ.*] Εἰ, *siquidem*, a signification found often in the New Test., Sept., and Classical writers, and here to be preferred to the ordinary one, as being more energetic and pointed. Render, 'since we are called to account this day.' *Ἀνακρίνεσθαι* is a forensic term, signifying to be *examined by interrogation*. *Εὐεργεσίᾳ ἀνθρώπου ἀσθ.* is for *εὐεργ. εἰς ἄνθρωπον ἀσθενῆ*, 'on account of the benefit done to the sick man;' a Genit. of object. At *ἐν τίνι* supply *ὀνόματι*. Comp. vv. 7. 10. *Σέσωσται*, 'was made well,' as Matt. ix. 21.

11. See Note on Matt. xxi. 42.

12. *οὐκ ἔστιν—ἡ σωτηρία.*] Many eminent Commentators, from Whitby downwards, have argued from the context that *ἡ σωτηρία* means, 'this healing;' and interpret *σωθῆναι*, 'to be restored to health;' a sense, indeed, found elsewhere, but which is here not admissible, because the *verb* cannot well have a sense different from that of the *noun ἡ σωτηρία* just before, which cannot mean 'the healing;' such a signification of the word being found no where in the Scriptural, nor, I believe, in the Classical writers. And certainly there is nothing to compel us to adopt it here. The use of the Article by no means requires it; for to render, 'the healing in question,' yields a sense little apposite. Indeed, there is no proof that the Article is here meant to exert any particular force, much less to be emphatic. I know of no passage in the New Test. where it has such a force, but several where the noun is used in its most abstract sense; in which case the force of the Article is merged in that of the noun. So John iv. 22. Rom. xi. 11. Hebr. vi. 9. Rev. vii. 10, *ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ—τῷ Θεῷ*. That it must be understood of *salvation*, not of healing, is certain from the words following, *ἐν ᾧ δεῖ σωθῆναι ἡμᾶς*, which show the *σωτηρία* in question to be *general*, and therefore spiritual and eternal; though, at the same time, it also, as Dr. Smith shows, involves an eventual deliverance from every physical and temporal evil.

— *τὸ δεδομένον.*] Said to be for *ὃ δέδοται*. But there is rather an ellipsis of *κατὰ*, *quod attinet ad*. *Δεῖ* here signifies *licet*, *permissum est*, 'it is fit or proper,' as in Luke xiii. 14, and sometimes in the Classical writers.

13. *τὴν παῤῥησίαν*] 'the freedom' or boldness of speech; meaning an unequivocal avowal of their doctrines, without any attempt to conceal or qualify them.

καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται,
ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν·
14 [e] τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθερα- e Supra 3. 11.
15 πευμένον, οὐδὲν εἶχον ἀντειπεῖν. Κελεύσαντες δὲ αὐτοὺς
ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους,
16 λέγοντες· [f] Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν f John 11. 47.
γὰρ γνωστὸν σημεῖον γέγονε δι᾽ αὐτῶν πᾶσι τοῖς κατοι-
κοῦσιν Ἱερουσαλὴμ φανερὸν, καὶ οὐ δυνάμεθα ἀρνήσασθαι.
17 ἀλλ᾽, ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαὸν, ἀπειλῇ
ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ
18 μηδενὶ ἀνθρώπων. Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν
αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνό-
19 ματι τοῦ Ἰησοῦ. [g] Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες g Infra 5. 29.
πρὸς αὐτοὺς εἶπον· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ
20 ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. [h] οὐ δυνάμεθα h Infra 22. 15.
21 γὰρ ἡμεῖς ἃ εἴδομεν καὶ ἠκούσαμεν μὴ λαλεῖν. Οἱ δὲ προσ- 1 John 1.1.

— *καταλαβόμενοι*] 'having perceived,' or learnt. A sense of the word occurring also at Acts [illegible] 34. xxv. 25. Eph. iii. 18. Ἀγράμματοι, *unlettered*, i. e. 'ignorant of, or but slightly versed in literature,' especially that kind of it which the Jews alone prized, namely, of the Scriptures, *τὰ γράμματα*, as explained by their Rabbinical interpreters; comp. John vii. 15. By the other expression *ἰδιῶται* are meant *private* persons, as opposed to those who held any office, ecclesiastical or civil. With both terms *ἀγράμματοι καὶ ἰδιῶται* Valcknaer compares Athen. p. 176, *ἰδιώτης καὶ ἀναλφάβητος*. By *ἐπεγίνωσκον* is meant, 'knew by sight,' 'recognised.'

— *σὺν τῷ Ἰησοῦ ἦσαν*] 'had been adherents of Jesus,' as Mark xiv. 67, *καὶ σὺ μετὰ Ἰησοῦ ἦσθα*. The idiom was probably one of common life and colloquial phraseology.

14. *ἑστῶτα*] 'standing on his feet;' not, as before, a cripple; see supra iii. 7, 8, and compare Mark v. 15, *θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, καὶ ἱματισμένον καὶ σωφρονοῦντα*.

— *οὐδὲν εἶχον ἀντειπεῖν*.] A popular phrase, of which examples are adduced by Wetstein.

15. *κελεύσαντες—ἀπελθεῖν*.] This bidding them to withdraw was not meant by way of *insult*, but in order that they might consider in private what was best to be done. The expression often occurs in the Historians, where ambassadors, after delivering their message, are desired to withdraw, in order that the Council may deliberate upon it; see Thucyd. v. 112.

— *συνέβαλον*.] Sub. *γνώμην*, or *βουλεύματα*, *expressed* in Eurip. Phœn. 700.

17. *ἀλλ᾽*] 'nevertheless.' A sense not unfrequent either in the Scriptural or Classical writers. At *διανεμηθῇ* supply *τοῦτο*, scil. *τὸ σημεῖον*, the report of this miracle. Thus *διανέμεσθαι*, which properly signifies to be distributed among several, will here, as used of a *report*, have the sense to *be spread abroad*. Or rather, we may by *τοῦτο* understand 'this matter,' namely, respecting the Messiahship of Jesus and the doctrine taught in his name. And in *διανεμ*. we may suppose a *medical* metaphor, with allusion to those ulcers called *ἑρπυστικὰ*, which are said *νέμεσθαι*, *ἐπινέμεσθαι*, and *πρόσω νέμεσθαι*, and accordingly *διανέμεσθαι*. Thus *ἐπὶ πλεῖον διανεμηθῇ* will mean '*serpat in populum*.' Compare Virg. Georg. iii. 469, priusque Dira per incautum *serpant* contagia vulgus. See 2 Tim. ii. 16, 17.

By *λαὸν* is meant the *people at large*, as opposed to the Priests, Pharisees, and higher classes.

— *ἀπειλῇ ἀπειλησώμεθα*, &c.] The full sense is, 'let us strictly enjoin them under menace of punishment.' This use of *ἀπειλ.*, followed by an *Infinitive*, is so rare, that even the best Lexicons scarcely adduce an example. I have, however, noted it in Josephus, Antiq. x. 7. 4, Ὁ δὲ ἀπειλεῖ (scil. *αὐτοῖς*) *πρὸς τοὺς πολεμίους φυγεῖν*, and Theocrit. Idyll. xxiv. 16, *ἀπειλήσασα φαγεῖν βρέφος Ἡρακλῆα*.

— *ἐπὶ τῷ ὀνόματι τούτῳ*] 'upon,' i. e. resting on the name and authority of Jesus, as the primary and ultimate Teacher and Author. So Demosthenes, 495. 7, *ταῦτ᾽ ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν*.

18. *παρήγγειλαν τὸ μὴ φθέγγ*.] Lit., 'they interdicted to them to speak.' *Διδάσκειν* is explanatory of *φθέγγ*. *Καθόλου* is for *παράπαν*.

19. *εἰ δίκαιον*, &c.] So Plato makes Socrates similarly address his judges: *πείσομαι τῷ θεῷ μᾶλλον ἢ ὑμῖν*;

20. *οὐ δυνάμεθα*.] The full sense is: 'We, for our parts, cannot [consistently with what is right and just];' for, as Papinian (cited by Westein) says, 'quæ facta lædunt pietatem, nec facere nos *posse* credendum est.' This is one of those few passages in which two negatives do not strengthen the negation, but have an affirmative force. The Grammarians account for it on the principle that the negatives *belong to two different verbs*. But, in a case like the present, that *explains* nothing. It is better to say that the two negatives belong, strictly speaking, to two different *clauses*, and are suspended on finite verbs, or Infinitives, either

ἀπειλησάμενοι ἀπέλυσαν αὐτοὺς,—μηδὲν εὑρίσκοντες τὸ πῶς
κολάσωνται αὐτοὺς,—διὰ τὸν λαόν· ὅτι πάντες ἐδόξαζον τὸν
Θεὸν ἐπὶ τῷ γεγονότι. Ἐτῶν γὰρ ἦν πλειόνων τεσσαρά- 22
κοντα ὁ ἄνθρωπος ἐφ᾽ ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς
ἰάσεως.

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν 23
ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. Οἱ 24
δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεὸν, καὶ
εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν
i Psal. 2. 1. γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς· [i] ὁ διὰ 25
στόματος Δαυὶδ [τοῦ] παιδός σου εἰπών· Ἵνα τί ἐφρύαξαν
ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ 26
βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ
τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ
k Matt. 26. 3. αὐτοῦ. [k] Συνήχθησαν γὰρ ἐπ᾽ ἀληθείας ἐπὶ τὸν ἅγιον παῖδά 27
σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος
l Supra 2. 23. & 3. 18. σὺν ἔθνεσι καὶ λαοῖς Ἰσραήλ· [l] ποιῆσαι ὅσα ἡ χείρ σου καὶ 28
m Infra 9. 27. ἡ βουλή σου προώρισε γενέσθαι. [m] Καὶ τὰ νῦν, Κύριε, ἔπιδε 29
ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρ-

expressed or *understood*, as in οὐδεὶς (sub. ἐστι) ὅστις οὐ ποιήσει.

21. μηδὲν εὑρίσκοντες τὸ πῶς, &c.] Some here suppose an ellipse of αἴτιον, which is *expressed* in Luke xxiii. 14. Others avoid the ellipse by taking μηδὲν for μὴ, and πῶς for ὅπως, regarding the τὸ as pleonastic. But it is surely better to admit the *ellipse*, than suppose such a harshness. Thus the words following, τὸ πῶς, &c. may be considered as exegetical, and meant to further evolve the sense. Yet the πῶς is *not* (as some suppose) in apposition with μηδὲν, but depends upon κατὰ, *quod attinet*, understood. Nor does the τὸ belong to the πῶς, but to τὸ πῶς, &c.; for the words τὸ πῶς—αὐτοὺς form *grammatically* a separate clause. Διὰ τὸν λαὸν belong to ἀπέλυσαν αὐτούς.

23. τοὺς ἰδίους] i. e. 'their associates,' the other Apostles and the disciples at large; as Acts xxiv. 23. John xv. 19. So Philo 630, ἐθάρσυνε τοὺς ἰδ.

24—30. This noble supplicatory hymn, poured forth at once by the whole Christian people, under the immediate influence of the Holy Spirit, is worthy of that inspiration from whence it flowed. (Bp. Jebb.) The learned Prelate well points out that vv. 27, 28 form a prophetical quotation of ἵνα τί—αὐτοῦ. And he rightly refers the γὰρ to a clause left to be understood; q. d. [' This prophecy is now fulfilled,] *for* of a truth,' &c. Thus the verses are not, as some imagine, parenthetical. In σὺ ὁ Θεὸς, &c. there is a *periphrasis* for 'the Lord of the universe;' with which Wetstein compares Joseph. Ant. iv. 3. 2, Δέσποτα τῶν ἐπ᾽ οὐρανοῦ τε καὶ γῆς καὶ θαλάσσης.

25. As they had, in the *first* sentence of the prayer, expressed their sense of God's *power* to save them, and his *right* to dispose of them as he saw fit for his own glory, so, in the *second*, they appeal to a *prophecy*; thereby intimating their just expectation of aid in the work they had in hand.

— ἐφρύαξαν.] We have here, as sometimes in the Classics, a metaphor taken from the snorting, and other sounds of impatience and rage, emitted by high-mettled horses, and therefore very applicable to proud and tyrannical men.

Of καὶ ἐμελέτ. κενὰ the sense is, 'and have formed vain plans,' i. e. which have turned out to be vain. So the proverb in Suidas, κενὰ κενοὶ λογίζονται. The sense, then, is: 'Why do they rebel against the Messiah, why endeavour to shake off his yoke?'

26. παρέστησαν.] Meaning (as the parallelism requires), 'they stood side by side for mutual help in opposition to;' meaning, ' they banded together against.'

27. συνήχθησαν γὰρ, &c.] Here 'the heathen, the peoples, the kings of the earth, and the rulers, (that is, all the rebellious personages of the second Psalm,) are brought forward, as fulfilling whatsoever it was pre-appointed they should do.' (Bp. Jebb.)

I have not ventured to follow several eminent Editors in introducing into the text (from many MSS., Versions, and Fathers) the words ἐν τῇ πόλει ταύτῃ, not so much because, as Bp. Jebb remarks, 'they have no equivalent in the prophecy,' as because it is difficult to account for their *omission*, but easy for their *addition*.

28. ποιῆσαι ὅσα, &c.] The sense is: 'For the purpose of doing—what? why no other than what thy overruling power and predisposing wisdom pre-determined to be done.' (Bp. Jebb.)

29. The sense is: 'And, as thy wise counsel pre-determined that, through the confederacy of Jews and Gentiles, of kings and rulers, Christ

30 ῥησίας πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεῖρά σου
ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι, διὰ τοῦ
31 ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. [n] Καὶ δεηθέντων [n Supra 2. 2, 4.]
αὐτῶν, ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλή-
σθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον
τοῦ Θεοῦ μετὰ παῤῥησίας.
32 [o] ΤΟΥ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ [o Supra 2. 44. Rom. 15. 5, 6.]
ἡ ψυχὴ μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν
33 ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. [p] Καὶ μεγάλῃ [p Ver. 30. & 1. 8.]
δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως
τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.
34 οὐδὲ γάρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες
χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν
35 πιπρασκομένων, καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστό-
λων· διεδίδοτο δὲ ἑκάστῳ καθότι ἄν τις χρείαν εἶχεν.
36 Ἰωσῆς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων,

should suffer, so let the same wise counsel be now made conspicuous, in the undaunted preaching of Christ crucified.' (Bp. Jebb.) Ἔπιδε, i. e. so look upon their threats, as to ward off their execution, and grant us deliverance.

30. *ἐν τῷ τὴν χεῖρά σου ἐκτ.*] 'while thou art stretching forth thine hand (i. e. exerting thy power) for healing, and while signs and wonders are performing;' for *ἐν τῷ* must be repeated.

31. *ἐσαλεύθη.*] This term is well adapted to suggest the idea of an *earthquake*; a phænomenon regarded both by Jews and Gentiles as betokening Divine presence and favour. See Is. xxix. 6. Ps. lxviii. 8. Virg. Æn. iii. 90. Ovid, Metam. xv. 672. So Jamblichus, de Myster. ii. 4. (de apparat. Deorum) *τήν τε γῆν μηκέτι δύνασθαι ἑστάναι, αὐτῶν* (scil. *τῶν θεῶν*) *κατιόντων.* Plutarch, Publ., p. 101. And finally a Rabbinical writer, cited by Schoettgen, 'totus ille locus commotus est.'

— *Πνεύματος ἁγίου.*] The interpretation of some recent Commentators, "filled with sacred ardour," is a mere Unitarian gloss. Yet we need not, and, if the propriety of the Article be considered, we must not, take Πν. in its personal sense, with Doddridge and Benson, but suppose, with Bp. Middleton, that it denotes the *influence* of the Holy Spirit, as communicating special and eminent gifts. Indeed, a sensible illapse is implied.

32. *ἦν ἡ καρδία—μία.*] A proverbial description of close amity, as in Plutarch: *Δύο φίλοι, ψυχὴ μία*, and other similar expressions. *Οὐκ ἔλεγεν ἴδιον*, 'did not *call* them his own,' or allege that as a reason why his poor brethren were not to be assisted therewith. This shows that their property was really *considered* as their own, and consequently that the expression *κοινὰ* in the words following must be taken with limitation; meaning that they were common, not by *possession*, but by *use*. See Note supra ii. 45.

33. *μεγάλῃ δυν.*] Wolf, Heinr., and Kuinoel think that the expression is to be understood only of the power of the Apostles' eloquence, &c. But, although I would not *exclude* the force of that inartificial, but impressive, eloquence, which, founded in conviction, and supported by the consciousness of Divine favour, would give their words an effect rarely to be found in the most polished oratory; yet I must maintain, that there is chiefly meant in the expression an allusion to what would, above every thing else, enable them to speak with such effect,—namely, the *miracles* which they were occasionally enabled to work. In short, the expression may be said to denote *force* as regarded the *speakers*, and *efficacy* as respected the *hearers*.

— *χάρις τε—αὐτούς.*] Some Commentators understand *χάρις* of the favour of *God*; others, of the *Jewish people*: q. d. 'the favour of the people rested upon them.' But though this be countenanced by ii. 47, yet there the interpretation first mentioned seems preferable; because if the *αὐτοὺς* be referred to the *Apostles*, it will give a *reason* for the force and efficacy of their preaching. Perhaps, however, the *αὐτοὺς* is to be referred to the *people at large*; *χάρις* being understood of the grace of the Holy Spirit. So Luke ii. 40, *καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.* Indeed, thus alone can the *γὰρ* of the following clause be accounted for; which Translators and Commentators explain merely to mean *καί*. Calvin has alone seen that the *γὰρ* is, as usual, causal.

34. *ὅσοι γὰρ κτήτορες—ὑπῆρχον.*] Not, 'as many as had possessions;' for it is not *πάντες ὅσοι*, but 'such as had,' i. e. some of those who had: the *ὅσοι* being here, as often, put indefinitely.

— *τὰς τιμὰς τῶν πιπρασκομένων*] 'the prices of the things sold.' So Appian, p. 1088, cited by Wetstein, *τιμὰς τῶν ἔτι πιπρασκομένων*, and Demosth. cont. Aphob. 1, *τῶν ἀνδραπόδων τῶν πιπρασκομένων—τὰς τιμὰς ἐλάμβανεν.*

35. *ἐτίθουν παρὰ τ. π.*] *Τιθέναι παρὰ* is a phrase signifying to commit to the care or disposal of; but when joined with *παρὰ τοὺς πόδας*, it implies the *reverence* with which the deposit was made.

(ὅ ἐστι, μεθερμηνευόμενον, Υἱὸς παρακλήσεως) Λευΐτης, Κύ-
πριος τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε 37
τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.
V. Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ 1
a Supra 4. 37. αὐτοῦ, ἐπώλησε κτῆμα, [a] καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, 2
συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι
b Luke 22. 3. & ver. 4. παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. [b] Εἶπε δὲ Πέτρος· 3
Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου,
ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς
τιμῆς τοῦ χωρίου; Οὐχὶ μένον, σοὶ ἔμενε; καὶ πραθὲν, 4
ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; Τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου
τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ.

36. *ἀγροῦ*] 'an estate.' That as a Levite he should be a land-proprietor, is not inconsistent with the Divine regulation respecting the Levites, Numb. xviii. 20, seqq.; for that merely has regard to the Levites as a *tribe* (as such they were to have no landed property appropriated to them out of the division of Canaan); it has nothing to do with *individuals*, who were not prevented from holding lands by purchase or inheritance, whether in Judæa or in foreign countries. I have written Υἱὸς with a capital, as propriety requires; and I would render 'Son of consolation.' To render '*the* Son of consolation,' or '*a* Son of consolation,' is alike indefensible. Our Translators, indeed, have failed to see this. Yet, in the similar expression at Mark iii. 17, Abp. Newcome *rightly* renders 'Sons of thunder.' On the same ground I have written Κρανίου τόπος at Matt. xxvii. 33, and John xix. 17; and *χωρίον αἵματος* at Acts i. 19, and *Ἀγρὸς αἵματος* at Matt. xxvii. 8.

V. After the liberality of Barnabas, is given an example of the *contrary* in the case of Ananias and Sapphira. The crime of which these two persons were guilty, and which brought down so awful a visitation on the offenders, must, at the most moderate estimate, be regarded, even on principles of natural religion, as one of no ordinary magnitude,—being a compound of *fraud* and *hypocrisy*. So Cicero, Off. i. 13: 'Totius injustitiæ nulla capitalior est, quam eorum qui cum maximè fallunt, id agunt ut viri boni esse videantur.' The older Commentators, indeed, consider the crime to have been *sacrilege*, which was one punishable with death; but a just distinction is made by Mede between the *species facti* and the *circumstantiæ facti*—namely, hypocrisy and desire of vain-glory, &c., which was perhaps the chief motive that tempted them to the offence. Be that as it may, it well merited the punishment with which it was visited—a punishment, indeed, more especially *necessary* in the then state of things, in order to prevent the Christian religion from being discredited by the hypocrisy of worldly-minded professors.

2. *ἐνοσφίσατο ἀπὸ τῆς τ.*] Supply *μέρος*, 'appropriated part to his own use.' *Νοσφίσασθαι* signifies 'to take away the property of others, and apply it to one's own use.' So Josephus, Ant. iv. 8. 29, *μὴ νοσφίζεσθαι ἀλλότρια*. This construction with the Genitive is rare, but it is found in Josh. vii. 1, *ἐνοσφίσαντο ἀπὸ τοῦ ἀναθέματος*.

— *συνειδυίας*.] Supply *τοῦτο*. The word is *expressed* in Thucyd., vol. ii. 92. 7. Ed. Bekk. *ξυνειδὼς τοῖς ἑτέροις τὸ ἐπιβούλευμα*.

3. *ἐπλήρωσεν—τὴν καρδίαν σου.*] Many recent Commentators, comparing this with that at v. 4, *ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο*, take it to mean no more than 'Why was thy heart filled with that diabolical plan?' But this is unjustifiably sinking the *personality* of Satan, and his *power*, as well as will, to suggest evil thoughts to the minds of men. The two expressions above mentioned are by no means inconsistent; for while the assaults of Satan *incite* the hearts of men to sin, their own natural corruption is quite sufficient of itself to *suggest evil thoughts*. Nor will there be any difficulty in the interrogation *διατί*, &c., if we consider that the *full* force of *πληροῦν τὴν καρδίαν τινὸς*, which is *πληροφορεῖσθαι*, *implies* (as we know Satan's power is *limited*) such a *yielding* to the temptation, as, while it argues the free agency of man, makes him at the same time strictly accountable for the act. *Ψεύσασθαι* signifies to attempt to deceive by a lie; the *attempt* being, as often, put for the *performance*. This offence towards the Apostles involved the same crime towards the *Holy Spirit*, under whose inspiration they acted.

4. *μένον*] 'remaining' [yours] i.e. unsold. *Σοὶ ἔμενε*. A *dativus commodi*, 'remained at thy disposal,' to sell or to keep. At *πραθὲν* we must supply *χωρίον*: but when repeated as the nominative to *ὑπῆρχε*, we must take it, by meton., for the *χρῆμα* or money produced by it. So the Pesch. Syr. well expresses it, 'the price thereof.' Here I agree with Mede, De Dieu, Wolf, and the framers of our English Version, in considering the sentence as consisting of two clauses, each interrogative (as at Luke xxi. 7, *πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;*) which suits well with the *δεινότης* and *πάθος* of the address; though, perhaps, the latter clause may be *declarative;* a variety not unsuitable to the nature of the address, and of which examples might be adduced from Thucydides.

At *τί ὅτι* supply *γέγονε* or *ἐστι*, for *τί ἔστιν ὅτι*. The Commentators compare with this *ὅτι τί δὴ* in Aristophanes, and *ὅτι δὴ τί* in Plato. The expression *τίθεσθαι ἐν τῇ καρδίᾳ*, or *εἰς τὴν καρδίαν*, signifies, 'to deliberately plan and determine on any thing.'

5 Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε.
καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.
6 Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγ-
7 καντες ἔθαψαν. Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα,
8 καὶ ἡ γυνὴ αὐτοῦ, μὴ εἰδυῖα τὸ γεγονὸς, εἰσῆλθεν. Ἀπεκρίθη
δὲ αὐτῇ ὁ Πέτρος· Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέ-
9 δοσθε; ἡ δὲ εἶπε· Ναὶ τοσούτου. Ὁ δὲ Πέτρος εἶπε πρὸς
αὐτήν· Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου;
ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ,

— οὐκ ἐψεύσω—Θεῷ.] From a comparison of this verse with the preceding one [where Ananias is said to have lied against the *Holy Ghost*], as well as several other passages [John iii. 6, compared with 1 John v. 4. Acts xiii. 4. 2 Tim. iii. 16, with 2 Pet. i. 21. John vi. 45, with 1 Cor. ii. 13. 1 Cor. iii. 16, seqq. with 1 Cor. vi. 19], the best Theologians have in all ages justly inferred that the *Holy Ghost* is God. Wetstein, indeed, has remarked that ὁ Θεὸς with the Article is always confined to *God the Father*. But Bp. Middleton has shown that no such distinction is observed; ὁ Θεὸς and Θεὸς being used indiscriminately, except where grammatical rules interfere.

The οὐκ—ἀλλὰ is by most recent Commentators rendered *non tam—quam*. Perhaps, however, οὐκ may here be taken for οὐ μόνον, as in Thucyd. iii. 45, where see my Note, and also iv. 92, where see Duker. The Dative after ἐψεύσω is not, as Bp. Middleton supposes, put for the *Accus.* It is rather put for the Accus. with εἰς, or the Genit. with κατὰ, which yields a much *stronger* sense, and hence was used in a connexion which *required* something more energetic.

5. ἐξέψυξε.] Supply πνεῦμα. That the death of both these persons was by a *Divine judgment*, and not, what the Neologians attempt to show, from *excessive fear*, is manifest from the very circumstances of the case. For that so extraordinary an occurrence should have happened to *two* persons *at once*, were in the highest degree improbable. As to what has been urged, that the Apostle did not foresee, threaten, or even allude to Ananias's *death*, that admits of a satisfactory explanation; since whatever previous knowledge Peter might, by Divine inspiration, have to *threaten the death* of Ananias, it would have been, in the present circumstances of the Church, highly imprudent to have *used* it, as giving the magistracy that handle against the Apostles which they desired. And hence there is no cause for the *wonder* expressed by some, that the Sanhedrim should take no cognizance of the matter; since, from the prudent course pursued by the Apostle, it was impossible for them to have any hold upon him.

6. οἱ νεώτεροι.] Called at ver. 10, οἱ νεανίσκοι, and supposed, by Hammond, Mosheim, and Kuinoel, to have been inferior Church officers (something like our *Sacristans* and *Vergers*) appointed to perform various duties, such as sweeping and cleaning the Church, preparing for the Lord's supper and the agapæ, attending at funerals, &c. An opinion somewhat confirmed by the term νεανίσκοι, denoting, in Alexandrian Greek, *servants*, and which is countenanced by the use of the Article. No proofs, however, have been adduced of the existence of such officers at so very early a period; *allusions* to whom, had there been such, might have been expected to be found in the writings of the Apostolic Fathers. There is, indeed, no necessity to depart from the common interpretation, which supposes οἱ νεώτεροι to mean the younger part of the congregation present. And that the same persons are, a little after, called οἱ νεανίσκοι, is no proof of the existence of such officers. It is possible that the more laborious services of the Church might at that early period not have been *appropriated* to particular persons, as officers, but discharged by the younger men in rotation. Nothing, however, can be inferred from the use of the Article; since it may here be employed as in οἱ νεώτεροι, Tit. ii. 6, for which we have 1 Tim. 5. 1, and 1 Pet. v. 5, νεώτεροι *without* the Article.

— συνέστειλαν.] This is for περιέστειλαν, 'wound him up;' probably, only in a cloak. Of this use, extremely rare, of συστέλλειν (with which may be compared περιστέλλω in Ezek. xxix. 5. Josephus, Ant. xvii. 3. 5. Herodotus, ii. 90) only one example has been adduced, namely, from Eurip. Troad. 376, οὓς—ἐν πέπλοις συνεστάλησαν. I add ver. 108 of the same drama: ὦ πολὺς ὄγκος συστελλομένων προγόνων, meaning, '*shrouded*,' i. e. *departed.*

Burial on the same day with the death was (and still is) usual in the East; and I have in Recens. Syn. shown that the custom was not unknown among the Greeks of the earliest ages, having probably been introduced by the Cadmo-Phœnician colonists; see Eurip. Alc. 345.

7. ὡς ὡρῶν τριῶν διάστ.] Probably at the next prayer-time.

— καὶ] for ὅτι, like the Hebr. ו. A use not without example in the Classical writers. So Thucyd. i. 50, ἤδη δ' ἦν ὀψὲ, καὶ πρύμναν ἐκρούοντο.

8. ἀπεκρίθη δὲ αὐτῇ] 'addressed her.' Ἀποδόσθαι, 'to sell.' In the use of the ἀπὸ I would not, with Kuinoel, suppose any reference to the money to be received as the price. The preposition has merely the force of *away*, ἀποδίδωμι of itself only denoting to give *up* or *away*, just as does our *sell*, from the Ang.-Saxon *syllan*, to let go; lit. 'to deliver up to another for our own profit.'

9. συνεφωνήθη ὑμῖν.] Similar to this is an expression of Josephus, Ant. xvii. 12. 2, ϑεασάμενος οὖν συμπνευσμὸν ἐπὶ ψευδολογίᾳ διδασκάλου καὶ μαθητοῦ.

— πειράσαι τὸ Πνεῦμα Κ.] i. e. 'to try whether the Spirit of God would detect your hypocrisy and fraud.'

— οἱ πόδες τῶν ϑαψ.] The Commentators

καὶ ἐξοίσουσί σε. Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας 10
αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν
νεκρὰν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.
c Supra 2. 43. & 19. 17. [c] Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ 11
πάντας τοὺς ἀκούοντας ταῦτα.
d Infra 14. 3. supra 3. 11. [d] Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ 12
τέρατα ἐν τῷ λαῷ πολλά. καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες
ἐν τῇ στοᾷ Σολομῶνος· τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολ- 13
e Supra 2. 41. λᾶσθαι αὐτοῖς. ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· ([e] μᾶλλον 14
δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ
f Infra 19. 12. γυναικῶν·) [f] ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, 15
καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου

regard this as a Hebraism for the persons themselves, *οἱ θάψαντες*; the Hebrews often expressing a *man* by some *member of his body* instrumental to some action in question. I have, however, shown in Recens. Synop. (by references to Eurip. Hipp. 657. Orest. 1205. Suppl. 90, and Herc. Fur. 336) that this idiom is found among the Greek Classical writers. See Note on Rom. x. 15.

9. *καὶ ἐξοισουσί σε.*] This is not to be considered as a *threat*, much less (as Porphyry represents) an *imprecation*, but a *prediction*, i. e. 'will carry thee out.' The same Holy Spirit which revealed to Peter the *fraud*, made known the *punishment* that would follow it.

12—14. *καὶ ἦσαν ὁμοθυμαδὸν*, &c.] In this passage there is an appearance of contradiction, or, at least, discrepancy, and a seeming incoherence in the clauses respectively; to obviate which, various methods have been adopted. Some, considering the passage as incurably *corrupt*, propose to *cancel the whole*; while others resort to the less violent course of placing the latter part of ver. 12, *καὶ ἦσαν*, &c., and the whole of vv. 13 and 14 in a parenthesis. Yet that is contrary to the *laws of parenthesis*, as observed by the ancients, and is of too violent a nature to be admitted. Others (as Bp. Sherlock, Dr. A. Clarke, and Mr. Townsend) attempt to remove the difficulty by *transposing* the verses and clauses thus: v. 14, v. 12, 2d clause; v. 13, v. 12, *first* clause, v. 15. But though 'transposition of *words* is (as Porson observes) the safest of all modes of conjectural emendation,' a transposition of *clauses* and *sentences* very remote from each other, is a sort of emendation the most licentious, being nearly the same as *re-writing* a passage. And as, in the present case, the transpositions are of the most violent kind, and wholly unsupported by any evidence, external or internal (for *how* could the passage have been so transposed, and the transposition been transmitted to *all* the MSS. and Versions?), the method in question must by no means be thought of. Nor is there any thing so inextricably confused in the passage as it now stands; which is of a similar kind to those at i. 14. ii. 1, 44. (see also xii. 20.), in all of which the expression *εἶναι ὁμοθυμαδὸν* denotes the meeting together for public worship. And here the words *ἅπαντες* and *ἐν τῇ στοᾷ Σολ.* are added, because now that the believers were become so very numerous, they could no longer hold any *general* assemblies for divine worship in the *ὑπερῴον*, which they had before occupied, but were obliged to resort to the *portico of the Temple* here mentioned. Of course, by *ἅπαντες* are meant the *Christians at large*; not, as some have thought, the *Apostles*. And as *τῶν λοιπῶν* is opposed to *ἅπαντες*, it must denote the rest of the worshippers, i. e. those who were *not Christians*. These, it is said, did not venture *κολλᾶσθαι*, i. e. *προσέρχεσθαι*, to approach or come near them, whether for interference or otherwise. For that *κολλᾶσθαι* and *προσέρχεσθαι* are synonymous terms, is plain from x. 28, *ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ, κολλᾶσθαι ἢ προσέρχεσθαι*, &c. (where see Note); and the former is here taken for the latter by the Pesch. Syr. Translator. The *reason* why they did not venture to do this may be attributed to the *awe* with which we find, from what precedes, the people had been struck by the miracles worked by the Apostles.

The next words, *ἀλλ' ἐμεγάλ. αὐτοὺς ὁ λαὸς* may be rendered, 'But the people at large (as opposed to the Rulers) held them in great reverence.' Ver. 14 is parenthetical, and meant to show that this awe or respect had, in some cases, induced them to join the Christian society. Render: 'And believers in the Lord were more and more added.' The *ὥστε*, of course, connects with *ἐμεγάλυνεν* at v. 13; meaning, that such was the reverence of the people, that, &c.

15. *ἐπὶ κλινῶν καὶ κρ.*] Of these two terms the latter denotes a small and mean *couch*, the former a larger and better one, like our *sofa*. Hence it appears that persons of all classes alike resorted to the Apostles for aid.

— *ἵνα ἐρχομένου—αὐτῶν.*] The *approval* of this action, which was a *superstitious* one (as implying that the power of healing was *inherent* in the Apostles, and not, as it really was, *adventitious*, and procured at their prayers,) is by no means to be inferred, even if it were true that the persons in question *were* healed; for that would be procured by *their faith*, without the intervention of the Apostles. However, from what is said in the next verse and at xix. 12, it seems (as Kuinoel admits) highly probable that some of the persons in question were healed; at least where the faith was strong enough to qualify them for that mercy. And in such a case the

16 κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν. Συνήρχετο δὲ καὶ τὸ
πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς
καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων· οἵτινες ἐθερα-
πεύοντο ἅπαντες.
17 [g] Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ g Supra 4. 1. & 2. 6.
18 οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, καὶ
ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο
19 αὐτοὺς ἐν τηρήσει δημοσίᾳ. [h] Ἄγγελος δὲ Κυρίου διὰ τῆς h Infra 17. 7. & 16. 26.
νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγών τε αὐτοὺς
20 εἶπε· [i] Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ i John 6. 68.
21 πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. [k] Ἀκούσαντες δὲ k Supra 4. 5, 6.
εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον.
Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν
τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ,
22 καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς. Οἱ δὲ
ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ·
23 ἀναστρέψαντες δὲ ἀπήγγειλαν, λέγοντες· Ὅτι τὸ μὲν δεσ-
μωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς
φύλακας [ἔξω] ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω

superstition would be forgiven, and the faith accepted.

16. *συνήρχετο τὸ πλῆθος τῶν πέριξ πόλεων.*] Render: 'The bulk of the population of the surrounding cities flocked to Jerusalem.' At *πέριξ* there is an ellipse of *κειμένων* or the like, common in all languages, though sometimes the *complete* expression occurs.

— *ὀχλ.*] See Note on the kindred phraseology at Luke vi. 18. It is plain that the *dæmoniacs* are distinguished from the *sick*.

17, 18. So far we have read of the increase of the Church in the numbers of believers added to it, and of the various gifts and miracles by which it was distinguished; and, in a general way, the flourishing condition of Christ's kingdom. Now we have related the mad fury of the wicked consequent thereupon, and the renewed persecutions exercised by the enemies of Christ. (Calvin.)

17. *ἀναστάς.*] This is regarded by De Dieu and Kuinoel as a Hebrew pleonasm, while Casaubon and Heuman, more rightly, take it for *διεγερθεὶς*, i. e. *κινηθεὶς*, scil. *ἐπὶ τοῖς γινομένοις*. In the words following it is *implied*, though not expressly said, that the High Priest was a Sadducee. And that some of the High Priests (as well as most persons of high rank) were such, we learn from Josephus. *Σὺν αὐτῷ* seems to be for *μετ' αὐτοῦ*, denoting to be of any one's party. See iv. 13. and Note. Some, however, take *οἱ σὺν αὐτῷ* to denote 'those who were his colleagues' in his official duties, or of council with him. But those could not be many; and the *πάντες* seems to exclude that view. *Αἵρεσις* denotes a *taking up any thing*, as a *choice*, or an *opinion*; 2. the *opinion* so taken up, whether in religion or philosophy; 3. as here, the *party maintaining it*, in which sense it often occurs in the later Classical writers, especially the Philosophers. *Ζῆλος* here denotes a combined feeling of *envy*, *malice*, and *wrath*, on the cause of which see iv. 2. and Note.

18. *ἐν τηρήσει δημοσίᾳ* is for *εἰς τήρησιν δημ.*, the common prison, as supra iv. 3, where see Note.

19. *ἄγγελος.*] Render, '*an* angel.'

20. *σταθέντες λαλ.*] Beza and Kuinoel regard *σταθ.* as a Hebrew pleonasm, while Grotius thinks it has reference to *constancy*. But it rather seems to be a forensic term, used of those who are *set up* to *speak*, either as orators and advocates, or as prisoners pleading their own cause. See Acts xvii. 22. xxv. 18.

— *τῆς ζωῆς ταύτης*] 'of this doctrine or religion which leads to salvation.' So John vi. 68, *ῥήματα ζωῆς αἰωνίου*. See vii. 38.

21. *ὑπὸ τὸν ὄρθρον*] 'about day-break.' So Thucydides has *ὑπὸ τὴν ἕω*. On the term *ὄρθρον* see my Note on Luke xxiv. 1. and Thucyd. iii. 12.

— *τὴν γερουσίαν.*] This is supposed to have been added by way of explaining to *foreigners* the true meaning of *τὸ συνέδριον* just before; q. d. 'even the whole Senate of Israel.' The word was, however, one so commonly in use with the Greeks, that it could need no such explanation. It should rather seem that *γερουσίαν* is added, as being a term *especially applied* to the Sanhedrim; and so it occurs in Philo and Josephus, though it is also used by Dionysius Hal. and Pausanias to express the Latin *senatus*.

23. *κεκλεισμένον.*] Not, 'shut,' but 'fastened, or 'barred.' See Note on John xx. 19.

— *ἐν πάσῃ ἀσφαλείᾳ*] for *σὺν πάσῃ ἀσφ.*, or *μετὰ πάσης ἀσφαλείας* in Cebes. An adverbial phrase for the adverb *ἀσφαλεστάτως*. *Ἔξω*, not found in many MSS., Versions, and early Editions, is cancelled by almost every Editor from Wetstein downwards.

l Supra 4. 1. οὐδένα εὕρομεν. [l] Ὡς δὲ ἤκουσαν τοὺς λόγους τουτους ὅ 24
τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπό-
ρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. Παραγενόμενος δέ 25
τις ἀπήγγειλεν αὐτοῖς [λέγων·] Ὅτι ἰδοὺ οἱ ἄνδρες, οὓς
ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες
τὸν λαόν. Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, 26
ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, (ἐφοβοῦντο γὰρ τὸν λαὸν)
ἵνα μὴ λιθασθῶσιν. Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ 27
m Supra 4. 18. συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, [m] λέγων· Οὐ 28
παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι
τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς
ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ᾽ ἡμᾶς τὸ αἷμα τοῦ ἀνθρώ-
n Supra 4. 19. που τούτου. [n] Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι 29
o Supra 2. 24. & 3. 15. εἶπον· Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. [o] Ὁ Θεὸς 30
τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε
p Heb. 2. 10. Luke 24. 47. κρεμάσαντες ἐπὶ ξύλου· [p] τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ 31

24. *ὁ ἱερεύς.*] Taken *κατ᾽ ἐξοχὴν* for the High Priest, as in Heb. v. 6, and sometimes in the Septuagint and Josephus. By *οἱ ἀρχ.* are meant the 24 heads of the sacerdotal classes. See Note on Matth. ii. 4. On *στρατηγὸς τοῦ ἱεροῦ* see Note on iv. 1. and Luke xxii. 52.

— *τί ἂν γένοιτο τ.*] Some render this 'quonam hoc evasurum esset;' others, 'quomodo hoc factum fuerit.' But no proof has been adduced that such a sense is contained in the words; which are, I conceive, best rendered by Grotius, Wetstein, and Valcknaer, 'quid hoc esset rei;' *διηπόρουν τί ἂν γέν.* being a *popular* form of expression (importing, 'did not know what to think of the matter:') expressive of wonder at some circumstances connected with any thing; as, for instance, the *means*, *manner*, or *event* of it. So x. 17, *διηπόρει τί ἂν εἴη τὸ ὅραμα.*

26. *ἵνα μὴ λιθ.*] According to the punctuation and construction adopted by all the Editors and Commentators, *ἵνα μὴ λιθ.* is suspended on *ἐφοβοῦντο.* But that surely involves an unprecedented harshness of syntax; *φοβεῖσθαι* being often construed with *μὴ*, but never with *ἵνα μή.* And to omit the *ἵνα* from some MSS. were but *cutting* the knot, which may be *untied* by simply placing *ἐφοβ. γὰρ τὸν λαὸν* in a parenthesis.

28. *παρηγγείλαμεν.*] See Note on iv. 18. Pearce, Rosenmuller, and Kuinoel take *ἐπὶ τῷ ὀνόματι τ.* to mean 'respecting this person.' Yet *ἐπὶ* has never that sense in the New Test., nor, I believe, in the Classical writers. It is plain from many similar passages of the New Test., that *ἐπὶ* must here denote 'resting on the authority of,' or '*by*;' in which latter sense *ἐν* is indeed more usual, though sometimes *no* preposition is found, as Matt. vii. 22, Mark ix. 38. The recent Commentators generally take *ὀνόματι* as here put *per periphrasin* for *person.* But though this may, in a popular view, be admitted, it is better to suppose the word to signify *authority*, &c. (as often elsewhere), and *τούτῳ* to be put, by a common hypallage, for *τούτου.* This is required by a kindred passage at Acts iv. 7, *ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο;* The teaching *ἐπὶ τῷ ὀνόματι τούτῳ* implied, in the *Messiahship* of the person in question, his unjust condemnation, and the accountableness of the chief priests for his being put to death.

— *πεπληρώκατε*, &c.] With this expression Wetstein compares similar ones in Liban. Ep. 721, *οὐκ ἄδηλον—πάσας πόλεις ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων.* Justin, xi. 7, 14, 'Midas—Phrygiam totam religionibus implevit.'

— *ἐπαγαγεῖν ἐφ᾽ ἡμᾶς*, &c.] *Ἐπάγειν ἐπί τινα* is a phrase signifying 'to bring any thing (always something evil) upon a person;' and it is used frequently in the later writers, of dangers, or punishments, and also *criminations* brought upon any one. So Demosth. in Mid. *ὡς ἐπαιτιασάμενός με φόνου καὶ τοιοῦτο πρᾶγμα ἐπαγαγών.* Here, however, the sense is: 'impute to us, make us answerable for.'

29. *εἶπον*] i. e. through the medium of Peter, as is suggested by the use of *ἀποκριθεὶς*, not *ἀποκριθέντες.* Indeed, that is often ascribed to many which belongs only to one. See Matt. xv. 15. and Note. This is, however, a mode of speaking not confined to the *Scriptures*, but also occurring in the *Classical* writers. Thus in Thucyd. iii. 52, we have *ἐπελθόντες ἔλεγον τοιάδε*, though the speech was delivered by Astymachus alone.

— *πειθαρχεῖν.*] A term used of implicit obedience to the orders of those who exercise authority of any kind,—parents, rulers, &c. On the sentiment, see Note on iv. 19. The *reason* implied in the preference of the obedience is the same as in a kindred passage of Soph. Antig. 74. *Ἐπεὶ πλείων χρόνος, Ὃν δεῖ μ᾽ ἀρέσκειν τοῖς κάτω* (scil. *τοῖς θεοῖς*) *τῶν ἐνθάδε. Ἐκεῖ γὰρ αἰεὶ κείσομαι.*

30. *διεχειρίσασθε.*] *Διαχειρίζεσθαι* in the middle form, but used in a deponent sense, signifies, 1. to *take a business in hand, so as to dispatch* it; 2. to dispatch, *kill.* This use is only found in the later writers. The earlier ones use *διαχρήσασθαι.* *Ξύλον* denotes, not a *tree*, but a *post*, *gibbet*, *cross*, as x. 39. Gal. iii. 13. It properly signifies a hewn log or a club. So Artemid. Oneir. iv. 33, *ἐπλήγη τὴν κεφαλὴν ξύλῳ.*

σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ
32 καὶ ἄφεσιν ἁμαρτιῶν· [q] καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν q John 15. 26, 27.
ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ supra 2. 4.
Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.
33 [r] Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν r Infra 7. 54
34 αὐτούς. [s] Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι s Supra 22. 3.
Γαμαλιὴλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν
35 ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι, εἶπέ τε πρὸς
αὐτούς· Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς
36 ἀνθρώποις τούτοις τί μέλλετε πράσσειν. Πρὸ γὰρ τούτων
τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτόν· ᾧ

31. *ἀρχηγὸν καὶ σωτῆρα.*] These words are in apposition with *τοῦτον*, and *may* be regarded as put for *εἰς ἀρχ.* or *εἰς τὸ εἶναι*. But it should rather seem that they stand for *ὡς ἀρχ.*; for though apposition is *generally* employed to supply something for the completion of a definition, it often contains, not so much an *explanation*, or *fuller determination* of the former, as the *design* of it.

With *ἀρχηγὸν καὶ σωτῆρα* here may be compared the expression supra iii. 15, where Jesus is called *ὁ ἀρχηγὸς τῆς ζωῆς*. There is, however, this difference, that in that case the expression is *figurative*; here it designates the actual exercise of *office*, as King Messiah.

— *δοῦναι μετάνοιαν*, &c.] i. e. 'to be the means of producing repentance by his doctrine and the Spirit, and effecting remission of sins by his all-atoning merits and sacrifice.' So Joseph. Bell., *δοῦναι μετάνοιαν ἐπὶ τοῖς πεπραγμένοις*. Here is afforded a strong attestation to the Divinity of our Lord Jesus Christ.

32. *τῶν ῥημάτων.*] Some take *ῥημ.* for *πραγμάτων*, by Hebraism, as referred to the *things* mentioned at vv. 30, 31. Others take *ῥημ.* to denote the *ῥήματα τῆς ζωῆς* at v. 20; which is preferable, especially as the *doctrines* implied the *things*. *Καὶ—δὲ*, 'quin imo, nay too.' At *τοῖς πειθαρχοῦσιν* we need not, with Kuinoel, suppose an ellipse of *ἡμῖν*; the *ἡμῖν* being merely suppressed through modesty.

33. *διεπρίοντο.*] *Διαπρ.* signifies properly *to be sawn through*. And *here* almost all the Commentators are of opinion that the sense is, 'were filled with fury, and, as it were, gnashed their teeth;' a metaphor taken from gnashing the teeth, as when one *draws a saw*. But from the more fully worded expression at vii. 54, *διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτὸν*, it is plain that there is nothing more than a *metaphor*. As in Plautus, Bacch.: 'Heu *cor* meum *finditur*! Istius hominis ubi quoque fit mentio.'

34. *ἀναστάς.*] Namely, to address the assembly.

— *Γαμαλιήλ.*] A frequent name among the Jews. It is, however, generally agreed that this was the *celebrated* Gamaliel, son of Simon, and grandson of Hillel, and Paul's master.

— *τίμιος παντὶ τῷ λ.*] So Hom. Od. *κ*. 38. (cited by Wetstein) *πᾶσι—τίμιός ἐστιν ἀνθρώποις*. Dionys. Hal. v. 11, *ἀνὴρ τῷ δήμῳ τίμιος*. Joseph. Bell. vi. 13, *οὗτος τῷ δήμῳ τίμιος*.

— *ἐκέλευσεν—ἀποστόλους.*] Ἐκέλευσε may mean, as often in Thucydides, 'counselled, urged.' Ἔξω ποιῆσαι, 'to remove,' (lit. to make go forth, *foris*,) is used according to that idiom by which *ποιεῖν* is employed with various adverbs of place, as *ἔσω, ἔξω, ἐντὸς, πόῤῥω*, by an ellipse of some verb of motion in the infinitive. Both *propriety* and *custom* required that, during deliberation upon the guilt or the punishment of a criminal, he should be withdrawn from the presence of his judges. It should seem, however, that their rage made them, on this occasion, forget decorum, till they were reminded of it by Gamaliel, a Pharisee, and (as some suppose) a secret follower of Christ, a man of great prudence and moderation, and who, after the Apostles had departed, took the opportunity of giving counsel to abstain from all violent measures, and to leave the issue of these new doctrines to God.

35. *προσέχετε—πράσσειν.*] The construction is: *προσέχετε ἑαυτοῖς, τί μέλλετε πράσσειν ἐπὶ τοῖς ἀνθρ. τ.* Examples of this use of *ἐπί* (concerning) *τινι* after *πράσσειν* are adduced by Wetstein.

36. *ἀνέστη*] i. e. rose up into rebellion, insurrexit.

— *Θευδᾶς.*] This cannot be the Theudas mentioned by Joseph. Ant. xx. 5, 1, as leader of an insurrection, and destroyed, with all his forces, by Fadius the Procurator; for that event took place 14 years after the time of Gamaliel's speech. This difficulty some (as Abp. Usher, Capellus, Bp. Pearce, and Wetstein) attempt to remove, by supposing the *Theudas* of St. Luke to be the same with the *Judas* of Josephus, Ant. xvii. 12, 5, who raised an insurrection a little after the time of Herod the First, but was defeated and put to death. And they compare a similar interchange of the names *Judas* and *Thaddeus*. This, however, is quite a gratuitous supposition. Hence it is better (with Scaliger, Casaub., Lightf., Grotius, Hamm., Krebs, Whitby, Lardner, and Kuin.,) to suppose, on the authority of Origen, contra Cels. i. 6, p. 44, that there were *two persons of the name of Theudas*, though there may be some doubt as to the period when the insurrection of the *first* Theudas took place. The *second* they suppose to have been son or grandson of the first, who again brought together his scattered adherents. Yet, as Dr. Lardner observes, there were several persons of the same name who were leaders of insurrections within no very long time: *four Simons* within 40 years, and *three Judas*' within 10. And as the references

‡ προσεκολλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῃ-
ρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγέ-
νοντο εἰς οὐδέν. Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, 37
ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν
ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο
t Prov. 21. 30. Matt. 15. 13. αὐτῷ διεσκορπίσθησαν. [t] Καὶ τὰ νῦν λέγω ὑμῖν· ἀπόστητε 38
ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾖ
ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·
u Infra 9. 5. & 23. 9. [u] εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ δύνασθε καταλῦσαι αὐτό· μήποτε 39
x Supra 4. 18. καὶ θεομάχοι εὑρεθῆτε. [x] Ἐπείσθησαν δὲ αὐτῷ· καὶ προσ- 40
καλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ
y Matt. 5. 10, 11, 12. Rom. 5. 3. Phil. 1. 29. James 1. 2. 1 Pet. 4. 13. λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.
[y] Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συν- 41
εδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος [αὐτοῦ] κατηξιώθησαν ἀτιμα-

in Wets. show that the name Theudas was by no means an uncommon one, there is no occasion to suppose the second to have been a *son* of the first. Indeed, considering the case of the Simons and Judas', may we not suspect that some of the *succeeding* demagogues took the name of their *predecessors*, though not related to them? as knowing how prevalent a *name*, in such cases, always is. From the small number of adherents mentioned (namely 400) it is plain that the insurrection of the first Theudas was not of any great consequence, and therefore was passed over by Josephus.

36. *λέγων εἶναί τινα ἑαυτόν.*] At *τινα* supply *μέγαν*, implied in this emphatic use of *τις*, on which see Matth. Gr. Gr. § 487. The word is *expressed* at Acts viii. 9, *λέγων εἶναί τινα ἑαυτὸν μέγαν.*

— *προσεκολλήθη.*] Instead of this, about six MSS. and Versions have *προσεκλίθη*, which is preferred by Morus, Hemsterh., Valckn., Schleusner, and Kuinoel, as being too rare a word to have come from the scribes, and therefore changed into one more common. But the *scribes* rarely *changed* at all. The changes in the MSS. of the New Test. are chiefly to be ascribed to the ancient *Critics*, who frequently altered common terms into more elegant ones. And when we consider that *προσκολλᾶσθαι* is of frequent occurrence both in the Old and New Test., and that *προσκλίνεσθαι* occurs not once, there can be little doubt but that *προσεκλίθη* proceeded from the Alexandrian Critics. That the framers of the *Versions* read *προσεκλίθη* is by no means certain; for they may, as often, have translated *liberally*. If *προσεκλίθη be* the true reading, we may account for the sense it bears thus. *Προσκλίνεσθαι* signifies to incline oneself to, and hence to be attached and join oneself to. *Προσκολλάω* properly signifies 'to glue one thing to another,' as Joseph. Ant. vii. 12, 4, and unite any thing closely. Here the Aor. 1. Pass. is used in a middle sense, and signifies 'to join oneself to any one as a companion or follower;' and so it is used in the Septuagint, and occurs occasionally in the Classical writers.

— *διελύθησαν.*] *Διαλύεσθαι* is often used of the disbanding of an army, or the dispersion of a multitude; as Thucyd. iv. 74. v. 50. vii. 34. *Γίνεσθαι εἰς οὐδὲν* is for the Classical *ἥκειν εἰς οὐδὲν*, occurring in Eurip. Hec. 622.

37. *τῆς ἀπογραφῆς.*] See Note on Luke ii. 1; though the *taxing* here spoken of is by the best Commentators supposed to be quite distinct from the *census* there mentioned. So Josephus, Ant. xviii. 1, 1, calls this *ἀποτίμησις οὐσιῶν.*

— *ἀπέστησε*] 'drew away into insurrection.' A signification frequent in the Classical writers, from Herodotus downwards; but never, I believe, used by them with *ὀπίσω αὐτοῦ* after it.

38. *τὰ νῦν.*] Supply *ὄντα* and *πράγματα*. *Ἀπόστητε ἀπὸ τῶν ἀνθρ.* An euphemism, as infra xxii. 29, for 'put them not to death, nor maltreat them.'

— *ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων*, &c.] Similarly it is said, Herodot. ix. 16, *ὅ,τι δεῖ γενέσθαι ἐκ τοῦ Θεοῦ, ἀμήχανον ἀποτρέψαι ἀνθρώπῳ.* Of *εἰ δὲ ἐκ Θ. ἐστιν* the sense is, 'But if it be, as it seems.' An idiom also found in the Classical writers.

39. *μήποτε καὶ θεομ. εὑρ.*] It is not agreed whether these words connect with *ἐάσατε*, &c.; or whether there be an ellipsis of *ὁρᾶτε*. The latter opinion is confirmed by a *plena locutio* at Luke xxi. 34, and by Joseph. Ant. xviii. 6, 6, *εἰ δὲ βασανιζομένου ἀληθῆ φανείη τὰ εἰρημένα, μήπου κολάζειν ποθῶν τὸν ἀπελεύθερον, ἐπ' αὐτὸν μᾶλλον καλοίη τὴν δίκην*, where read *αὐτὸν*, and perhaps *μήποτε*; or at least *μή που.*

40. *δείραντες.*] Flagellation, though a punishment both among the Jews and Romans, inflicted for even small delinquencies, was one ever considered the most ignominious. It seems to have been here selected by the Rulers for the purpose at once of casting a stigma on the Christian society, and saving their own credit, lest they should be thought to have apprehended them causelessly.

41. *χαίροντες.*] This is to be construed with *ὅτι ὑπὲρ*, &c. In *κατηξιώθησαν ἀτιμασθῆναι* Casaubon notices the elegant use of the figure *Oxymoron*, which arises when two ideas, repugnant to each other are so joined, as not to be really so, but only to *seem* so. Several examples of this are given by Wetstein.

— *αὐτοῦ.*] This has been cancelled by Gries-

42 σθῆναι· πᾶσάν τε ἡμέραν, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, οὐκ
ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χρι-
στόν.
1 VI. ἘΝ δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν
μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς
Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ
2 αἱ χῆραι αὐτῶν. Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος
τῶν μαθητῶν, εἶπον· Οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλείψ-
3 αντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. Ἐπι-
σκέψασθε οὖν, ἀδελφοὶ, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους
ἑπτὰ, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς * κατα-

bach and Scholz, on the authority of several ancient MSS. and Versions.

42. *κατ' οἶκον.*] This, as it is opposed to *ἐν τῷ ἱερῷ*, plainly signifies *in private houses*; *κατ' οἶκον* being put in a generic sense for *κατ' οἴκους*, *from house to house*: since *κατὰ* here exerts a distributive force; though it is not perceptible in Acts xx. 20, *δημοσίᾳ καὶ κατ' οἴκους.* October 10. 1848. August 9. 1856

VI. 1. *πληθυνόντων.*] This intransitive sense, by which *πληθύνω* signifies not only to *multiply* or make full, but to multiply *oneself*, increase, is not frequent; though it occurs in Exod. i. 20, 1 Sam. xiv. 19, and occasionally in the later Classical writers.

— *ἐγένετο γογγυσμός.*] See Note on John vii. 12.

— *τῶν Ἑλληνιστῶν.*] On the persons meant by these *Hellenists*, a difference of opinion exists. Some suppose them to have been *Greek Proselytes to Judaism*, and now converted to Christianity; while others think they were *foreign Jews*, whose residence was in Grecian cities, and who consequently used ordinarily the Greek language, but were occasionally *sojourners* in Judæa. The latter opinion is by far the better founded; but we may, with Bp. Blomfield, Lect. in loc., include *both* the above classes of persons: an Hellenist being properly a person who has adopted Grecian habits, whether of speech or manners. Now the Jews treated both foreigners and proselytes with nearly equal contempt. Whence, it seems, arose the suspicion on the part of the Hellenists that their widows were neglected.

The Ἑβραῖοι were the Jews of Palestine, who spoke what was *then* called the Hebrew, namely, the Syro-Chaldee.

— *παρεθεωροῦντο.*] The word signifies, 1. to look aside from; 2. to overlook, neglect. *Παροράω* is the term used by the earlier Classical writers; while *παραθεωρέω* occurs almost entirely in the later ones. The fault of the neglect in question rested, of course, with the guardians of the poor; who, it is commonly supposed, were persons appointed by the Apostles to attend *in rotation*, or as it might otherwise be convenient, to superintend the distribution of the funds for the poor. The best Commentators, however, are of the opinion of Mosheim, that they were certain persons *always the same*, and all Hebrews, who had hitherto been appointed by the *Apostles*, but were now to be elected by the *people*, and that to them were to be added seven persons of the Hellenists. Mosheim and Kuinoel think that the whole body of the Jerusalemite Christians was divided into seven divisions, for which there were as many places of public worship; and that hence also *seven persons* were elected for the purpose of taking care of the poor and of strangers, each division choosing one.

— *ἐν τῇ διακονίᾳ.*] The word here signifies *distribution*.

2. *οὐκ ἀρεστόν ἐστιν.*] Render, 'it is not proper.' So by *ἀρεστὸν* the LXX. express the Hebrew טוב and ישר, *good* and *right*. *Τὸν λόγον τοῦ Θεοῦ* means the preaching of the doctrines of the Gospel. By *διακονεῖν τραπέζαις* is meant the collection and distribution of the funds for relief of the poor, or the care of money-matters, from *τράπεζα*, a money-counter, or bank. So Joseph. Ant. xii. 2, 3, *οἱ δὲ λοιποὶ ἀπὸ τῆς βασιλικῆς τραπέζης κομιζόμενοι τὰ λύτρα.*

3. *ἐπισκέψασθε.*] The word properly signifies to *look at, survey*; but here, from the adjunct, to look at *for choice*, to look *out*; a sense so rare, that not a single example has been adduced. Of the *complete* expression Munthe cites one example from Diod. Sic., p. 295.

— *μαρτυρουμένους*] scil. *εὖ*. See Note on Luke iv. 22.

— *πλήρεις Πνεύμ. ἁγ.*] This expression (unjustifiably lowered by those recent foreign Commentators who explain it merely of a *holy ardour*) may be supposed to denote the possession both of those *gifts* of the Holy Ghost (some of them supernatural) which were, in the Apostolic age, vouchsafed to many Christians, and of which St. Paul treats in his Epistles; and also of those *graces* of the Holy Spirit, so suitable to the situation of the persons in question, and especially what is specified in the next word. For by *σοφία* seems to be here meant, not so much divine wisdom (or knowledge of the Scriptures) as *human* wisdom, which was equally necessary for the proper discharge of the office—namely, sound judgment, prudence, and knowledge of business. Thus the term will be equivalent to *σύνεσις* in Thucyd. ii. 97, *εὐβουλίαν καὶ σύνεσιν περὶ τῶν παρόντων εἰς τὸν βίον.*

That the persons in question were called to exercise an *ecclesiastical*, as well as a secular office is clear, 1. from the expression *Πνεύματος ἁγίου*; 2. from their being ordained by the laying on of hands; which points at an *ecclesiastical*,

στήσομεν ἐπὶ τῆς χρείας ταύτης. ἡμεῖς δὲ τῇ προσευχῇ 4
a Infra 8. 5, 26. & 21. 8. καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. [a] Καὶ ἤρεσεν 5
ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο
Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ
Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ
b Infra 8.17. & 13. 3. Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα, [b] οὓς ἔστησαν 6
ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς
c Infra 12. 24. & 19. 20. John 12. 42. τὰς χεῖρας. [c] Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπληθύνετο 7
ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολύς τε
ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.
ΣΤΕΦΑΝΟΣ δὲ πλήρης ‡ πίστεως καὶ δυνάμεως, ἐποίει 8
τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. Ἀνέστησαν δέ 9
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης † Λιβερτίνων

rather than secular office; 3. from the *fact* that some of those who were appointed, exercised spiritual functions,—as Stephen.

3. καταστήσομεν.] This (instead of the common reading καταστήσωμεν) found in many good MSS., some Fathers, and Versions, and nearly all the early Editions, has been received by almost every Editor from Wetstein to Scholz. Χρείας. An expression simply denoting important *business*, as in Joseph. Bell. i. 11, 4.

4. προσκαρτ.] See Note on i. 14. By προσευχῇ may be denoted, not only *prayer*, but religious meditation, as preparatory to the discharge of the ministerial duties in question. See Luke vi. 12.

5. πλήθους.] A Hellenistic expression formed on the model of the Hebrew בעיני. So Deut. i. 23. 2 Sam. iii. 36. A Classical writer would have said ἤρεσεν παντὶ τῷ πλήθει.

6. ἐπέθηκαν αὐτοῖς τὰς χεῖρας.] Selden and Wolf deduce the origin of laying on of hands from the age of Moses, referring to Numb. xxvii. 18. Hence the custom obtained in the Jewish Church, and was thence introduced into the Christian. As laying on of hands had always been used in praying for the good of any person present, in order to show, δεικτικῶς, *for whom* the benefit was entreated; so it was also, from the earliest ages, a rite of institution to office, which it conferred *by symbol*.

7. πολύς τε ὄχλος τῶν ἱερέων ὑπ. τ. π.] This statement has to some appeared so improbable, that they have either taken refuge in conjecture, or adopted the reading of a few MSS., Ἰουδαίων. But the former is unauthorized, and the latter probably a mere error of the scribes, arising from ignorance of some abbreviation: besides, that is so inapposite, that scarcely *any* authority could justify it. Many eminent Commentators take ὄχλος to mean the *multitude* of the inferior priests, as opposed to the *leaders* of the 24 classes. But that would require the *Article*, and then only *increase* the difficulty; which may best be removed by taking πολὺς ὄχλος in a restricted and popular sense, of a *considerable number*. This is confirmed by Chrysostom, who interprets it by πολλοί. That a comparatively considerable number of the whole (which amounted to about 5000) should have become believers, is not strange, considering the miracles they had witnessed, both from Jesus and from the Apostles. The expression ὑπήκ. τ. π. is remarkable, and occurs no where else. It denotes the complete subjection of the mind as to the *credenda* of religion.

8. πίστεως.] Several MSS. and Versions, and some Fathers have χάριτος, which is preferred by most Commentators, and received by Griesbach, Knapp, Tittman, and Scholz; but, I conceive, wrongly; for we may better account for the change of πίστεως into χάριτος, than the reverse. Besides, the MSS. are chiefly such as abound in alterations; not to mention that the *number* of those MSS. is comparatively small, and the testimony of the Versions of no great weight.

9. Λιβερτίνων.] It is a matter exceedingly debated, as to *who* were these *Libertines*. The most general opinion is, either that they were *manumitted slaves* of Gentile origin, but who had become proselytes to the Jewish religion, and had a synagogue at Jerusalem (and that there were many libertines, or freedmen, who became Jewish proselytes, is certain from Tacit. Annal. ii. 85. Sueton. Vit. Tiberii, c. 36, and Joseph. Antiq. xviii. 3, 5); or, that they were Jews by birth, but had been taken captive by the Romans, when Pompey conquered Judæa, but were afterwards manumitted, and, in remembrance of their captivity, called themselves Libertini, and formed a synagogue by themselves at Rome. Of these two opinions the latter is perhaps preferable; but both involve considerable improbability. And as all the following denominations of persons (the Cyrenians, Alexandrians, &c.) are so called from names of *places*, so there is reason to suppose this the case in the present instance; especially as the Glossa Interlinearis has over the word Libertini the remark è *regione*, intimating that they were so called from a country. And Suidas, doubtless with reference to this passage, says Λιβερτῖνοι· ὄνομα ἔθνους. Moreover, the Pesch. Syr. Version has ܕܠܝܒܪܛܝܢܘ, those of Libertina.

Hence preferable to either of the two preceding opinions is that of Bp. Pearce and others, who suppose that by the Libertines are meant Jews of Libertum, or Libertina; a town in Proconsular Africa, near Carthage. This, however, was

καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ
10 Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· [d] καὶ οὐκ ἴσχυον ἀντι- d Luke 21. 5.
11 στῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. [e] Τότε e 1 Kings 21. 10, 13.
ὑπέβαλον ἄνδρας λέγοντας· Ὅτι ἀκηκόαμεν αὐτοῦ λα-
λοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν·
12 συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς
γραμματεῖς. Καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον
13 εἰς τὸ συνέδριον, ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας·
Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα [βλάσφημα] λαλῶν

a place so obscure, that it is difficult to prove its existence at all, and certainly not at this early period. Nay, supposing that it *did* exist, it would be little likely to have been classed with Cyrene and Alexandria, as having had a synagogue. There is reason, then, to think, with Beza, Spanheim, Le Clerc, Reland, and Valcknaer, that some *corruption in spelling* has here crept in, and that the true orthography is (as Gothofred conjectured) Λιβυστίνων, meaning (as we can prove from Steph. Byz.) the inhabitants of *Libya proper*, a territory adjoining to Cyrenaica, and situated between that and the Alexandrina, or territory of Alexandria. This tract is in Arrowsmith's Atlas called *Libyarchæ:* in fact, the very country meant supra ii. 10. by the designation τὰ μέρη τῆς Λιβύης κατὰ Κυρήνην (where see Note). It should seem, then, that the Synagogue in question was appropriated to the reception of Jewish sojourners from Libya proper; and was erected by the Jews of that country for the use of their brethren when residing at Jerusalem, as chapels have been erected in London by various foreign nations for the use of their countrymen, whether as sojourners or residents. Perhaps, however, the Cyrenæans and Alexandrians are meant to be *included* as *joining* at the Synagogue in question. An opinion strongly confirmed by there being no Article before Κυρηναίων and Ἀλεξανδρέων; while there is such before ἀπὸ Κιλικίας καὶ Ἀσίας, i. e. the Asiatic Jews, who are therefore considered *separately*. It may well be imagined that countries so conterminous as Libya, Cyrene, and Alexandrina, and each thickly peopled with Jews, should join at a Synagogue. Indeed the Jews of Libya (meaning probably to include Cyrene) are often mentioned together with those of Egypt. So Syncellus, p. 347, says: Ἰουδαῖοι κατὰ Λιβύην καὶ Κυρήνην, καὶ Αἴγυπτον καὶ Ἀλεξάνδρειαν, where, however, the last words cannot be right; since this would be to separate Alexandria from Egypt. Hence I would read Αἰγύπτου κατ' Ἀλεξ., 'at Alexandria in Egypt.'

I will only add, that though no authority exists for the above reading in the MSS. extant, yet it was certainly found in those from which the Armenian Version was formed. May we not suppose the error to have arisen from a careless pronunciation of Λιβυστίνων, as if written Λιβυρτίνων, which in time had found its way into writing? Then from Λιβυρτίνων the transition would be easy to Λιβερτίνων.

10. τῇ σοφίᾳ καὶ τῷ πνεύματι, &c.] It is surely an unjustifiable lowering of the sense to explain this merely, as it has been done by many recent, and especially foreign Commentators, 'ardour and energy.' From the evident allusion here existing to what was said at ver. 3, that the Deacons were to be πλήρεις Πνεύματος ἁγίου καὶ σοφίας, and to what is ascribed to Stephen, ver. 5, that he was πλήρης πίστεως καὶ Πνεύματος ἁγίου, it will, I think, plainly appear that by πνεῦμα is here meant 'the influence of the Holy Spirit;' which will, of course, determine the sense of σοφία to be *Divine* wisdom. We have here, indeed, a kind of *Hendiadys*, which Calvin seems to have recognised, by explaining, 'Non poterant resistere sapientiæ quam Spiritus Dei suggerebat.' Nay, it may be added, even Grotius acknowledges this to imply the Divine power directing his words, agreeably to the promise of Christ, Luke xxi. 15, 'I will give you a mouth and wisdom (στόμα καὶ σοφίαν) which all your adversaries shall not be able to gainsay nor resist;' for (as it is said, Matt. x. 20,) 'it is not ye that speak, but the Spirit of your Father which speaketh in you.'

11. ὑπέβαλον.] Ὑποβάλλειν signifies, 1. to put under; 2. to introduce a supposititious child to a mother; 3. (as here and in the later writers) to suborn, privily introduce an accuser. So Appian, i. 663, ὑπεβλήθησαν κατήγοροι.

— λαλοῦντος ῥήμ. βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν.] It is said against Moses *and God*, because, under the old Jewish theocracy, to speak evil of the founder of their religion was considered tantamount to blasphemy against God himself, by whose direction the Law had been promulgated by Moses; and, as combining the crimes of treason and blasphemy, was always punished with death. So Joseph. Bell. ii. 8, 9. (of the Essenes) σέβας δὲ μέγιστον παρ' αὐτοῖς, μετὰ τὸν Θεὸν, τὸ ὄνομα τοῦ νομοθέτου· κἄν βλασφημήσῃ τις εἰς τοῦτον, κολάζεσθαι θανάτῳ. (Read κολάζεται.)

12. ἐπιστάντες.] See Note on iv. 1. This must be referred to the people, elders, and scribes, not to the suborners; the subject being here *changed*, as often in Scripture and the best Classical writers. Render: 'and they, having come upon him,' &c.

13. μάρτυρας ψευδεῖς.] So called, as intermingling falsehood with truth in their depositions; exaggerating what he did say, and perverting his words to a sense not intended by him.

— βλάσφημα.] This, not found in very many ancient MSS., has been cancelled by Griesbach and Scholz, but retained by Matthæi. Internal evidence is quite against it; and that of ancient Versions, especially the Pesch. Syr., discountenances it.

—τούτου.] This, not found in many MSS.,

f Dan. 9. 26. κατὰ τοῦ τόπου τοῦ ἁγίου [τούτου] καὶ τοῦ νόμου· [f] ἀκη- 14
κόαμεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζωραῖος
οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη
ἃ παρέδωκεν ἡμῖν Μωϋσῆς. Καὶ ἀτενίσαντες εἰς αὐτὸν 15
ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον
αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

VII. Εἶπε δὲ ὁ ἀρχιερεὺς, εἰ ἄρα ταῦτα οὕτως ἔχει; 1

and some Versions, and the Ed. Princ., has been cancelled by Griesbach, Matthæi, and Scholz.

14. ἀλλάξει.] This implies the notion of *abrogating*, by the introducing of some *other* law in their place.

15. εἶδον — ἀγγέλου.] Some Commentators think that Stephen's face was made to shine supernaturally, by a visible glory like that of Moses (Exod. xxxiv. 29.) But the far greater number, and the more eminent, are, with reason, agreed in interpreting this as a popular form of expression, indicating majesty and divine grace, such as might inspire reverence and awe. And they appeal to Esth. v. 2. 2 Sam. xiv. 17; xix. 27. Gen. xxxiii. 10. Certainly there is nothing here said to lead us to suppose that this was a *supernatural glory*, like that of Moses; and as to the passage of Exod., the air and manner of it differ materially from those of the present. At the same time, the majesty and angelic innocence which shone forth in the countenance of this great protomartyr, can only be ascribed, as to its origin, to the power of the Holy Spirit; and therefore the case of Moses may, not improperly, be *compared* with it. Oct. 19. 1848. Again Aug. 22. 1856. (N.Y.)

VII. In this *Apologetical Speech* of St. Stephen there is much which to us appears obscure, though, doubtless, sufficiently intelligible to those to whom it was addressed. Various hypotheses have, indeed, been hazarded, to remove, or at least lessen, the difficulty; which, however, after all, may be more *apparent* than *real*. And if we take into consideration the *scope of the address*, the *character of the composition*, and the *circumstances under which it was delivered*, it will not seem surprising that there should be found something which may seem abrupt, and even not quite apposite or conclusive in the reasoning. To advert to the *scope*, this appears to have been, 'to practically refute the charge made against him of contempt of their Lawgiver and the Temple, and to retort on his accusers the charge they were bringing forward against *himself*; namely of endeavouring to destroy the Jewish religion.' The speaker intended to show, by a brief review of the history of the Jews, and a detail of their various rebellions against God, that it was *themselves* rather who were guilty of contempt of their Law; and by their own perverse disobedience had been the real occasion of the destruction of the *first* temple, as they might be of the *second*. In order to establish his position, he first reviews the early history of their nation, and points out various *instances* of their disobedience to God: showing, moreover, that, though the rites of the Mosaic Law were appointed by the command of God himself, yet that the Israelites were not approved unto God solely by those observances. That their temple *might* be destroyed; and yet the true worship of God be carried on acceptably to him: that it even *would* be destroyed, unless they should repent.

To advert to the other particulars,—first, as to the *character* of the composition, if we consider the *peculiar circumstances* under which the address was delivered, we shall be at no loss to account for an occasional abruptness and want of coherence. As to the *appositeness of the arguments* and illustrations, it must be observed that they were sufficiently apposite for the persons addressed, and quite according to the Jewish manner; the character of the composition being altogether Jewish. Finally, as to the *inconclusiveness* of the arguments objected to by some, it must be remembered that the course of argumentation was interrupted and broken off in the middle by the infuriate multitude. Had it been brought to a conclusion, there would undoubtedly have been nothing left incomplete, as to that which was *intended* to be proved. The remainder of the address would doubtless have been occupied in *applying* the foregoing narration in order to prove fully what was meant to be evinced. It being, we may suppose, the purpose of the speaker to convict *them* of the guilt they imputed to him, and to show that the true and acceptable worship of God was not to be confined to any particular place; since God dwells not in temples made with hands (ver. 48); and the worship of the Patriarchs before the Temple was erected was accepted by him. See v. 2.

Before concluding the present sketch, it may be proper to advert to a charge somewhat more difficult to answer,—namely, that in detailing various particulars of the Jewish history, Stephen has here added some circumstances which seem contradictory to the accounts in the Old Test. These will be briefly considered in the notes on the passages themselves; in which it will be shown, 1. that the discrepancies in question have been *greatly exaggerated*; 2dly, that they are, in general, far from being *irreconcileable*; and, 3dly, that if, in one or two instances, they may be really such, yet if we consider that the speaker is arguing with the people, according to *Jewish ideas*, and on *Jewish principles*, and alleging facts which they themselves recognized, there is nothing which can reasonably impeach the veracity, or cast a slur on the inspiration of this great Protomartyr; for in those few particulars it is admitted that he spoke on the authority of those Rabbinical traditions whose authority his hearers regarded as unquestionable. Indeed, as it is well observed in the Quarterly Review for 1834, 'if these discrepancies were far greater than they are, they need not perplex our faith; since the whole speech of Stephen—the whole view of the history of his forefathers, which it relates with such pregnant brevity, is obviously framed according to the accredited and received notions then prevalent

2 Ὁ δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ Θεὸς
τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ, ὄντι ἐν τῇ
3 Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαῤῥὰν, [a] καὶ a Gen. 12.1.
εἶπε πρὸς αὐτόν· Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ
τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν
4 σοι δείξω. Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκησεν
ἐν Χαῤῥάν· κἀκεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα
αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς
5 νῦν κατοικεῖτε. Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν
αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς
κατάσχεσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ᾽ αὐτὸν,
6 οὐκ ὄντος αὐτῷ τέκνου. [b] Ἐλάλησε δὲ οὕτως ὁ Θεός· b Gen. 15. 13.

among the Jews. It could not, indeed, in common sense or in real wisdom, be otherwise. Had Stephen departed in the least particular from the established views of the early history, as taught by the wise men, the scribes and lawyers of the day, he would have given unnecessary offence: the solemn, all-important, all-absorbing question of the divine mission of Jesus, and the truth of Christianity, would have been in danger of degenerating into, or might have been interrupted by, idle and antiquarian disputes on the interpretation of the text of Genesis.'

1. εἰ—οὕτως ἔχει;] On the nature of this idiom, see Note supra i. 6.

2. ἄνδρες — πατέρες.] By ἄνδρες ἀδελφοὶ are meant the multitude in general; and by πατέρες, the members of the Sanhedrim. The ἄνδρες is elegantly *pleonastic.*

— ὁ Θεὸς τῆς δόξης.] A Hebrew expression to denote 'the *glorious God.*'

— πρὶν ἢ κατ., &c.] To remove a seeming discrepancy between what is here said and the account of Moses, the best Commentators are agreed that Stephen here followed the Jewish tradition (adopted by Philo), that God appeared *twice* to Abraham,—1st, when living in Chaldea, and 2dly, when resident at Charran. 'The statement of Stephen (says the writer in the Quarterly Review, ubi supra) strictly harmonizes with the prevailing notions of the time; and, indeed, with no great difficulty, may be brought into accordance with the Scriptures, and this without removing Haran beyond the boundaries of Mesopotamia; though, in fact, the situation of Haran is a question of very slight importance. The Jews supposed the first call of Abraham to have taken place, not in *Haran* but in *Ur, of the Chaldees.* They rested that belief on Gen. xv. 7. So in Neh. ix. 7; and though the general course of the narrative in Genesis would lead to the opinion, that no call took place till after the first migration to Charran and the death of Terah, yet the description of the call begins, in our version, with the words, "Now, the Lord had said unto Abraham," leaving the date of the transaction indefinite; and Rosenmuller observes on the Hebrew word: "Dixitque, vel potius, dixerat autem, nempe quum esset in Chaldæâ, priusquam Carras venisset." That this was the established opinion we have the authority of Philo de Abrahamo, vol. ii. p. 11, and of Josephus, Antiq. i.

7. 1. But the most remarkable evidence that the Jews of the later times, at least, drew a distinction between the land of the Chaldeans and Mesopotamia, though the former must have been comprehended within the latter, is to be found in the book of Judith.'

3. δεῦρο.] Sub. ἐλθὲ, which is *expressed* in Aristoph. Thesm. 324. Such ellipses are frequent in verbs of motion.

4. κἀκεῖθεν—μετῴκισεν.] Again there is a trifling discrepancy between this account and that in Genesis; the best solution of which seems to be that which proceeds on the supposition that here Stephen followed the tradition of the Jews, founded on Gen. xv. 7. and Nehem. ix. 7, and adopted by Philo, that Abraham was *twice* called.

5. οὐκ ἔδωκεν.] The best Commentators are agreed that ἔδωκεν is to be taken in a *pluperfect* sense, and that the οὐ is for οὔπω. Οὐδὲ βῆμα ποδὸς is a proverbial expression corresponding to our idiom, 'not even a *foot* of land,' for none at all. See Deut. ii. 5. Εἰς κατάσχεσιν. Supply αὐτῆς, for ὥστε κατέχειν αὐτὴν, to occupy, i. e. possess it. So Joseph. Ant. ix. 1, 2, οἳ τὴν ὑπ᾽ αὐτοῦ δοθεῖσαν γῆν εἰς κατάσχεσιν ἀφελέσθαι πάρεισιν αὐτούς. As Abraham himself did not possess the country, we may suppose the promise *figuratively* fulfilled in him through his posterity; or rather the καὶ may be regarded (with the best recent Commentators) as *explicative*, for *nempe, scilicet.* The sense, then, may be thus expressed: 'and yet had not given him any possession in this land, not a foot of it, and yet he promised the possession of it to him, namely, to his *posterity*, although he had as yet no offspring.'

6, 7. The passage is from Gen. xv. 13, 14, and is cited from memory. Accordingly there are several variations from the Sept., all of them, however, unimportant, except that, 1. we have added in the Sept. καὶ ταπεινώσουσιν αὐτοὺς after κακ. Yet the words are not in the Hebrew, and seem to have come from the margin as a gloss, probably from Judith v. 11, or perhaps they were a different version of וענו. 2. The words, εἶπεν ὁ Θεὸς, are found neither in the Hebrew nor LXX. But they form no part of the quotation, being a parenthetical remark, such as we often find interposed in citations from the Old Test. Again the words ὧδε μετὰ ἀποσκευῆς πολλῆς are found in both the Hebrew and the LXX., but not in the New

ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλ-
λοτρίᾳ καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη
τετρακόσια. καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι κρινῶ 7
Ἐγώ· (εἶπεν ὁ Θεός·) καὶ μετὰ ταῦτα ἐξελεύσονται καὶ
c Gen. 17. 9. & 21. 2. & 25. 24. & 29. 32. & 30. 5. & 35. 23. λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ. [c] Καὶ ἔδωκεν 8
αὐτῷ διαθήκην περιτομῆς. καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ,
καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ
d Gen. 37. 28. τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ τοὺς δώδεκα πατριάρχας. [d] Καὶ 9
οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπ-
e Gen. 41. 37. τον. Καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, [e] καὶ ἐξείλετο αὐτὸν ἐκ 10
πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ

Test. Yet this is no real *discrepancy;* because Stephen evidently did not mean to adduce *those* words, but stops at ἐξελεύσονται. There is, indeed, a seeming discrepancy in the words καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ, which are neither in the Hebrew nor the Sept. But though these are not there, something very similar occurs at v. 16; and Stephen does not adduce the words as *immediately following the preceding.* Surenham, too, has proved that it was a custom with the Jewish doctors (and hence was sometimes adopted by the writers of the New Test.), when they cited any passages of the Old Test., to occasionally *add* words *elsewhere* employed on the same subject, and now and then with a slight variation of them *for adaptation.* And, besides that the words are found *in substance* at v. 16, they seem to have been *suggested* by a kindred passage at Exod. iii. 12, ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου, καὶ λατρεύσετε τῷ Θεῷ ἐν τῷ ὄρει τούτῳ. Thus there is, on the principles of Jewish writing, *no actual discrepancy.*

Πάροικον well expresses the Heb. גר, because, as the latter is a participial noun, so is the former properly an *adjective,* as appears from Herodot. vii. 235. Thus, in the Heb. גר יהיה, we may suppose a participial noun and the verb substantive as put for the finite verb, from which the participial noun is derived.

— τετρακόσια.] The Chronological difficulty here involved is not so much in the thirty years' difference between this estimate and that of Josephus (because τετρακ. may be taken as a round number; and even Josephus himself sometimes makes it 400), as how to reconcile this with the *fact* that the Israelites were in Egypt at the most but 243 years. Nor can this difficulty be removed by the *parenthesis* which Markland would introduce; nay, the construction of the Hebrew will not *permit* it. The difficulty may best be obviated by bearing in mind that the *subject* of the verbs עבדו and ענו, and also of δουλώσουσι and κακώσουσι, is to be sought in the nouns ארץ and γῇ respectively; and thus it will be 'the *inhabitants* of *that land.*' And if the truth of chronology limits the abode of the Israelites in Egypt to 243 years, and assigns 400 as the time which elapsed between Abraham's leaving Chaldea and the period when they were established in Canaan, I see not how we can suppose otherwise than that the verbs above-mentioned, though having a *common subject* in γῇ, yet have a *two-fold reference,*—in the former verb to the *Egyptians,* in the latter to the *inhabitants of the countries* wherein they sojourned *in affliction* from the time they left, to the time they were settled in, Canaan. Thus we may render, 'And they (i. e. the Egyptians) shall enslave them, and they (i. e. the Edomites, Canaanites, &c.) shall afflict them.' It is true that most Commentators, with our common Version, take עבדו as a verb *neuter;* a view also maintained by Rosenmuller. Yet he is obliged to suppose (what involves great harshness) the suffix ם as put for the separate form להם. But that is surely *courting* a difficulty; since the verb may be taken in an *active* sense, as it was by the LXX., and is done by Montanus and Gesenius, who in his Lex. gives several examples, and *resolves* the suffix ם into בם; though *ellipsis,* rather than *resolution,* seems to be the principle here to be resorted to.

— κρινῶ] 'I will *punish:*' a signification arising from the adjunct. See Pearce.

8. διαθήκην περιτομῆς.] Meaning, 'the covenant sealed by circumcision,' as its distinguishing mark. On which see Horne's Introd., vol. iii. p. 27. Most of the recent Commentators, however, interpret it, 'a precept or rite of circumcision.' But the authority for that sense is but slender, and the necessity for it here not very urgent; since the objections raised by Kuinoel to the *common* version do not apply to the *above.* This use of the Genitive is frequent.

— καὶ οὕτως] 'and so,' i. e. in virtue of that covenant. Πατριάρχας. So called as being the primogenitors and heads of the πατριαὶ, or tribes.

9. ἀπέδοντο εἰς Αἴγ.] So Herodot. ii. 56, τὴν μὲν αὐτέων εἰς Λιβύην, τὴν δὲ εἰς τὴν Ἑλλάδα ἀπέδοντο, and several other passages which might be adduced. In all these cases there is an ellipsis of the particip. fut. of a verb of motion (denoting removal) as ἀπάγεσθαι or κομίζεσθαι. Or rather in ἀποδ. there is a *sensus prægnans,* including the object of action.

In the expression ζηλώσαντες (used with allusion to Gen. xxxvii. 11.) the speaker doubtless meant to hint at his own case; for Joseph, though peculiarly favoured by God, was yet hated by his brethren.

10. ἦν μετ' αὐτοῦ.] Importing protection and favour, as at Matt. xxviii. 19, μεθ' ὑμῶν εἰμι.

— χάριν καὶ σοφίαν.] The most eminent

σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου· καὶ κατέστησεν
αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.
11 Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν, καὶ
θλῖψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες
12 ἡμῶν. [f] Ἀκούσας δὲ Ἰακὼβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπ- f Gen. 42. 1.
13 έστειλε τοὺς πατέρας ἡμῶν πρῶτον. [g] καὶ ἐν τῷ δευτέρῳ g Gen. 45. 3.
ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγέ-
14 νετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. [h] Ἀποστείλας δὲ h Gen. 46. 27.
Ἰωσὴφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακὼβ καὶ πᾶσαν Deut. 10. 22.
15 τὴν συγγένειαν [αὐτοῦ] ἐν ψυχαῖς ἑβδομήκοντα πέντε. [i] Κατ- i Gen. 46. 5. & 49. 33.
έβη δὲ Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ
16 οἱ πατέρες ἡμῶν. [k] Καὶ μετετέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν k Gen. 47. 30.
ἐν τῷ μνήματι ‡ ὃ ὠνήσατο [Ἀβραὰμ] τιμῆς ἀργυρίου παρὰ & 50. 13. Gen. 23. 16.
17 τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ. [l] Καθὼς δὲ ἤγγιζεν ὁ χρόνος & 33. 19. Jos. 24. 32. l Exod. 1. 7, 8.
τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ηὔξησεν ὁ
18 λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρις οὗ ἀνέστη βασιλεὺς
19 ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. Οὗτος κατασοφισάμενος τὸ

Commentators regard this as a Hendiadys, for *χάριν σοφίας*, 'favour by his wisdom.' Yet that is surely contrary to the very nature of the figure. We may better take *ἐναντίον* as belonging to both *χάριν* and *σοφίαν*, with adaptation to each; q. d. 'gave him favour in the sight of Pharaoh, and wisdom in his sight,' i. e. so as to be likewise esteemed for his wisdom.

11. *Χαναὰν*] from the Hebr. כנען, lit. the lowland district of Palestine, in contrast to the highland one of Libanus, &c.

— *χορτάσματα*.] The word is properly used of food for cattle; and (like *χορτάζω* in the New Test. and the later Greek writers) is very rarely applied to food for *men;* and then only to the coarser sorts, and such as are used from necessity.

12. *σῖτα*.] The plural is used to denote *generality* of kind, as we say *corn*, or *grain*.

13. *ἀνεγνωρίσθη*] 'made himself known.' This use of the Passive (like the Hebrew conjugation Hithpahel) answers to the *reflected* verbs of the modern languages.

14. *αὐτοῦ*.] This, not found in very many MSS., Theophylact, and Œcumen., has been cancelled by Griesbach, Matthæi, and Scholz; but on insufficient grounds. I suspect it to have been removed by those fastidious Alexandrian Critics, who, in common with sciolists of every age, had a sort of horror of tautology.

— *ἐν ψυχαῖς ἑβδ*.] Here there is no occasion to suppose the arbitrary ellipsis of *συνισταμένην*; nor, indeed, ellipsis of any kind. For in the passage of Deut. x. 22, on which the present is formed, the *ἐν* stands for *σὺν*, and ב has the sense of *with, accompanied by*. So Numb. xx. 20. בעם כבד. The best mode of removing the seeming discrepancy in the *number* is that of Hammond, Wetstein, and others, who think that the LXX. numbered among the posterity of Jacob the five sons of Manasseh and Ephraim born in Egypt; and that these were omitted by *Moses*, because they were born after Jacob's departure, but by the LXX. at Gen. xlvi. 20, are expressly *added* from 1 Chron. vii. 14.

16. *ὃ ὠνήσατο*.] For *ὃ*, many ancient MSS., Theophylact, and the Ed. Princeps, have *ᾧ*, which has been received by Griesbach and Scholz; while Matthæi and Vater, rightly, I think, retain *ὅ*.

To advert to the discrepancy between the present account and that in Gen. xlix. 30, the best Critics are of opinion that *Ἀβραὰμ* is spurious, and that *μετετέθησαν* and *ἐτέθησαν* are to be referred to the words *οἱ πατέρες ἡμῶν* only, not to *Ἰακὼβ* also; and that at *ὠνήσατο* we must supply, from the preceding, *Ἰακώβ*. The reading of some very ancient MSS., *ὁ πατὴρ ἡμῶν*, attests that, at an early period, *Ἀβραὰμ* was not here, and that something was thought to be wanting; which was, it seems, supplied in two ways. To understand *Ἰακὼβ* from the preceding, is not near so harsh as in many examples which might be adduced from Thucydides. And indeed there is the less harshness here, since *Jacob* is the chief *subject* of these two sentences: the other is only incidental.

17. *καθὼς*] 'when;' a very rare sense, but occurring in 2 Macc. i. 31, and formed on that of *ὡς*, *when*. It may best be rendered *as soon as*.

18. *οὐκ ᾔδει τὸν Ἰ*.] 'had no respect for Joseph, or his merits,' was ill affected to him and his memory; as 1 Thess. iv. 4. v. 12. Matt. xxv. 12.

19. *κατασοφισάμενος τὸ γένος ἡμῶν*.] Meaning, 'plotting our destruction by crafty devices.' This sentiment (founded on Exod. i. 10. Sept.) is further evolved in a similar passage of Judith, v. 11, *καὶ ἐπανέστη αὐτοῖς ὁ βασιλεὺς Αἰγύπτου, καὶ κατεσοφίσαντο αὐτοὺς ἐν πόνῳ καὶ ἐν πλίνθῳ, καὶ ἐταπείνωσαν αὐτοὺς, καὶ ἔθεντο αὐτοὺς εἰς δούλους*, and Joseph. Ant. vi. 11, 4, *μεμφομένου τοῦ πατρὸς αὐτὴν, ὅτι σώσειε μὲν τὸν ἐχθρὸν αὐτοῦ, κατασοφίσαιτο δ' αὐτόν*. Ang. *outwitted him*.

— *τοῦ ποιεῖν*.] The Genitive here expresses

γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα
m Exod. 2. 2. τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. [m] Ἐν ᾧ καιρῷ 20
Heb. 11. 23. ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη
n Exod. 2. 7. μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς [αὐτοῦ]. [n] Ἐκτεθέντα δὲ 21
αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο
o Luke 24. 19. αὐτὸν ἑαυτῇ εἰς υἱόν. [o] Καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ 22
Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Ὡς δὲ 23
ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν
καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς
Ἰσραήλ. Καὶ ἰδών τινα ἀδικούμενον, ἠμύνατο, καὶ ἐποίησεν 24

purpose. Ποιεῖν ἔκθετα is for ἐκτιθέναι, a term commonly applied to the abandonment of infants. Here we have an *illustration* of the crafty policy of Pharaoh just spoken of; which was to reduce the Israelites to a state of such extreme misery, that they might be driven to the step in question, and the population, at any rate, be kept down, even by infanticide.

19. εἰς τὸ μὴ ζωογ.] 'that they might not be preserved,' namely, to experience the miserable fate of their parents. On the same principle as that on which the North American Indian women often destroy their female children.

20. ἀστεῖος τῷ Θεῷ.] Ἀστεῖος is from the dat. sing. of ἄστυ, and properly signifies (like the Latin *urbanus) polite*, as opposed to ἀγροῖκος. And as the inhabitants of cities are supposed to exceed those of the country not only in politeness, but in comeliness, so ἀστεῖος came to mean *handsome.* Τῷ Θεῷ after ἀστεῖος is referred to a Hebrew idiom, by which, to express the excellence of any person or thing, the name of God, or of the angels, is subjoined in the Genitive or Dative to the Positive, which thus attains a Superlative sense. The *Greeks* effect this by an *adjective* derived from some name of God. Thus Josephus, Ant. ii. 9, 7, calls Moses παῖδα μορφῇ θεῖον.

— ὃς ἀνετρ.] Ὃς is to be resolved into 'and he.' Αὐτοῦ. This, not found in many MSS. and some early Editions, has been cancelled by Griesbach, Matthæi, and Scholz; but I think wrongly. The word may very well have been thrown out by certain Alexandrian Critics, from its being more agreeable to elegant Grecism to omit the pronoun.

21. ἐκτεθέντα δὲ αὐτόν.] These words are commonly regarded as Accusatives absolute; though recent Commentators prefer supposing a pleonasm of αὐτόν; which, however, within so short a distance, can hardly be admitted. Perhaps it may better be referred to the rule of Matthiæ, Gr. Gr. § 426. 3, by which, to a substantive expressing the leading idea of a proposition, and put at its beginning, is supplied *quod attinet ad.* Ἀνελέσθαι properly signifies to *take up*, and is often used of raising up drowning men from the sea, or taking up corpses for burial; but sometimes, as here, of taking up and taking care of exposed children. So Aristoph. Nub. 531, κἀγὼ Ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο.

22. ἐπαιδεύθη, &c.] 'was educated in,' &c. In adverting to this circumstance, Stephen, as before, seems to follow the *tradition of the Jews*; for nothing to this purpose is found in *Scripture.* Of παιδεύεσθαι with the dative (ἐν being understood) examples are adduced by Wetstein, ex. gr. Isocr., τοῖς νεωτέροις ἤθεσι π. With the expression παιδ. πάσῃ σοφίᾳ Αἰγ. Pricæus compares Lucian Philop., θαυμάσιος τὴν σοφίαν, καὶ τὴν παιδείαν πᾶσαν Αἰγυπτίων εἰδώς. This wisdom consisted (as we learn from Philo, in his life of Moses), in a knowledge of astronomy and astrology, the interpretation of dreams, magic, mathematics, medicine, &c.; nay, as Bp. Warburton also avers, in the science of *Legislation* and *Civil Polity.* Indeed, all the greatest writers of antiquity agree in calling Egypt the mother of arts and sciences. Insomuch that at 1 Kings iv. 30. the wisdom of Solomon is only *compared* to that of the Egyptians.

— δυνατὸς—ἔργοις.] This may seem inconsistent with the impediment which Moses is known to have had in his speech. Insomuch that at Exod. iv. 16. we find Aaron his *spokesman* to the people. But δυνατὸς and ἐν λόγοις may denote *persuasive*, and therefore *powerful*, though not *eloquent*, oratory. And that Moses had *this* faculty, we learn from Joseph. Ant. iii. 1. 4. Considering, too, what he relates, Ant. ii. 5, that Moses had the command of an expedition against the Egyptians, we may not improbably suppose what is here said of Moses to be nearly equivalent to what Thucydides, i. 139, says of Themistocles, that he was λέγειν τε καὶ πράσσειν δυνατώτατος, i. e. a powerful orator and able statesman.

23. τεσσ. χρόνος.] This circumstance, too, is founded solely on Jewish tradition, of which vestiges are found in the Rabbinical writings. On the expression ἀνέβη, &c. see Note on Luke xxiv. 38.

24. ἀδικούμενον] 'suffering wrong.'

— ἠμύνατο] scil. αὐτῷ. Ἀμύνεσθαι with an *Accus.* signifies to *ward off;* with a Dative, to *defend.* Ἐποίησεν ἐκδίκ. is an Hellenistic phrase for ἐξεδίκησεν. Πατάξας. Render, 'by slaying;' which sense is supported by the Pesch. Syr. So also the word is used at Matt. xxvi. 31. Mark xiv. 27, and in the Sept., formed on the same use of the Hebr. הכה, which, in its form *Kal*, gave birth to the Latin *necare.* Τῷ καταπονουμένῳ. Meaning, 'the aggrieved party.' So 2 Macc. viii. 2, ἐπὶ τὸν ὑπὸ πάντων καταπονούμενον λαόν. That Moses *intended* to slay the Egyptian, cannot be proved; though Grotius shows it was justifiable, both from the word of

25 ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον. Ἐνό-
μιζε δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς
26 αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν. [p] Τῇ δὲ p Exod. 2. 13.
ἐπιούσῃ ἡμέρᾳ, ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς
εἰς εἰρήνην, εἰπών· Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἱνατί ἀδικεῖτε
27 ἀλλήλους; Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπών·
28 Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ᾽ ἡμᾶς; μὴ ἀνελεῖν
29 με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον; Ἔφυγε
δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ
30 Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο. [q] Καὶ πληρωθέντων ἐτῶν q Exod. 3. 2.
τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ
31 ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. Ὁ δὲ Μωϋσῆς ἰδὼν
ἐθαύμαζε τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι,
32 ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν· [r] Ἐγὼ ὁ Θεὸς τῶν πα- r Matt. 22. 32. Heb. 11. 16.
τέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς
Ἰακώβ. Ἔντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατα-
33 νοῆσαι. Εἶπε δὲ αὐτῷ ὁ Κύριος· Λῦσον τὸ ὑπόδημα τῶν

God (Gen. ix. 6.), and from law in general, and especially a law of Egypt, mentioned by Diod. Sic. i. 77, Ἐάν τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν φονευόμενον ἄνθρωπον ('being murdered'), ἢ τὸ καθόλον πάσχοντα, μὴ ῥύσαιτο, δυνατὸς ὤν, θανάτῳ περιπεσεῖν ὤφειλεν.

25. συνιέναι—σωτηρίαν.] They knew in general from tradition what God had promised to Abraham; and might imagine or hope that the time of their deliverance drew near. Hence from the proof given by Moses of his readiness to venture his very life to serve them, they might have concluded that he was appointed of God to be the means of their deliverance. And Moses might justly suppose that they would so conclude.

26. συνήλασεν—εἰρήνην.] Συνελαύνειν signifies properly to compel a person to go any where by hedging him in, and leaving him no other course. It is, however, in the later writers used of *compulsion generally;* and sometimes, as here, the *moral* compulsion, of *earnest persuasion* is meant.

27. τίς σε κατέστησεν—ἡμᾶς;] This has the air of a proverbial expression, and may be compared with similar expressions in Gen. xix. 9. and Luke xii. 14. So also Joseph. Bell. i. 23. 5, Κύριον ἐμὲ, καὶ δικαστὴν κατέστησεν. Both there and here δικαστὴς means, not *judge*, but *umpire;* as in Thucyd. iv. 83, δικαστὴν ἔφη Βρασίδαν τῶν σφετέρων διαφορῶν ἀγαγεῖν.

30. Σινᾶ.] In the Mosaic account it is *Horeb.* But it appears from Burckhardt and Laborde, that the mountain had, like Parnassus, a double summit, forming two peaks, one Horeb, the other Sinai.

— ἐν φλογὶ πυρὸς βάτου.] Literally, 'in a flame of a bush *of* fire,' i. e. on fire; the Genit. πυρὸς being for an adjective.

In vain is it that certain foreign Commentators, presumptuously speculating on the *nature* of this circumstance, seek to lower it to the level of a natural phænomenon, and to account for it on merely natural principles. The *preternatural* here displays itself in characters too plain to be overlooked; insomuch that none but those who deny it elsewhere, can fail to recognise it here. Well, indeed, were it if such as think themselves too *wise* 'to believe all that the prophets have spoken,' would here learn a lesson from those *heathen sages,* the theme of their too indiscriminate admiration. Wise is the saying of Pindar, Pyth. x. 76, ἐμοὶ δὲ, θαυμάσια (for such ought undoubtedly to be read, instead of θαυμάσαι) θεῶν τελεσάντων, οὐδέν ποτε φαίνεται ἔμεν ἄπιστον. And true are the words of Eurip., Bacch. 374, τὸ σοφὸν δ᾽ οὐ σοφία, τό τε μὴ θνητὰ φρονεῖν.

31. ἐθαύμαζε.] This, for the common reading ἐθαύμασε, is found in many ancient MSS., and the early Editions; and has been with reason received by Wetstein, Matthæi, Griesbach, Vater, and Scholz; for internal evidence is quite in its favour; it being the less frequent usage of the New Testament. Κατανοέω properly signifies to master any thing in thought, so as to understand it; but here, by a usual interchange of the notions of internal and external sense, it means to behold in order to examine; of which sense examples have been adduced by the Commentators.

32. ἔντρομος γενόμενος, &c.] It might seem strange that words so full of consolation should thus produce fear, rather than comfort and encouragement. But it was good for Moses thus to fear at the presence of God, that he might thus be impressed with a deeper feeling of reverence. (Calvin.)

33. λῦσον τὸ ὑπόδ., &c.] In order to secure a due cleanliness in the performance of any of the offices of religion, it was, from the earliest ages, directed that the worshipper should take off his sandals before he entered a temple. And the custom still continues in the East, where, doubtless, it originated. From thence it seems to have passed to Egypt, where it was noticed and bor-

ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας γῆ ἁγία ἐστίν. Ἰδὼν 34
εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελέσθαι αὐτούς·
καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον. Τοῦτον τὸν 35
Μωϋσῆν ὃν ἠρνήσαντο, εἰπόντες· Τίς σε κατέστησεν ἄρχοντα
καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέ-
στειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
s Exod. 7. & 8. & 9. & 10. & 11. & 14. & 16. 1. [s] Οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ 36
‡ Αἰγύπτου, καὶ ἐν Ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη
t Deut 18. 15, 18. supra 3. 22. Matt. 17. 5. τεσσαράκοντα. [t] Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς 37
υἱοῖς Ἰσραήλ· Προφήτην ὑμῖν ἀναστήσει Κύριος
ὁ Θεὸς [ὑμῶν] ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ·
u Exod. 19. 3, 20. Is. 63. 9. αὐτοῦ ἀκούσεσθε. [u] Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ 38
ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος
αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο
λόγια ζῶντα δοῦναι ἡμῖν. Ὧι οὐκ ἠθέλησαν ὑπήκοοι 39

rowed from thence by Pythagoras; who, among his other maxims, enjoins θύειν ἀνυπόδετον καὶ πρὸς ἱερὰ προσιέναι.

34. ἰδὼν εἶδον] 'planissimè cognovi.' This idiom, (by which to a verb is subjoined a participle, either of the same verb or one of cognate signification), esteemed by most Commentators a *Hebraism*, is yet pure Greek, though of rare occurrence. So in Lucian, Dial., cited by Wetstein, we have ἰδὼν εἶδον, and in Arrian, Indic. iv. 15, ἰδὼν οἶδα. The idiom was, no doubt, of Oriental origin, and the few examples found in the Classical writers are among the vestiges of the Oriental origin of the Greek language.

— κάκωσιν.] A rare word, of which Wetstein adduces only one example, from Plutarch. Yet I have noted it also in Thucyd. vii. 4. and 82. ii. 43.

35. This rejection of *Moses*' claims is introduced to remind them what they had been all along doing, by that stiff-necked obstinacy, characteristic of their nation; and is especially intended to bear upon the case of their rejection of *Jesus Christ*.

— λυτρωτήν.] The word properly signifies one who redeems another from captivity by paying his λύτρον, or ransom.

36. οὗτος.] The word is very significant, q. d. vir ille magnus. For Αἰγύπτου, Αἰγύπτῳ, found in many MSS. and early Editions, has been approved by Matthæi, and received into the text by Griesbach and Scholz.

— ἐν Ἐρυθρᾷ θαλάσσῃ.] Said by the learned to be so called from the red tinge, imparted by the weeds with which it abounds, insomuch that it is called in Genesis ים־סוף, 'the weedy sea.' And such is the name given it by the Pesch. Syr. Translator. Rosenmuller, however, is of opinion that it ought to be called the sea of *Madrepores*, from the submarine substances so called which occupy the bottom. A view also adopted by Laborde, Travels in Petræa, p. 264, who quotes Giovanni Finati, as saying, that the water is so transparent that he amused himself in observing the peculiarity of the depths below him, where weeds and corals grow to such a size as almost to have the appearance of groves and gardens.

37. ὑμῶν.] This, not found in several ancient MSS. and Versions, has been cancelled by Griesbach and Scholz; but wrongly. See Note at vi. 13.

— ὡς ἐμέ.] Supply ἀνέστησε, taken from ἀναστήσει preceding. See iii. 22. and Note. The words ὡς ἐμὲ intimate that Christ is the end of the Law, Rom. x. 4.

38. ὁ γενόμενος—μετὰ τοῦ ἀγγέλου] 'who communicated with the angel;' namely, by acting as mediating interpreter between God and the ἐκκλησία, i. e. the assembly of Israelites congregated on Mount Sinai at the promulgation of the Law. The construction is γενέσθαι μετὰ τοῦ ἀγγέλου καὶ (μετὰ) τῶν πατέρων ἡ. On ἄγγελος, denoting the Angel-Jehovah, see Note on v. 53.

— λόγια ζῶντα.] Λόγιον is a term properly used of the Scriptures of the Old Testament. Its primary signification being *something uttered*, it came to be confined to oracular responses (as Herodot. iv. 178. Thucyd. ii. 8.), and was therefore well adapted to denote any revelation of God to man. Hence Procopius, p. 157. 17, applies it to the Scriptures of the *New Testament*. Ζῶντα may here mean either, as in Heb. iv. 12, *efficacious*; or be taken for ζωοποιοῦντα, as John vi. 51. and Heb. x. 20, 'soul-saving.' So in Deut. xxxii. 47. the Law is said to be ζωή. Thus the general sense is: 'For even this Moses,' who acted as the mediator between the Angel-Jehovah and the congregation of the people, and who received these weighty revelations of Divine will at the hand of God, even *he* could not secure their obedience to his authority. On the contrary, they rejected his authority, desired to return into Egypt, and seduced Aaron to make the golden calf, trampling on the authority both of Moses and God. See Note supra, v. 35.

γενέσθαι οἱ πατέρες ἡμῶν· ἀλλ' ἀπώσαντο, καὶ ἐστρά-
40 φησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, [x] εἰπόντες τῷ x Exod. 32. 1.
Ἀαρών· Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ
γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου—,
41 οὐκ οἴδαμεν τί γέγονεν αὐτῷ. Καὶ ἐμοσχοποίησαν ἐν ταῖς
ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐ-
42 φραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. [y] Ἔστρεψε y Jer. 19. 13. Amos 5. 25.
δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ
τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν·
Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσ-
43 σαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ; Καὶ ἀνελά-
βετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ
Θεοῦ ὑμῶν Ῥεμφὰν, τοὺς τύπους οὓς ἐποιήσατε προσ-

39. *ἐστράφησαν—Αἴγυπτον.*] This is by some Commentators taken to mean, 'they were bent on returning.' (See Exod. xvi. 3. xvii. 3.) By others, 'their affections reverted back to Egypt, its sensuality and idolatry.' See Ezek. xx. 8. The two senses may be *included.*

40. *οἳ προπορ. ἡμῶν.*] It was customary with the Oriental nations of antiquity for the images of the gods to be borne before the people in journeys or military expeditions, since they fancied they thus enjoyed their more effectual protection. See Numb. x. 33, compared with Deut. xxxi. 8. 1 Sam. iv. 3. (Heins. and Kuinoel.)

— *ὁ γὰρ Μωϋσῆς,* &c.] An *anacoluthon,* to be filled up in translating by *quod attinet ad.*

41. *ἐμοσχοποίησαν.*] They had seen in Egypt divinities worshipped under certain visible forms; and they were led to choose that of a *golden calf,* or bullock, for a symbol of the true God, because the Egyptians worshipped Osiris, the inventor or introducer of agriculture, &c. under the form of a bull (Apis), as the symbol of agricultural labour. (Kuinoel.)

— *ἀνήγαγον θυσίαν.*] Ἀνάγειν signifies to *bring up,* and, from the adjunct, to *lay upon;* and is often used, especially in the later writers, of laying the victim on the altar. Εὐφραίνοντο ἐν. Meaning, 'celebrated sacrificial feastings to the honour of.' See Exod. xxxii. 6.

42. *ἔστρεψε δὲ*] *aversus est,* active for passive; or *se avertit,* active for reflexive, 'turned himself from them.' Παρέδωκεν λ. 'gave them up, (i. e. *suffered them*) to serve.' Στρατιᾷ τοῦ *οὐρανοῦ,* צבא השמים, the planets and stars. Ἐν *βίβλῳ τῶν προφ.;* i. e. the twelve minor (or shorter) Prophets.

— *μὴ σφάγια,* &c.] An interrogative sentence ushered in by *μὴ* (answering to the Hebr. ה) has generally the force of a negation. But as it appears from Scripture that the Israelites *did* offer sacrifices to God in the desert, some other mode of explanation must be adopted. And it should seem that the idiom has here the force of *assertion:* 'Did ye indeed offer to me sacrifices for forty years in the wilderness? [yes;] and yet [*καὶ* for *καίτοι*] so little real was your piety, that [in conjunction with my worship] ye raised the tabernacle of Moloch.' The above view is supported by Bornemann on Luke xvii. 9, who says *μὴ* is sometimes found so used elsewhere; referring to Amos v. 35. and this passage.

This citation is evidently from the *Sept.,* and in the main agrees with it; the only variations being, that *οἶκος Ἰσραὴλ* is transposed, probably by citing from memory. For Ῥεμφὰν the Sept. has Ῥαιφὰν, and for *Βαβυλῶνος* has (together with the Hebrew) *Δαμασκοῦ;* which variations are discussed on the next verse.

43. *τὴν σκηνὴν τοῦ Μολ.*] On the subject *which* of the gods the Israelites worshipped under the name of Moloch, some suppose *Saturn;* others, *the Sun* (the *King* of heaven), which is the more probable opinion, since Μολ. signifies *King.* Now all the nations of antiquity applied terms indicative of *royalty* to their gods. Thus, besides Moloch, *Bel* or *Baal.* Moloch was an image of immense size and hollow, of brass gilt, with the face of a calf or bullock, and the hands outstretched; very much like the Mexican idols described by Humboldt. This, however, only answers to the description of the idol in *after times.* At the period in question the idol was, no doubt, of small size, to admit of being easily hidden from the view of Moses and Aaron; and the *σκηνὴ* will thus denote a sort of *case* to inclose and convey it in, formed in imitation of a real *tabernacle,* and like those small *models* of the temple of Diana at Ephesus, mentioned at Acts xix. 24, where see Note. Ἀνελάβετε refers to the bearing it on the shoulders, as in religious processions, or when raised and placed aloft at the celebration of divine worship.

— *τὸ ἄστρον τοῦ Θεοῦ ὑμῶν*] i. e. the image of him whom ye account as a god, and worship under the image of a star.

— *Ῥεμφάν.*] Of the various hypotheses formed by the learned to reconcile the apparent discrepancy here between the Hebrew, the LXX., and New Test., a summary may be seen in Towns. Chr. Arr. As to the Sept. and New Test., it is plain that the same name is meant by both. The chief diversity is in the *μ,* which should seem not to be correct. The Ῥέφαν of many MSS. of the New Test., or the Ῥαιφὰν of the LXX., seems to be the true spelling. All the most learned inquirers are agreed that by Ῥεφὰν, or Ῥαιφὰν, was meant SATURN, of whom it was *one* of the

κυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα † Βα-
z Exod. 25. 40. Heb. 8. 5. βυλῶνος. [z] Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν 44
ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ,
a Josh. 3. 14. ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει· [a] ἣν καὶ εἰσή- 45
γαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ
κατασχέσει τῶν ἐθνῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου
b 1 Sam. 16. 12, 13. 2 Sam. 7. 1, &c. τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυΐδ· [b] ὃς εὗρε χάριν 46
1 Chron. 17. 12. ἐνώπιον τοῦ Θεοῦ, καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ
Psal. 132. 5. c 1 Kings 6. 1. & 8. 27. Ἰακώβ. [c] Σολομῶν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. Ἀλλ' οὐχ 47
infra 17. 24. ὁ ὕψιστος ἐν χειροποιήτοις [ναοῖς] κατοικεῖ, καθὼς ὁ προ- 48
d Isa. 66. 1. φήτης λέγει· [d] Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑπο- 49

names. And they are almost alike agreed in considering the CHIUN of the Hebrew as only *another name* of the same idol-deity. MOLOCH is also, with probability, supposed to be *another*. On the *star*, see Faber ap. Townsend.

— καὶ] 'and so,' i. e. because of your idolatry and sinfulness, and that of your forefathers. Μετοικιῶ. The word generally imports no more than *to cause to emigrate*, but must here be understood of compulsory removal. Ἐπέκεινα is a compound expression, by an ellipse of μέρη, used for a preposition, and sometimes becomes a mere adverb.

Instead of Βαβυλῶνος, the Sept. has Δαμασκοῦ; a remarkable discrepancy, not easily accounted for. Some consider it as a slip of memory; which is little probable, and indeed quite inadmissible. It may possibly be (as Bp. Pearce supposes) an *alteration* of the speaker, accommodated to the fact; for, as the Israelites were carried so far into Media (see 2 Kings xvii. 6), which country lay not only *beyond Damascus*, but *beyond even Babylon*, Stephen, who knew that to be the fact, might justly say, as he does here, *beyond Babylon;* thereby fixing the place of their captivity more explicitly than the Prophet did, who spoke before the event had taken place. I am, however, rather inclined to suppose that the present reading is erroneous, and derived from the margin, where it was meant to state the *place* of the exile. And although the prophecy may be said to be *fulfilled*, as regards *Babylon* as well as Damascus, yet certainly there seems no reason why the speaker should have *exaggerated*. Nor are there wanting other instances of a gloss expelling the ancient reading.

44. The purpose of the speaker in this and the three next verses is to moderate that self-complacent pride, which the Jews entertained with respect to their Temple, by reminding them that, after the giving of the Law, their ancestors had worshipped God not in a magnificent temple, but in a moveable tabernacle. And therefore, that as the place for Divine worship *had been* changed at the pleasure of the Deity; so the worship of Him is not so bound to *one* place, but that it might again be changed from the present Temple to some other place.

— ἡ σκηνὴ τοῦ μαρτυρίου.] By this the LXX. express the Hebr. אהל העדות at Numb. xvii. 8, so called either with reference to the *tables of testimony* contained therein; or from its being the place where God gave witness of his glorious presence. See Exod. xxv. 40. Heb. viii. 5.

— καθὼς διετάξατο, &c.] The construction is elliptical; and the sense, expressed in full, would have been, '[so built] as He who had conversed with Moses (i. e. Jehovah) had commanded him to build it.' See Exod. xxv. 40, compared with Heb. viii. 5.

45. διαδεξάμενοι] scil. σκηνὴν, 'having received it as handed down from their ancestors.' The words μετὰ Ἰησοῦ are to be construed immediately after οἱ πατέρες. The best Interpreters are agreed that ἐν τῇ κατασχέσει is for εἰς τὴν κατάσχεσιν, as Numb. xxxii. 5, δοθήτω ἡμῖν ἡ γῆ ἐν κατασχέσει. And so the LXX. render for אחזה.

Ἀπὸ προσώπου is a Hebraism corresponding to מעל פני in the Hebrew; indeed, the idiom is found in an ancient Punic inscription preserved by Procopius.

46. ᾐτήσατο] 'asked for himself.' De Dieu and Kuin. meet the difficulty involved in εὑρεῖν by a device of construction which is very harsh, and, indeed, unnecessary; for it may be effectually removed by a reference to Ps. cxxxii. 5, on which the expression here is founded, and where עד־אמצא משכנות may be rendered, by supplying what is necessary to the sense from the preceding member (of which this is an exegetical parallelism), 'Until I have found out a [*place for;* i. e. wherein I may *build* a] habitation,' &c. For all the former member as far as ל is to be *repeated* in the latter.

48. ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροπ., &c.] This is not said with reference to *Solomon;* for *he* sufficiently recognised the truth that God is to be sought in heaven, and that thither the minds of believers must ascend, by faith. (See 1 Kings viii. 27.) The intent of the words is to reprove the stupidity of the popular notion respecting the Temple, which was such as to suppose that God could be confined to *place*. (Calvin.) Hence it is meant that as God *needs* not such a temple, because 'He has heaven for His throne, and earth for his footstool;' so that temple might be done away with, and the mode of worship also be changed.

— ναοῖς.] This word, not found in seven MSS. and several Versions, has been cancelled by Griesbach. And indeed internal evidence is against it.

49, 50. The variations here from the LXX.

πόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ
μοι (λέγει Κύριος); ἢ τίς τόπος τῆς καταπαύσεώς
50 μου; οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα;
51 [e] Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς [e] Jer. 6. 10. & 9. 25, 26.
ὠσίν! ὑμεῖς ἀεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ Ezek. 44. 7.
52 πατέρες ὑμῶν, καὶ ὑμεῖς. Τίνα τῶν προφητῶν οὐκ ἐδίωξαν
οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας
περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ
53 φονεῖς γεγένησθε· [f] οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς [f] Exod. 19. 3, et seqq.
ἀγγέλων, καὶ οὐκ ἐφυλάξατε· . . . . . . Gal. 3. 19. 2 Esd. 14. 30.

will vanish, if λέγει Κύριος be taken as *interposed* from what comes after. In the concluding words, indeed, instead of οὐχὶ—πάντα; we have in the LXX. πάντα γὰρ ἐποίησεν ἡ χείρ μου, which is countenanced by the Hebrew; where, if our present copies be correct, the sentence is expressed, not interrogatively, but declaratively. I suspect, however, that the text is slightly corrupt, and needs the emendation which it may receive from this passage of St. Luke. The corruption, if I mistake not, rests on ואת, which seems little apposite; for to take the ו in the sense *for*, is a most forced interpretation. And to leave out the word ו from some MSS. is only *cutting* the knot. I suspect that the Prophet wrote הלא, *nonne?* which occurs in Gen. iv. 7, and elsewhere.

In the words immediately following, our common version, 'and all these things have been,' cannot be justified, since it contains no suitable sense, nor such as the Hebrew words oblige us to adopt. Still less can that of Bp. Lowth, 'and all these things are mine.' He, indeed, supposes לי (which he thinks absolutely necessary to the sense) lost out of the text, and to be supplied from the LXX. and Syriac. But this is very rash: not to say that לי would not be good Hebrew. We may rather suspect the ἐμὰ of the Sept. to have arisen from an attempt to *make out* the sense by the aid of the context. So far, however, from the addition being indispensable, there will be nothing wanting if the passage be (as it ought to be) thus translated: 'All these things did not my hand create? and [accordingly] they all of them were [brought into being].' The passage, indeed, seems to have been in the mind of St. John, Rev. iv. 11, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

51. There is here an abruptness of transition, which has led some to maintain that something was now said which has not been recorded by St. Luke. The best Interpreters are, however, agreed that this change of manner, and transition from calm narration to sharp rebuke, was occasioned by some interruption and insult on the part of the auditors. Yet that might not be, as they imagine, by open tumult, and clamours for the death of the prisoner, but rather (as Doddridge and Kuinoel suppose) by low but deep murmurings, or hisses, and threatening gestures; which will account for and justify the severity of the language following. See Scott.

— σκληροτράχηλοι.] Obstinacy and perversity are, in most languages, expressed by terms derived from the idea of *stiffness* or *hardness*. In the present instance we have a metaphor taken from *refractory oxen* or mules. So Philo, de Educ. § 4, has σκληραύχενες, probably the more Classical term. In the expression following, ἀπερίτμητοι τ. κ., the words τῇ καρδίᾳ are added to show that the term is to be taken figuratively. For as circumcision was a symbol of moral purity, so περιτομὴ is, in Scripture, often applied to the mind and heart. See Jer. iv. 4. Thus by ἀπερίτμητοι τῇ καρδίᾳ are meant those who are actuated by the carnal mind, which is 'enmity against God,' Rom. viii. 7. Comp. Levit. xxvi. 41, and Ezek. xliv. 9.

By ἀπερίτμ. τοῖς ὠσὶν are meant those who turn a deaf ear to all calls to repentance and reformation, 'whose ear (in the words of Jerem. vi. 10) is uncircumcised, and they cannot hearken.'

— ἀεὶ—ἀντιπίπτετε] 'ye perpetually resist the Holy Spirit,' i. e. the testimony of those who speak by the Holy Spirit; which is regarded as tantamount to resisting the Holy Spirit himself. See Matth. x. 40, and the parallel passages. Their forefathers had in like manner rejected the prophets sent from God, and inspired by the Holy Spirit. Ἀντιπίπτειν is *properly* used of one body falling foul of another, but figuratively signifies to act in opposition to any one.

52. τοῦ Δικαίου] 'the Messiah;' the term being used κατ' ἐξοχὴν to denote Christ. See iii. 14, 22. and Note on Luke xxiii. 47. That the name was used by the Jews to denote the expected Messiah, Bp. Middleton has fully proved.

— προδόται καὶ φονεῖς γεγέν.] The *former* they had done by delivering him into the hands of Pilate,—the latter by requiring him to be put to death on false charges.

53. εἰς διαταγὰς ἀγγέλων.] By διαταγὰς ἀγγ. many eminent Commentators understand *troops* or *hosts of angels*; q. d. 'hosts of angels being present, as witnesses, at the promulgation thereof.' But though that view is supported by Deut. xxxiii. 2, and Ps. lxviii. 17, yet we have no proof of διατ. ever having had such a sense. And as to what the above Expositors urge against the sense *promulgation*,—that to *God* alone, and not to angels, is the promulgation of the Law suited,—the argument has in reality no force. It is truly observed by Calvin, that the best explanation of the present passage is one of St. Paul, Gal. iii. 19, where it is said that the Law was διαταγεὶς δι' ἀγγέλων, as also at Heb. ii. 1, λαληθεὶς δι' ἀγγέλων. This may justly be

g Supra 5. 33 [g] Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ 54
ἔβρυχον τοὺς ὀδόντας ἐπ᾽ αὐτόν. Ὑπάρχων δὲ πλήρης 55
Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν Θεοῦ,
καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, καὶ εἶπεν· Ἰδοὺ, 56
θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν Υἱὸν τοῦ ἀνθρώ-
που ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ. Κράξαντες δὲ φωνῇ με- 57
γάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ᾽
h Infra 22. 20. 1 Kings 21. 13. αὐτόν· [h] καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. Καὶ 58
οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας
i Luke 23. 46. νεανίου καλουμένου Σαύλου, [i] καὶ ἐλιθοβόλουν τὸν Στέφανον, 59
ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά

thought to *determine* the interpretation here. I would therefore render (with others), 'Ye who have received the Law at the appointment of angels,' i. e. angels being appointed as ministering instruments or agents for its promulgation. And that διατάσσω sometimes signifies, in a forensic sense, to enact or promulgate, is certain. So Hesiod, Op. et D. 276 (cited by Elsner), τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων. Thus the expression may be considered as equivalent to ἐλάβετε τὸν νόμον διαταγέντα δι᾽ ἀγγέλων. In such a sense, too, the passage was taken by the ancients generally; and this view is confirmed by a similar expression of Joseph. Ant. xv. 3, ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι᾽ ἀγγέλων (τοῦ Θεοῦ μαθόντων. The plural διαταγὰς is put for the singular, with reference (as Bp. Pearce says) to the *several parts* of the Laws of Moses, which were given at different times, and were therefore so many several διαταγαί.

The circumstance of so magnificent and solemn a promulgation of the Law, while it was such as to give it an additional majesty in the eyes of those who received it, tended likewise to aggravate their guilt in having broken it.

53. οὐκ ἐφυλάξατε.] Here the discourse seems to have been interrupted; otherwise there would have been adduced the *inferences* and the *application* from what had been thus far spoken: on which see Note at ver. 1.

54. See Note supra v. 33.

55. Πνεύματος ἁγίου.] Meaning the *influence* of the Holy Spirit, animating and supporting him under the trial he had to encounter.

— εἶδε δόξαν Θεοῦ.] Many recent Commentators here recognise no more than a strongly figurative mode of expression, importing full persuasion of what he did not see, as if he actually saw it. But the words will not, without great violence, admit of such a construction; and, indeed, this is at once forbidden by the words *following*, ἰδοὺ θεωρῶ, in which is a positive assertion of something *really seen*. By the δόξαν Θεοῦ we may, with most Expositors, understand the *Shechinah*, or symbol of the Divine presence; supposing the visual faculties of the illustrious Proto-Martyr to have been, miraculously, so strengthened, that the heavens and the throne of God were made visible to him.

— Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τ. Θ.] This, it has been justly supposed, was intended to suggest to the holy martyr the present help and support he might expect from the Divine power.

57. συνέσχον τὰ ὦτα.] Συνέχειν τὰ ὦτα signifies properly, not to *stop*, but to *close up* the ears by *drawing them together*, called in the Classical writers ἐπιλαβεῖν, καταλαβεῖν, or ἐπέχεσθαι τὰ ὦτα. This was meant as a *symbolical action*, expressive of detestation and abhorrence; as is plain from the passages of the Classical and Rabbinical writers adduced in Recens. Syn. So Plutarch, vol. ii. p. 1095, Τὰ ὦτα καταλήψη ταῖς χερσὶ, δυσχεραίνων καὶ βδελυττόμενος; That κράξαντες must be considered in the same light, and not be viewed as merely meant to drown the voice of Stephen, is plain from a passage of Irenæus, cited by Wetstein.

58. ἐκβαλόντες] 'having hurried him out of the city.' Comp. Luke iv. 29.

— ἐλιθοβόλουν.] Since we have a little further on καὶ ἐλιθοβόλουν τὸν Στ., Markland complains of an unnecessary repetition of the same thing. The difficulty, however, may be removed by either (with Heinr.) considering the first ἐλιθοβ. as denoting *preparation* for action; q. d. 'they set about stoning him,' or (with Klotz, Pearce, Rosenmuller, and Kuinoel,) by taking the thing as expressed *more Historicorum*, first *generally*, and then (after an insertion respecting the keeping of the clothes by Saul) *particularly*; narrating by *whom* he was stoned, and describing some *circumstances* which attended the stoning.

— ἀπέθεντο.] A necessary preparation, since the stones destined for such a purpose were exceedingly large. This laying aside the garments, in order to be lighter for any office, was usual with the long-vested inhabitants of Greece as well as of the East, and is alluded to by Aristoph. Vesp. 408, ἀλλὰ θοἰμάτια βαλόντες, θεῖτε, καὶ βοᾶτε, καὶ—ἀγγέλλετε.

Though the whole proceeding was illegal and tumultuary, yet (as Beza and Grotius observe) the actors conformed to the *letter* of the law; which directed that, in cases of stoning, the witnesses should cast the first stone,—doubtless to denote their *responsibility* for what was done.

— νεανίου.] This term is used of men even in the flower of their age, and sometimes of those who have attained its maturity.

59. ἐπικαλούμενον, &c.] Bentley and Valckn. propose to insert Θεόν. The ΘΝ, they think, might easily have been absorbed by the preceding ΟΝ. But that this should have happened *in all*

60 μου! Θεὶς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ· [k] Κύριε, [k Luke 6. 28 & 23. 34.]
μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην! καὶ τοῦτο εἰπὼν
1 ἐκοιμήθη. VIII. [a] Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει [a Infra 22. 20. Supra 7. 58.]
αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ
τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν
κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν
2 ἀποστόλων. (συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς,
3 καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ᾽ αὐτῷ.) [b] Σαῦλος δὲ [b Infra 22. 4. & 26. 10, 11.]
ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος,

the MSS. is very improbable; not to say that the *Article* would be wanted. If, indeed, we were compelled to suppose invocation to *God*, it is difficult to see how any thing short of the *express insertion* of the word could be admitted. That, however, is *not* the case; and why the Commentators should have been so anxious to make Stephen offer up invocation to *God*, I know not; since, as Markland truly observes, 'it were contrary to Stephen's intention;—which was to die a martyr to the *Divinity of Jesus Christ.* So that it is only *Him* he invokes.' There is surely no reason why Κύριον Ἰησοῦν should not be *supplied* from the following words of the invocation, Κύριε Ἰησοῦ. *Subauditions from the context* being, even in the Classical writers (especially Thucydides), sometimes taken from the words which *follow.*

That ἐπικαλεῖσθαι can have no other sense than *addressing by prayer* and supplication, has been established beyond all controversy by Bp. Horsley against Priestley, and Dr. P. Smith, Scrip. Test. vol. iii. p. 38. Equally plain is it that *Jesus* is the object to which this prayer was addressed; a point, indeed, fully admitted by Kuinoel, who here compares Rev. xxii. 29, where, in the words ἔρχου, Κύριε Ἰησοῦ, it is certain that Jesus is addressed in prayer, as he is here, in terms which necessarily imply Divine power, and nothing short of DEITY; even in language borrowed from his own holy example. See Luke xxiii. 34.

— δέξαι τὸ πνεῦμά μου.] Meaning, as the best Commentators are agreed, 'receive my soul into the mansions of the blessed.' A mode of expression to denote the being 'with Christ, where He is, and to behold his glory.' 'Thereby,' as Dr. Smith observes, 'asking the greatest good that immortal existence can receive, or even Omnipotent Love bestow.'

60. μὴ στήσῃς α. τὴν ἁμ. τ.] Ἵστημι, like the Hebr. שקל, signifies, by an ellipse of ζυγῷ or σταθμῷ (sometimes *expressed*), to *weigh*, and also (as the custom of remote antiquity was to weigh out, not number, money) to *pay*. And as the Hebrews, and even the Heathens, represented God as weighing the actions of men, by placing the good and the evil ones in a pair of scales separately (see Dan. v. 27. Ps. xc. 8), so the best Expositors take the phrase to mean, 'Do not examine their sin in the balance,' and consequently visit it with punishment. But we may more simply explain the sense to be, 'Do not put to the balance this their sin,' i. e. do not put it into the scale which contains their sins, do not *impute* it to them, *lay it not to their charge;* as our authorized version renders.

— ἐκοιμήθη.] This is both an euphemism, and meant to suggest the *composure* with which this Protomartyr met so violent a death.

VIII. 1. Σαῦλος—αὐτοῦ.] These words are closely connected with the preceding, from which they ought not to have been disjoined by the division of Chapters. Συνευδ. properly signifies to approve of any thing with another. The word is rarely used, as here, with a dative of thing. In that case it signifies 'to be pleased with and approve of any thing.'

— πάντες.] This must be received with limitation, for *a very considerable number;* since there is little doubt that many of the lower ranks were suffered to remain in Jerusalem.

— πλὴν τῶν ἀποστόλων.] *They* remained, in order at once to support the courage of those who stayed behind, and by their stedfastness confirm the faith of those who had fled; being protected by the especial providence of God, for the purpose of building up the Church at Jerusalem by their zeal and energy, and governing it by their wisdom.

2. συνεκόμισαν.] The word properly signifies 'to bring together;' but is *specially* used as a funereal term, like the Latin *componere;* denoting not only the laying out of the body, but other preparations for its interment; nay also, as here, the funeral rites themselves. This sense is very rare in the Classical writers. An example, however, occurs in Soph. Aj. 1068, τόνδε τὸν νεκρὸν χεροῖν μὴ συγκομίζειν.

— εὐλαβεῖς.] It is a point somewhat disputed, whether these persons were *Christians*, or not. Most Commentators are of opinion that they were religious *Jews*, or Hellenistic proselytes, and perhaps secret friends to Christianity. They probably consisted of religious men, both Christians and well-disposed Jews. So Luke ii. 25, such a one is called δίκαιος καὶ εὐλαβής.

— ἐποιήσαντο κοπ., &c.] What is said (formed perhaps on Gen. l. 10) is meant to show, by example, the great honours shown him. Κοπετὸς denotes deep lamentation, such as is usually accompanied in the East with beating of the breasts.

3. ἐλυμαίνετο τὴν ἐκκλ.] Λυμαίνεσθαι signifies properly 'to ravage and destroy,' as a wild beast; but is often used of brutal *men.* As said of *things*, it signifies 'to waste or spoil;' as said of *persons*, 'to destroy and persecute.' Thus the sense of ἐλυμ. here is that of ἐπόρθουν, Gal. i. 13.

In the words following, the construction is not quite regular, but requires a τε after κατὰ, which is *expressed* in the Arabic Version. The words, κατὰ τοὺς οἴκους εἰσπορευόμενος—φυλακὴν,

σύρων τε ἄνδρας καὶ γυναῖκας, παρεδίδου εἰς φυλακήν. Οἱ 4
μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν λόγον.
c Supra 6. 5 [c] Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν 5
αὐτοῖς τὸν Χριστόν. Προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις 6
ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ
d Mark 16. 17. βλέπειν τὰ σημεῖα ἃ ἐποίει· [d] πολλῶν γὰρ τῶν ἐχόντων 7
πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρχετο, πολλοὶ
δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν· καὶ ἐγένετο 8
e Supra 5. 36. χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. [e] Ἀνὴρ δέ τις ὀνόματι 9
Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ

are exegetical of ἐλυμαίνετο before: and consequently the words κατὰ τοὺς οἴκους εἰσπορευόμενος must not be taken (as they have been by many) with what *precedes*, but with what *follows*. Σύρω is a usual term to express the *apprehending* of any one and carrying him before a magistrate, or to prison. It does not appear from any of the passages adduced, that the word conveys the idea of *personal violence*: it seems merely to denote *compulsion*. So in Josephus, Bell. i. 23. 3, we have τὸν δὲ σύρας μέχρι Ῥώμης, ἔκρινε ἐπὶ Καίσαρος. Consequently the versions *haling* and *dragging* are not correct. Of κατὰ τοὺς οἴκους the sense is, not 'into every house,' but 'house by house;' the κατὰ having (as often in this book, and at Luke viii. 1, κατὰ πόλιν) the *distributive* sense. Thus the expression, expressed more at large, would have been εἰσπορ. εἰς τοὺς οἴκους κατ' οἶκον.

4. διῆλθον.] The Commentators usually suppose an ellipse of τὴν χώραν or τὰς χώρας. But it is better to *repeat* κατὰ τὰς χώρας, or at least τὰς χώρας, from the preceding.

5. εἰς πόλιν τῆς Σαμ.] It is not agreed whether by Σαμ. is meant the *country*, or its *metropolis* of the same name. The *latter* is with reason supposed by all the best Commentators; since the former view seems excluded by ver. 14; for to say that the *country* had received the Gospel, when it had been only preached at *one city*, would be an exaggeration. The *Article* at πόλιν is not necessary, since in such a case it is usually omitted, being *implied*. That some of the most ancient MSS. *have* the Article, will at least show the *antiquity* of this interpretation; and we may well suppose, that although the name of the city had been recently altered to *Sebaste* in honour of Augustus (see Joseph. Ant. xv. 7. 7), it still retained popularly its original appellation.

— ἐκήρυσσεν αὐτοῖς τὸν Χρ.] Meaning, it should seem, the preaching of the Gospel publicly, and offering admonition or exhortation privately. On the distinction between κηρύσσειν and εὐαγγελίζεσθαι see Hammond. Their *authority* to do this may very well be rested on their having the extraordinary and miraculous gifts of the Holy Spirit.

6. προσεῖχον.] Supply τὸν νοῦν. The best Commentators are in general agreed, that this is for ἐπίστευον, 'had faith in the Gospel.' A sense, indeed, required by the context; the term being interchanged at ver. 14 with πιστεύειν. Examples of this signification of the word have been adduced from 1 Macc. vii. 11. Ecclus. xxviii. 17. Philo 104. A. Joseph. Ant. viii. 15. 4, where πιστεύειν and προσέχειν are conjoined, as also of the opposite terms μὴ προσέχειν and ἀπιστεῖν in Joseph. c. Apion. i. 1. So Ecclus. xxxii. 24 we have ὁ μὴ πιστεύων νόμῳ, προσέχει ἐντολαῖς. Ὁμοθυμαδὸν must be construed with προσεῖχον.

— ἐν τῷ ἀκούειν α.] Literally, 'on their hearing.'

7. πολλῶν — ἐξήρχετο.] The construction (somewhat obscure by transposition) is as follows: πνεύματα γὰρ ἀκάθαρτα (ἐκ) πολλῶν τῶν ἐχόντων (αὐτὰ), βοῶντα μεγάλῃ φωνῇ ἐξήρχετο. In ἐξήρχετο we have an example of the use of the neuter for the passive; the sense being 'were expelled.'

— φωνῇ μεγάλῃ.] This, for the common reading μεγ. φωνῇ, found in many of the best MSS. and the Ed. Princ., has been rightly received by Griesbach, Matthæi, Vater, and Scholz.

8. χαρὰ μεγάλη.] Meaning, as Calvin explains, joy in the Holy Ghost, as the fruit of faith. Indeed, ver. 8 may be said to connect with ver. 6; the intervening one being, in some measure, parenthetical. The γὰρ there is *illustrative*: where also we have an example of δὲ without a μὲν preceding; a use extremely rare. Here, however, χαρὰ may have a *double* sense— 1. joy at the miraculous cures effected on so many deplorable objects; and 2. joy at the wonderful spread of the Gospel.

9. Σίμων.] Expositors in general are agreed that this is Simon the Cypriot, mentioned by Joseph. Ant. xx. 5. 2, as being a pretender to magic. Προϋπῆρχεν is by some Commentators taken by itself, in the sense, 'had been staying;' but by others is joined with μαγεύων; and rightly, as appears from Luke xxiii. 12, προϋπῆρχον ἐν ἔχθρᾳ ὄντες, where see Note. The sense is, 'had been professing magic.' On μάγοι in the *original* sense, see Note on Matt. ii. 1. 'The appellation was (observes Kuinoel) then applied even to strolling mountebanks, pretending to a knowledge of medicine, natural philosophy, and astrology (which included fortune-telling by the stars), all of them being accompanied with the mummery of pretended incantations, and other devices, for evoking departed spirits and expelling dæmons.' This Simon, however, was, it should seem, a person of a very superior order to the common run of such pretenders, being probably endued with much real knowledge of natural philosophy; though he, it seems, abused it to the purpose of working on the minds of the vulgar by pretended prodigies; throwing them into amazement, doubtless, by the exhi-

10 ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν· ᾧ
προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός
11 ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη. Προσεῖχον δὲ αὐτῷ,
12 διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. Ὅτε
δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασι-
λείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος [τοῦ] Ἰησοῦ Χριστοῦ,
13 ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. Ὁ δὲ Σίμων καὶ αὐτὸς
ἐπίστευσε· καὶ βαπτισθεὶς, ἦν προσκαρτερῶν τῷ Φιλίππῳ·
θεωρῶν τε * δυνάμεις καὶ σημεῖα μεγάλα γινόμενα ἐξίστατο.
14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ
Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν
15 Πέτρον καὶ Ἰωάννην. [f] οἵτινες καταβάντες προσηύξαντο [f Supra 2. 38.]
16 περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον. οὔπω γὰρ ἦν ἐπ'
οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον
17 εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. Τότε ἐπετίθουν τὰς χεῖρας
18 ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον. ‡ Θεασάμενος δὲ

bition of certain phænomena known only to himself; and which may be imagined from certain details in Sir Walter Scott's Essay on Demonology, and Dr. Hibbert's book on Apparitions.

Some of the Ecclesiastical historians tell us that he pretended to be God the Father, though others say the Messiah, or the Paraclete. He was no doubt willing to pass for whatever the multitude should please to account him. And they probably regarded him, if not as the promised Messiah, at least as a divine legate.

— ἐξιστῶν] 'thrown into amazement.' See Note on Matt xii. 23 and Luke xxiv. 22. So Athen., cited by Wolf: ὃς πῦρ τε αὐτόματον ἐποίει ἀναφύεσθαι, καὶ ἄλλα πολλὰ φάσματα ἐτεχνᾶτο, ἀφ' ὧν ἐξίστα τῶν ἀνθρώπων τὴν διάνοιαν.

— λέγων εἶναί τινα ἑαυτὸν μέγαν] 'affirming himself to be some extraordinary person.' See Note supra v. 36.

10. πάντες ἀπὸ μικροῦ ἕως μεγ.] Meaning, 'all of every age and station;' for μικροί τε καὶ μεγάλοι.

— οὗτός ἐστιν ἡ δύναμις, &c.] Meaning, by hypallage, 'the mighty power of God energizes in him.' Literally, 'this is the manifestation of the power of God.' So also the name Γαβριὴλ, which means ἡ δύναμις τοῦ Θεοῦ, i. e. 'one invested with authority from God.' To the present purpose is what Porphyry, de Abstin. l. ii. p. 203, says of demons: βούλονται εἶναι θεοὶ, καὶ ἡ προεστῶσα αὐτῶν δύναμις ('the power which rules over them') δοκεῖν Θεὸς εἶναι ὁ μέγιστος, scil. βούλεται.

Before μεγάλη several ancient MSS. and Versions and some Fathers have καλουμένη, which has been received by Griesbach and Scholz; whose examples, however, I cannot follow: the external evidence for this reading being by no means strong (for Versions and Fathers have but little weight in a matter of this kind), and the internal, singularly weak; the reading having every appearance of being a mere marginal gloss, as indeed is obvious from another class of MSS. having λεγομένη.

12. τοῦ.] This, not found in very many ancient MSS., Chrysostom, Theophylact, and the early Editions, has been cancelled by Griesbach, Matthæi, Vater, and Scholz.

13. ἦν προσκαρτερῶν τ. Φ.] 'used to closely attend on Philip,' namely, as a disciple. See x. 7. In so doing he appears to have been influenced solely by secular views.

— δυνάμεις καὶ σημεῖα.] This, for σημεῖα καὶ δυνάμεις μεγάλας, found in very many MSS., Versions, Fathers, and early Editions, has been received by Wetstein, Matthæi, Griesbach, Vater, and Scholz; perhaps rightly.

14. ἀπέστειλαν πρὸς αὐτοὺς τ. Π. καὶ Ἰ.] It is plain from what follows, that their primary purpose in sending the Apostles was, that they might lay hands with prayer on the new converts, and thereby impart to them the gifts of the Holy Spirit. For the Apostles (says Kuinoel) seem to have laid down a rule, that converts, after being baptized and catechized, should have the imposition of hands, accompanied with prayer, in order to their receiving gifts of the Holy Spirit.

16. ἐπιπεπτωκός.] This word is used of what falls with abundance, as x. 44. xi. 15. The expression is formed on Ezek. xi. 5, ἐπέπεσεν ἐπ' ἐμὲ πνεῦμα Κυρίου.

— μόνον δὲ βεβαπτ., &c.] Render, 'but they had only been baptized unto the name,' &c.

17. ἐπετίθουν τὰς χ.] On the several uses of imposition of hands, see Dr. Hammond on 1 Tim. iv. 14, and the present passage, who shows that the expression here must comprehend both the rite of Confirmation and Ordination for the ministry of the word.

18. θεασάμενος.] Many ancient MSS. and some Fathers have ἰδὼν, which has been received by Griesbach, Scholz, and Lachman; but wrongly. For though ἰδὼν is the more usual expression (occurring infra xii. 3, ἰδὼν ὅτι ἀρεστόν ἐστι), yet the other is also found; as John vi. 5, θεασάμενος ὅτι πολὺς, &c.; and, though rare, ought, on that very account, not to be dismissed to make way for what is common.

ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων
δίδοται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα,
λέγων· Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν ἐπιθῶ 19
τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον. [g] Πέτρος δὲ εἶπε πρὸς 20
αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἴη, εἰς ἀπώλειαν, ὅτι τὴν
δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. οὐκ ἔστι 21
σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου
οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ. [h] Μετανόησον οὖν ἀπὸ 22
τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφε-
θήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου. εἰς γὰρ χολὴν 23

g 2 Kings 5. 16. Matt. 10. 8.

h 2 Tim. 2. 25.

20. τὸ ἀργύριον—εἰς ἀπώλειαν.] On the exact nature of this expression, some difference of opinion exists. By many learned Expositors it is regarded as a *form of imprecation;* with which they compare similar forms in the Classical writers,—as ἀπόλοιο, or βάλλ' ἐς κόρακας, or ἐς ὄλεθρον. But it is surely inconsistent with the Spirit of the Gospel to imprecate perdition on any man, however bad; and although the above forms were often used as little more than expressions of petulance and ill humour, yet no such *diminution* of sense can be thought of in an Apostle. In fact, there is nothing in the passage before us that can, properly speaking, be regarded as *imprecation.* As to the words τὸ ἀργύριόν σου σὺν σοὶ εἴη, they need not, and, I think, *ought* not, to be closely united in sense with εἰς ἀπώλειαν; since they merely import (by a use of the Optative for Imper.) 'may your money rest with *yourself*, keep your money to *yourself* [I will have nothing to do with it].' Thus in a similar passage of Joseph. Antiq. x. 11. 3, Δανιῆλος δὲ τὰς δωρεὰς ἠξίου αὐτὸν ἔχειν· τὸ σοφὸν γὰρ καὶ τὸ θεῖον ἀδωροδόκητον εἶναι· where, though the MSS. present no variation, I have no doubt that the true reading is, not αὐτὸν, but αὐτῷ, which, indeed, seems to have been in the copy of the ancient Latin Translator. This emendation, indeed, is placed beyond doubt by the passage of Dan. v. 17, which Josephus here followed, and which might also be in the mind of the Apostle: Καὶ εἶπε Δανιὴλ ἐνώπιον τοῦ βασιλέως· Τὰ δόματά σοι ἔστω (or, as the Alexandrian and other MSS. have, σὺν σοὶ), καὶ τὴν δωρεὰν τῆς οἰκίας σου ἑτέρῳ δός. Now the latter clause there *expresses* a sense, which in the passage before us is left to be *understood.* Again, neither does the phrase εἰς ἀπώλειαν imply *imprecation.* By Whitby, Markland, A. Clarke, and others, it is taken to import *prediction*, namely, of what would befal him if he did not repent. Yet there is, I apprehend, nothing in the words from which prediction can be directly elicited. The nature of the expression must depend upon the εἰς, which here seems to denote *tendency;* as at Rom. v. 16, εἰς κατάκριμα, and vi. 16, ἁμαρτίας (φερούσης) εἰς θάνατον. Thus it is intended to *warn* him of the consequences of so employing money, unless (as he gives him to understand at ver. 22) he averts the danger by timely repentance. Perhaps, then, the term *denunciation* will best express the full import. The full sense seems to be: 'Keep your money to *yourself*—for your *own* perdition [unless you repent], not mine;' σου being here supplied from σοι preceding.

The above view of the sense is, I find, supported by the authority of Calvin, who observes that St. Peter does not *imprecate*, but 'justam vindictam Dei, incutiendi terroris causâ, *denuntiat* prope impendere.'

21. οὐκ ἔστι—κλῆρος.] This seems to have been a common phrase, since it occurs in Deut. x. 9. 2 Sam. xx. 1. Τῷ λόγῳ τούτῳ, this *matter;* for λόγος and ῥῆμα, after the example of the Heb. דבר, often signify a *thing.*

— ἡ γὰρ καρδία—Θεοῦ.] Formed on 2 Kings x. 15, and denoting that his profession of Christianity was insincere and hypocritical, or corrupted by pursuing bye-ends.

22. εἰ ἄρα ἀφεθήσεται, &c.] Εἰ ἄρα is by many learned Commentators taken in the sense *ut*, as εἴπως at Phil. iii. 11, and sometimes in the Classical writers. And so the Heb. אולי, *si forte*, is rendered ἵνα by the LXX. at Exod. xxxii. 30. But to so rare a signification it is better not here to resort, especially as it weakens the sense. The phrase may, indeed, be taken according to its ordinary import. In order, however, to understand the sense fully, it is to be observed that εἰ ἄρα, when occurring any where except at the beginning of a sentence, is elliptical; and some participle (usually πειρώμενος, or some equivalent term) is to be understood. So Mark xi. 13, εἰ ἄρα εὑρήσει τι. Acts xvii. 27, εἰ ἄρα γε ψηλαφήσειαν, and vii. 1. Sometimes, too, this is the case with the simple εἰ, as in Eurip. Heracl. 640, πάλαι γὰρ ὠδίνουσα τῶν ἀφιγμένων, ψυχὴν ἐτήκου, νόστος εἰ γενήσεται. 'Animo tabescebas, (dubitans,)' &c. Thus the full sense is: '[trying] whether,' &c.; and the doubt implied (as Grotius and Doddridge observe) is not whether, on sincere repentance, Simon would be *forgiven*, but whether he would *sincerely repent.* This is clear from the words of the next verse, εἰς γὰρ χολὴν, &c., which are *illustrative* of the matter, and show that the doubt rested on the state of Simon's heart towards God.

Ἐπίνοια signifies not so much *thought*, as *contrivance*, or *device;* being usually taken in a bad sense. Perhaps it is here slightly emphatical—intimating how heavy a guilt would have attended the execution of such a design.

23. εἰς γὰρ χολὴν—ὄντα.] These words are commonly taken as put for ἐν γὰρ χολῇ, &c. The best Commentators, however, from Alberti and Wolf down to Kuinoel, have been of opinion that εἰς χολὴν is for χολὴν, as Acts xiii. 22, 47. vii. 21. Eph. ii. 15; q. d. 'I see thou art a most

24 πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. [i] Ἀποκριθεὶς [i Numb. 21. 7.]
δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον,
ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.
25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον
τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλάς τε κώμας
τῶν Σαμαρειτῶν εὐηγγελίσαντο.
26 Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων·
Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν
καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν. (αὕτη ἐστὶν
27 ἔρημος.) Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδού, ἀνὴρ Αἰθίοψ,

pernicious person, like to a bitter and poisonous plant, a pest to Christian society.' So Anthol. Gr. ii. 11, πᾶσα γυνὴ χόλος ἐστίν. In like manner σύνδεσμος they take to mean 'a mere bundle of iniquity.' Yet whether this be the real sense of the words, may be doubted. Certainly it is not established by the passages above adduced; for there εἰς is for ὥστε, and there is an ellipsis of εἶναι; which is not the case here. Besides, the style of unmeasured reproach involved in the interpretation in question is by no means characteristic of the sacred writers; whose language, like that of our Lord, is sometimes severe, but never opprobrious. I would therefore rather acquiesce in the common interpretation, which yields a sense, though strictly just, yet little less severe,—namely, 'thou art immersed in wickedness of the vilest sort, and fast bound in the chains of sin and Satan.' Εἰς may be taken for ἐν, as often in the New Test. and the Classical writers; and χολὴν πικρίας, by Hebraism, for χολὴν πικροτάτην. See Note on Matt. xxvii. 34.

24. δεήθητε ὑ. ὑπὲρ ἐμοῦ.] Thus admitting his own unworthiness. See John ix. 31. By his using the *plural* number, we may suppose that John was present. That his repentance, however, was not real, we have every reason to believe, from the circumstances of the case, as well as from his subsequent conduct, as recorded by early Ecclesiastical tradition, which informs us that he was the author of Gnosticism.

25. διαμαρτυράμενοι.] Διαμαρτ. signifies to prove on good evidence, and, by implication, to teach, earnestly and forcibly impress on the mind.

26. ἄγγελος—ἐλάλησε.] Many recent Commentators suppose this communication to have been made by a *dream*. But there is surely nothing in the air of the passage to warrant this supposition; and it is no wonder that Philip should have been admonished *sometimes* (as at 29 & 39) by the internal suggestions of the Holy Spirit, and *sometimes* (as here) by the personal address of an angel. Κατὰ μεσημβ., 'towards the south;' as infra xxvii. 12, and Phil. iii. 14; κατὰ here denoting *direction* upon or towards any object.

— αὕτη ἐστὶν ἔρημος.] These words have occasioned no little perplexity to Commentators; insomuch that Wesseling, Valcknaer, Heinrichs, and Kuinoel are ready to cut them out as an interpolation from the margin. In endeavouring to explain them, some, referring the words to Γάζαν, suppose that there were then *two* Gazas—*New* Gaza and *Old* Gaza, destroyed by Alexander; the latter of which they think is here meant. Yet that two places so near to each other should have had *two* roads, leading from Jerusalem to each of them respectively, is improbable. Besides, why a road should be carried to a place nearly uninhabited, it is not easy to see. That sense, too, would require the Article to ἔρημος. Others, (consisting of the most eminent Commentators, ancient and modern,) referring the words to τὴν ὁδὸν, suppose that there were two roads leading from Jerusalem to Gaza; one farther about, and carried along the valley of the rivulet Eschol; the other shorter, but traversing the rough tract of mount Casius, and therefore desert and unfrequented. Yet that there *were* two roads, rests wholly on conjecture; and indeed thus perspicuity, and even propriety, would require ἥτις ἐστὶν ἔρημος.

The above harsh modes of removing the difficulty will be unnecessary, if, with Rosenmuller and others, we suppose, as we very well may, that these are the words, not of the *Angel*, but of St. Luke himself; and, referring them, as we must then do, to τὴν ὁδὸν, &c., we regard them as a remark of the sacred writer, similar to many such in the New Test. (see John vi. 10, and Note) and the Classical authors; intimating that 'it might seem strange that one so desirous as Philip to do the work of an Evangelist, should be sent upon so unfrequented a road as that from Jerusalem to Gaza.' As to the objection of Reland, that no reason can be imagined why *that* road should be called ἔρημος, any more than any other road in Judæa—that is supposing far more knowledge, than we can now possess of the state of the country in those times. Nay, the learned Geographer himself could not prove that the road was *not* such. If it was carried in a straight course, it must have passed most of the way over a hilly and barren tract, through no city or town of any note. And therefore the epithet ἔρημος, which merely means uninhabited, or very thinly peopled, would be suitable enough. So Arrian, Exp. Alex. iii. 21. 11, Οἱ δὲ εἰδέναι μὲν ἔφασαν (they said they knew a road), ἐρήμην δὲ εἶναι τὴν ὁδὸν δι' ἀνυδρίαν, and Thucyd. ii. 17, τὰ ἔρημα τῆς πόλεως.

27. I have placed a comma after Αἰθίοψ, because ἀνὴρ Αἰθ. stands for a substantive (the ἀνὴρ being almost redundant), and thus cannot well *qualify* εὐνοῦχος. Εὐνοῦχος signifies properly *cubicularius*, 'chamberlain, prefect of the bed-chamber or harem,' especially the royal one. And as such were generally *castrati;* so it came to mean *spado*, 'an eunuch.' And from such per-

εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς
ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς· ὃς ἐληλύθει προσκυνήσων
εἰς Ἱερουσαλὴμ, ἦν τε ὑποστρέφων· καὶ καθήμενος ἐπὶ τοῦ 28
ἅρματος αὐτοῦ, [καὶ] ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν.
εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ· Πρόσελθε καὶ κολλήθητι 29
τῷ ἅρματι τούτῳ. Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν 30
αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν·
Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις; Ὁ δὲ εἶπε· Πῶς γὰρ 31
ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν
k Isa. 53. 7. Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. [k] Ἡ δὲ περιοχὴ τῆς 32
γραφῆς, ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ
σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος
αὐτὸν ἄφωνος· οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

sons being, for their supposed fidelity, generally promoted to *other* confidential court offices, the term came at last to mean, in a general way, an officer of state (so here a *Treasurer*, as we find from what follows) whether an eunuch or not. Thus Potiphar, Gen. xxxix. 1, though called εὐνοῦχος Φαραὼ, yet had a wife. In the same sense, too, the word occurs in Joseph. Ant. xvi. 8. 1. Δυνάστης signifies properly 'one who has great power or influence' (and so we have μέγας εἶναί τινι frequently occurring in the ancient writers): whence it comes to mean *magnas*, 'a grandee.' Wolf. and Wetstein have proved from Pliny, Dio Cass., and Strabo, that *Candace* was a family name, common to the Queens of Æthiopia Superior, or Meroe, like Pharaoh to the kings of Egypt.

This person was, no doubt, a Jewish proselyte; as appears, not so much by his reading the Prophet Isaiah, as by his coming to Jerusalem to worship there. As to his being called εὐνοῦχος, that by no means precludes the supposition; since the expression (as we have just seen) is not to be understood in the physical sense. Otherwise, indeed, he could not have been a proselyte, since eunuchs were not admitted.

27. ἐπὶ πάσης τ. γ.] Sub. τεταγμένος, which is sometimes *expressed*. Γάζα is a word of Persian origin, and signifies *treasure*.

28. καὶ καθ.—ἀνεγίνωσκε.] I have in this passage adopted a punctuation somewhat varying from any former Edition; yet, I apprehend, demanded by propriety and the nature of the context. Render, 'who had gone to Jerusalem to worship there, and was returning; and, as he sat in his chariot, was also reading,' &c. The second καὶ, however, is not found in many good MSS. (including the Alexandrian and Cod. Cantabr.) and some Versions, as the Pesch. Syr. and Vulg.; and arose probably from the confusion occasioned by the true construction of the sentence being misunderstood. In thus reading the Scriptures, and, as it appears from the next verse, *aloud* on a journey, the proselyte was, probably, following the directions of the Jewish Masters; who (as we learn from Schoettg.) said, that 'when any one was going on a journey, and had not a companion, he should study the Law.' That students used to read aloud, appears also from several citations from the Rabbins adduced by Schoetg.

29. εἶπε δὲ τὸ Πνεῦμα.] Many ancient Commentators, and, of the modern ones, Bp. Pearce, take this to mean the *angel* mentioned at ver. 26. A view most harsh and improbable. It is better, with the most eminent modern Expositors, to regard the words as a *popular* manner of expression, only denoting that such was the suggestion of the Holy Spirit; so communicated (like the *afflatus* of the Prophets) as that the inspired person could always distinguish such Divine suggestions from those of his own mind. And thus the Holy Spirit might, in a certain sense, be said to *speak* the words to him.

— κολλήθητι τῷ ἅρμ. τ.] Κολλᾶσθαι with a passive form has (like the Hebrew conjugation Hothpahel, which is at once passive and reflective) a reflective sense, and signifies to *attach oneself to, join company with.* So the Heb. דבק in 2 Sam. xx. 2. 2 Kings xviii. 6. Ruth i. 14, where the LXX. use ἀκολουθεῖν. Thus at Ruth ii. 8, κολλήθητι μετὰ τῶν κορασίων, where the sense is, 'join company with my maidens.' The *chariot* is here (by an usual popular idiom) put for the *person in the chariot*; just as, in the Classical writers, *ships* are put for the *sailors* in them. Thus in Thucyd. vii. 52, fin. we have, αὐτόν τε διαφθείρουσι καὶ τὰς μετ' αὐτοῦ ναῦς ἐπισπομένας.

30. γινώσκεις ἃ ἀναγινώσκεις;] Most Commentators from Grot. downwards suppose a *paronomasia*; yet such, in the *present* case, would surely be most jejune, and alike unsuitable to the gravity of the speaker, and the importance of the subject.

31. πῶς γὰρ ἂν δυν. &c.] The γὰρ refers (as often) to a negative sentence, for brevity's sake, omitted; as, even in the Classical writers, is not unfrequently the case with short clauses, whether negative or affirmative, referred to by γάρ. Ὁδηγ. is used in the figurative sense *instruct*, also occurring at John xvi. 13, and Ps. xxv. 5.

Calvin here remarks on the modesty of the eunuch, in not taking offence at what might be thought a reproof of his ignorance. So far from that, he rather seeks information.

32. περιοχή.] This word usually signifies a summary of what is contained in any book, &c., but here it means, as often, a *passage* or *section*.

— ὡς πρόβατον ἐπὶ σφαγὴν—ζωὴ αὐτοῦ.] These words are taken from Is. liii. 7 and 8, and

33 ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν
δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ
34 τῆς γῆς ἡ ζωὴ αὐτοῦ. Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ
Φιλίππῳ εἶπε· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει
35 τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός; [l] Ἀνοίξας δὲ ὁ [l] Luke 24. 27.
Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
36 ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. Ὡς δὲ ἐπορεύ-
οντο κατὰ τὴν ὁδὸν ἦλθον ἐπί τι ὕδωρ· καί φησιν ὁ
37 εὐνοῦχος· Ἰδοὺ, ὕδωρ· τί κωλύει με βαπτισθῆναι; [m] [εἶπε [m] Mark 16 16.
δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.
ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν

follow the Sept. Version exactly; the verbal discrepancies which occur not being found in the Alexandrian and other good MSS. of the Sept. Between the Sept., St. Luke, and the Hebrew, there is, indeed, considerable difference, but not such as materially to affect the general sense. The various modes of reconciliation are fully detailed by Townsend, who laudably endeavours to remove the discrepancy without resorting to any conjectural emendation of the Hebrew. But to entirely reconcile the discrepancy is perhaps impracticable. It will, however, greatly contribute thereto, if we suppose that the LXX. read בעצרו משפטו לקח. The מ and ב are easily confounded. A מ might easily be lost before another מ, and ו might easily arise from the ל following. That the LXX. had ו after בעצר, we may infer from its being found in the New Test. in almost every MS. This, however, involves no real discrepancy from the Hebrew: for the ו may be taken with the *preceding*, quite as well as with the *following* word. And such, I suspect, is the true reading of the Hebrew. Whether the Hebrew had originally ב before עצר or מ, is a matter of more doubt, because מ may mean *at*, *under*, &c. See Gesen. Lex. in v. That there should be a full stop after בעצרו, cannot, I think, be doubted. Thus the Hebrew may be rendered, ‘So he opened not his mouth under his oppression. From judgment was he hurried off [to death].’ Bp. Lowth, indeed, and Kuinoel take בעצר with the words *following*, and render, ‘By an oppressive judgment was he cut off.’ But the *Hendiadys* thus involved is very harsh; and they are obliged to cancel the ו. If we were allowed to do that, the sentence would proceed better *without* the Hendiadys. But the LXX., I doubt not, had the ו, and attached to בעצר. And conjoining these words with what follows, they stumbled at ממשפט; and not knowing what to make of the first מ in the MS., they passed it over, and either finding an ו after משפט in their MSS., or else supplying it, to make up the sense, rendered as well as they could, and thus gave a sense [‘he was deprived of a just judgment’] very applicable to *Christ*, but not, I conceive, intended by the *Prophet*.

The words *τὴν δὲ γενεὰν—αὐτοῦ* are, like the correspondent Hebrew ones (of which they are a literal rendering), so obscure, that their true sense cannot be fully determined. Hammond, Doddridge, Kuinoel, and most recent Commentators, take the sense to be, ‘Who can describe the guilt of the men of his time [from whom he suffered such things]?’ But this is negatived by what follows. Bp. Lowth renders, ‘and his manner who would declare?’ i. e. bear witness in his favour? q. d. ‘No one.’ This sense of דור has countenance in the Arabic. The *circumstance* was manifestly fulfilled in Christ; and the point of Hebrew antiquities on which it depends is admirably illustrated by Dr. Kennicott and Bp. Lowth. The interpretation, too, is much confirmed by the words following, and is probably the true one.

In the words *ὅτι αἴρεται—αὐτοῦ* the *sense* is the same as in the Hebrew; but the Sept. Translators either read otherwise, or translated freely.

35. *ἀρξάμενος ἀπὸ τ. γ. τ.*] Compare a kindred passage of Luke xxiv. 27. *Γραφὴ*, as used of a single passage of Scripture, occurs in Mark xv. 58, and elsewhere. In *εὐηγγελίσατο αὐτῷ τ. Ἰ.* it is implied that he commenced by referring the words of the prophecy to Jesus, and from thence introduced whatever else he had to communicate. In *Ἰησοῦν* we have (as often) the *person* put for the *thing*, as Luke iii. 18. Acts xvi. 10. Gal. i. 9. 1 Pet. i. 12.

36. *τι ὕδωρ.*] Probably some fountain or pool, formed by a brook either running into the Escol rivulet, or formed at a bend thereof.

— *ἰδοὺ, ὕδωρ—βαπτισθῆναι*;] From this we may infer that Philip had fully instructed the Eunuch on the nature and necessity of baptism as an initiatory ordinance of Christianity, and that the Eunuch had professed his wish to receive, and Philip his willingness to administer it at a fit opportunity. In *τί κωλύει* the sense must not be *pressed upon*; since, from the examples of that phrase and *οὐδὲν κωλύει*, and also the *quid vetat* or *prohibet* of the Latin, it is probable that the sense meant to be expressed by the Eunuch was this: ‘Here is an opportunity for the thing to be done forthwith.’

37. There has been no little debate as to the authenticity of this verse, which is not found in many of the best MSS. and most of the ancient Versions, including the Peschito Syriac, and is omitted in several citations of the Fathers, as also in the Edit. Princ. Moreover, in some of the MSS. which *do* contain it, it is found with great

Ἰησοῦν Χριστόν.] καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ κατέ- 38
βησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Φίλιππος καὶ ὁ εὐνοῦχος·
καὶ ἐβάπτισεν αὐτόν. Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, 39
Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν
οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.
Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο 40
τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

diversity of reading. Hence it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Matthæi, Newcome, Griesbach, Tittman, Knapp, Kuinoel, Gratz, and Vater. It was, indeed, defended by Whitby and Wolf—strenuously, but not, I think, successfully. It is surely *not*, as Wolf contends, necessary to the context. The *external* evidence *against* it is certainly, if not equal to that *for* it, at least pretty strong. And the *internal* is decidedly *against* it; for no good reason can be imagined why it should have been *thrown out*, or omitted inadvertently; whereas, for its *insertion* we may easily account,—namely, from the anxiety of well-meaning but misjudging persons to remove what they thought an abruptness, and to somewhat qualify what they deemed too favourable to haste in administering baptism; moreover to take away a stumbling-block, from the rite not being described as performed in *due form*. As to Whitby's argument, on the ground that the verse was probably omitted in later times, because it opposed the delay of baptism which the catechumens experienced before they were admitted into the early Church, it has no force whatever. For surely if the verse be *removed*, the delay of baptism would seem to be still *more* opposed. The strongest argument brought forward in favour of the authenticity of the passage is, that it was read by Irenæus, by Cyprian, nay, as Mill and others say, by Tertullian. But, upon referring to the passage (de Baptismo, c. 18), I find not a shadow of proof that the verse was read by Tertullian, but rather a probability that it was *not*. Again, as to the authority of *Cyprian*, it is by no means great; for he generally does but follow the Vulgate, and that Version *has* the verse. Finally, its being cited by Irenæus is by no means sufficient to establish its *genuineness*. Indeed, the authority of Fathers for the authenticity of disputed passages or clauses, is most precarious, because, in their quotations, unless the context require the presence of the words or clauses in question, we cannot be sure that they were not foisted in by scribes and critics of the middle ages from the common text.

38. *ἐκέλευσε στῆναι τὸ ἅρμα*] 'He gave orders for the carriage to be stopped.'

— *ἐβάπτισεν αὐτόν*.] No doubt, with the use of the proper form; but whether by immersion, or by sprinkling, is not clear. Doddridge maintains the *former*, but Lardner ap. Newcome the *latter* view; and, I conceive, more rightly. On both having descended into the water, Philip seems to have taken up water with his hands, and poured it copiously on the Eunuch's head. It is, indeed, plain from various passages of the Gospels, that baptism was then administered by the baptizer, after having placed the person to be baptized in some river or brook. And that abundance of water was thought desirable, we learn from John iii. 23. But though this may seem to favour *immersion*, yet the other method might as well be adopted. Water *might*, indeed, be *fetched in a vessel*, for the purpose of pouring it on the head of the person. Yet that it should *not*, may be accounted for by a reference to the climate, customs, and opinions of the people of Palestine, without rendering it necessary to suppose that nothing but a purpose of *immersion* could originate the custom for the baptizer and the baptized to both go into water of some depth.

39. *Πνεῦμα Κυρίου ἥρπασε τὸν Φ.*] In some ancient MSS. and late Versions are inserted between *Πνεῦμα* and *Κυρίου* the words *ἅγιον ἐπέπεσεν ἐπὶ* (or *εἰς*) *τὸν εὐνοῦχον, ἄγγελος δέ*: which reading is approved by Hammond; but without reason; for it is a manifest interpolation of those who thought the *snatching up* of Philip more suitable to an angel than to the Holy Spirit. And there might be some ground for this, if we were to understand, with several Commentators (as Doddridge and Scott), that Philip *was caught up and carried through the air supernaturally*; for examples of which they refer to 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 14. There is, however, no necessity to suppose that to have been the case here. Nay, according to Bp. Middleton's Canon, the *personal* sense here in *Πνεῦμα* is inadmissible; while, as Mr. Rose observes on Parkh. p. 700, if *ἥρπασε* be translated 'caught away,' it seems required. I quite agree with Parkhurst and Mr. Rose, that nothing miraculous is here intended. *Ἥρπασε* may very well be understood of the *imperative suggestions* of the Holy Spirit; which Philip doubtless well knew how to distinguish from the motions of his own mind. All, then, that seems intended by the expression is, 'hurried him away;' though there may be an allusion to the *rapt* feeling with which Philip left the Eunuch, and went to Azotus. So it is said in Herod. iv. 13, *ἔφη δὲ Ἀριστέης—ἀπίκεσθαι ἐς Ἰσσηδόνας, φοιβόλαμπτος γενόμενος*. Similarly *αἵρειν* is occasionally used in the Sept. of the influence of the Holy Spirit; as 1 Kings xviii. 12, *καὶ πνεῦμα Κυρίου ἀρεῖ σε εἰς τὴν γῆν ἣν οὐκ οἶδα*, and 2 Kings ii. 16, *μή ποτε ἦρεν αὐτὸν πνεῦμα Κυρίου*.

40. *εὑρέθη εἰς Ἄζ.*] The rendering *inventus est (was found)* is so little satisfactory, that most recent Commentators adopt that of Drusius, *fuit, extitit (was, or abode)*, of which sense they adduce several examples, principally from the Sept., but not one from the New Test. We may best suppose, with Beza, that the passive is used in a reciprocal or reflective sense, 'made his appearance;' exactly corresponding to the Hebrew idiom, by which passive forms often have a reciprocal sense, as נמצא. And so even in Greek. Thus in Herodot. iv. 4, we have the similar expression *φανέντα αὐτὸν ἐς Προκονν.*

1 IX. [a] Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου a Infra 26. 10.
2 εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ᾐτή- Gal. 1. 13. 1 Tim. 1. 13.
σατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συνα-
γωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ
3 γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. [b] Ἐν δὲ τῷ b Infra 22. 6. & 26. 12.
πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, καὶ ἐξαίφνης 1 Cor. 15. 8. 2 Cor. 12. 2.
4 περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· καὶ πεσὼν ἐπὶ
τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαοὺλ, Σαοὺλ, τί
5 με διώκεις; [c] Εἶπε δέ· Τίς εἶ, κύριε; ὁ δὲ Κύριος εἶπεν· Ἐγώ c Supra 5. 39.

IX. 1. There is great reason to think that what is now related took place before the baptism of the Eunuch, nay, even before the journey of Peter and John into Samaria.

— ἐμπνέων ἀπ.] Markland sees not how ἐμπνέων, or even ἐκπνέων, can mean 'breathing *out* threatening;' and he would conjecture ἐμπλέως. But no alteration is necessary. Ἐμπνεῖν signifies, 1. to inhale, and, by implication, exhale breath by the nostrils; 2. to breathe. Now to do this with quickness and vehemence *implies* strong emotion, especially that of *anger*. So Aristæn. i. 5, πνέων θυμοῦ. In the later Greek writers the word denoting the *kind* of passion is expressed in the Genitive, with an ellipse of ἀπὸ, signifying *origin, cause*, &c. In the earlier writers the Accus. is chiefly used.

2. ἐπιστολὰς] i. e. letters credential.

— τῆς ὁδοῦ.] Article for Pronoun. For ταύτης τῆς ὁδοῦ, as John vii. 17. Ὁδὸς denotes not only a *way of life*, but a *way of thinking* (as Judith v. 8, ἐκβῆναι ἐξ ὁδοῦ τῶν γονέων), and hence, as applied to *persons*, a *sect*, either in *philosophy* (as Lucian, Herm. p. 577), or in *religion*, as here and in xxii. 4, ταύτην τὴν ὁδὸν ἐδίωξα, and xxiv. 14. From the populousness of Damascus, its constant communication with Jerusalem, and its being, probably, the place whither most of those who fled at the murder of Stephen took refuge, the number of Christians was likely to be considerable. So great was the authority of the Sanhedrim with the foreign Jews, that they readily submitted to its decrees in all matters spiritual; as, for instance, the suppression of what was esteemed heresy, especially as the then Ruler of Damascus, Aretas, king of Arabia, was either, according to some, a Jewish proselyte, or at least was well affected to the Jews, and permitted the exercise of this authority in things spiritual, on the part of the Sanhedrim.

3. Certain foreign Theologians, building on the crude and half-developed views of De Dieu, Elsner, and Hammond, attempt to show that the circumstances of the conversion of St. Paul, here related, were not miraculous, but produced solely by certain terrific natural phænomena; which, they suppose, had such an effect on the high-wrought imagination, and so struck the alarmed conscience of Saul, as to make him regard as a reality what was merely produced by fancy. An hypothesis which cannot be too strongly reprobated, and of which I have, I trust, fully shown the fallacy in my Recens. Synop. Suffice it here to say, that however ardent might be the temperament, and vivid the imagination, of the illustrious convert, it is *impossible* that he could have so far deceived himself as to suppose the *conversation* here recorded (which he himself relates at large in his speech before Agrippa, and which he describes as *in the Hebrew language*,) really took place, if there had been no more in the case than the above Commentators would suppose. Nay, if *he* could have been so worked upon by his own high-wrought feelings, that could not have been the case with his *attendants*. Now it is said that 'they also, struck dumb with astonishment, *heard the voice*, though they saw no one.' Again, to advert to a few more particulars in the present account, and that of the Apostle himself, infra xxvi., if φωνὴ there *could* be taken to denote *thunder* (though no *proof* of such a case is established), what were more absurd than 'I heard a clap of thunder *saying*?' And his fellow-travellers, on hearing the—what?—*the clap*, and seeing no one, (whom, in such a case, could they have *expected* to see?) were mute with astonishment. Moreover, the expression φῶς, as applied to *lightning*, is quite unprecedented; nor is lightning any where said περιαστράπτειν. And the description given of this φῶς, that it exceeded the brightness of the mid-day sun, how can it apply to *lightning*? The light was doubtless like that δόξα Θεοῦ presented to the view of Stephen, supra vii. 55; consisting (to use the words of Dr. Henderson) in 'the rays of Christ's glory, which resembled the dazzling effulgence of the Schechinah, or the visible symbol of the Divine presence among the ancient Hebrews.'

Finally, the natural and corporeal presence of Christ on this occasion is required both by the testimony of Ananias and Barnabas, and by that of Paul himself, 1 Cor. ix. 1. xv. 8, where the grand purpose in view is to establish the fact of the resurrection of Christ; to which his own evidence, when added to corroborate that of other witnesses, must be of the *same* kind with theirs. Indeed (as Dr. Henderson observes, Lect. on Insp. p. 104) 'if he had not seen the real body which was raised from the dead, but only a semblance of it, or if the vision was nothing more than an image of it impressed upon his imagination, he could not, with any propriety, have borne testimony to his resurrection, and consequently must have been disqualified from being an apostle. In short, it may truly be said that a more complete tissue of gratuitous assumption was never thrown around any hypothesis, than the above; and we are warranted in affirming that it is impossible, either psychologically or historically, with the least degree of consistency, to interpret the language of this passage on any

εἰμι Ἰησοῦς, ὃν σὺ διώκεις· [σκληρόν σοι πρὸς κέντρα λακ-
d Supra 2. 37. Luke 3. 10. τίζειν. [d] τρέμων τε καὶ θαμβῶν εἶπε· Κύριε, τί με θέλεις 6
ποιῆσαι; καὶ ὁ Κύριος πρὸς αὐτόν·] Ἀλλὰ ἀνάστηθι καὶ εἴσ-
ελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν.
e Infra 22. 9. & 26. 13. [e] Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν ἐννεοί, 7
ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. Ἠγέρθη δὲ 8
ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ,
οὐδένα ἔβλεπε· χειραγωγοῦντες ‡ δὲ αὐτὸν εἰσήγαγον εἰς

other principle than that of its obvious literal meaning.'

5. σκληρόν σοι πρὸς κέντρα λακ.] A proverbial form, common alike to the Hebrew, Greek, and Latin; expressive of bootless resistance to superior strength. See Pind. Pyth., Od. ii. 173. Æschyl. Prom. 331. Ag. 1633, and Eurip. Bacch. 791. It is, as the Scholiast on the passage of Pindar observes, a mode of speaking derived from rebellious working cattle kicking against the goads of the ploughman. The words σκληρὸν—πρὸς αὐτὸν are not found in a considerable number of the best MSS. and Versions, including the Peschito Syriac; nor in several citations of the Fathers, nor in the Edit. Princeps; and they are rejected by almost every Critic of eminence, from Erasmus, Beza, and Grotius, down to Tittman and Vater. Rightly; for notwithstanding what Wolf urges in defence of the passage, there can be little doubt that it was introduced from the parallel passages at xxii. 10. xxvi. 14. It might well be expected that *the historian* should be less circumstantial than the *personal narrator* of facts.

6. Sequitur illius objurgationis fructus, quâ diximus oportuisse Paulum duriter quassari, ut ejus durities frangeretur. (Calvin.)

—τί με θέλεις ποιῆσαι;] Supply ἵνα σωθῶ, *expressed* infra xvi. 30, where see Note.

7. εἱστήκεισαν ἐννεοί.] As this seems at variance with the words πάντων καταπεσόντων ἡμῶν εἰς τὴν γῆν in the account of his conversion, by St. Paul himself, to Agrippa, Acts xxvi. 14, Commentators have endeavoured in various ways to reconcile the discrepancy. The most approved one is that of Valla and others, who suppose that they had first fallen down, and then risen again. But though this is *preferable* to that of Beza and others, who remove the difficulty by almost explaining away the εἱστήκεισαν, rendering it *were*, yet it is liable to several objections, which I have urged in Recens. Synop. The best solution may be, to suppose that Paul's companions, at first, stood fixed, and mute with astonishment; and then, struck with awe at what they regarded as indicating the presence, however invisible, of a supernatural Being, fell with their faces to the ground, as Saul had done. So ἵστημι is used at 2 Kings xxii. 3. John vi. 22. viii. 44. Acts xxvi. 22. 1 Cor. x. 12. Gal. iv. 20. Ἐννεοὶ, 'dumb,' and, by implication, 'senseless.'

—ἀκούοντες μὲν τῆς φωνῆς.] This seems at variance with the account at xxii. 9, τὸ μὲν φῶς ἐθεάσαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Of the various modes of removing the discrepancy, the most satisfactory one is to take ἤκουσαν (with Grotius, Bowyer, Valckenaer, Dobree, Kuinoel, and Schleusner,) in the sense *understood*, a signification of the word often occurring in the New Test. and Sept. (as Gen. xi. 7.), and sometimes in the Classical writers. They heard the sound of the *voice* which addressed Saul, but did not, it seems, fully understand the *sense* of what they heard; either from imperfect acquaintance with the Hebrew language, or rather because the words would not to *them* carry their meaning so plainly, as they did to the conscience-stricken Saul.

8. οὐδένα ἔβλεπε] 'saw no one'—neither *Jesus*, whom he opened his eyes to see, nor even his companions; as much as to say, he was *blind*. That on rising and opening his eyes, he had lost the power of seeing *any one*, whether Jesus or his companions, is also clear from xxii. 11, ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου. On the continued blindness of Saul, the above Commentators again exert themselves to exclude all supernatural agency; but in vain. See Recens. Synop. To suppose merely the existence of a temporary *amaurosis*, induced by excess of light, involves endless and insuperable difficulties. For, 1. How is it consistent with what we read further on,—that *scales* had grown over the eyes? 2. This amaurosis is, as they themselves admit, an affection which lasts but a *very short* time; whereas Saul's blindness continued about *three days*. 3. How are we to account for a blindness, so complete as to be accompanied with *scales* over the eyes, leaving Saul *so soon*,—nay, immediately on Ananias's laying his hands on him? 4. How is it that *Saul alone*, and none of his companions, was struck with this *amaurosis*?

It should seem that in the case of Saul, as in that of Elymas, the blindness was not only *judicial*, but *typical* and emblematical. In the former case it was probably meant, by withdrawing his attention from external thoughts, and turning them inward, to favour reflection and self-examination, and thus lead to repentance.

— χειραγωγοῦντες δέ.] Several MSS., two Versions, some Fathers, and early Editions have χειραγ. τε, which has been received into the text by Matthæi and Scholz; but injudiciously; for it has the appearance of being a mere marginal gloss of those who supposed the δὲ to be put for τε, which was afterwards adopted by those fastidious Critics who objected to three δὲ's in succession. In truth, the δὲ is *not* here put for τε (and perhaps never really is), but is exegetical, serving for explanation or illustration, as at Mark iv. 37, καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλε, &c. and xvi. 8, εἶχε δὲ αὐτὰς τρό-

9 Δαμασκόν. Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ
10 ἔφαγεν οὐδὲ ἔπιεν. [f] Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνό- f Infra 22. 12.
ματι Ἀνανίας· καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι·
11 Ἀνανία. ὁ δὲ εἶπεν· Ἰδοὺ ἐγὼ, Κύριε. Ὁ δὲ Κύριος πρὸς
αὐτόν· Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην
Εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρ-
12 σέα· ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνό-
ματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως
13 ἀναβλέψῃ. Ἀπεκρίθη δὲ [ὁ] Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ
πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις
14 σου ἐν Ἱερουσαλήμ· καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχ-
ιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.
15 Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεῦος ἐκλογῆς

μος. In fact, it is used nearly as in certain passages of the Scriptural and Classical writers, where *δὲ* is said to be put for *γάρ*. Accordingly the purport of *χειραγ. δὲ* here may be thus expressed: 'He was indeed stone-blind, so that they had to lead him by the hand to Damascus.' The circumstance of their thus leading him is, like that infra xiii. 11, introduced by way of showing his utter blindness. So Artemid. Oneir. v. 2, *τυφλὸς ἐγένετο, καὶ ὑπὸ τοῦ δούλου ἐχειραγωγεῖτο.*

— *εἰσήγαγον εἰς Δ.*] Probably they were not far from the city at the time; for in the East travelling commences at a very early hour of the morning, and is over by noon.

9. *ἡμέρας τρεῖς.*] We need not understand three *complete* days, but may suppose that among these three days is to be reckoned that on which Saul reached Damascus, and that on which Ananias came to him and removed his blindness. Thus when it is said that Christ was in the sepulchre *three* days, we know it was, in fact, but one whole day and a part of two others.

— *οὐκ ἔφαγεν οὐδὲ ἔπιεν.*] We *might*, in any other case, understand this of extreme abstinence. But to suppose it *here* (with several recent Commentators) were an unwarrantable license of interpretation; as, indeed, in most of the passages to which they appeal as examples of this hyperbole, as they term it. *Complete* fasting was very suitable for one under Saul's present awful visitation, which he could not know would ever be removed. Indeed the terror and remorse he felt, and the total absorption of his mind on a new and momentous subject, with the exercise of self-examination and earnest prayer for mercy and pardon, would leave him no inclination to eat and drink for the time mentioned, even had not his body been too disordered to admit of it. See Calvin.

11. *Εὐθεῖαν.*] I have so edited, with Beza, Wetstein, and others, for *εὐθ.*, because the word approaches very near to a *proper name*. Several similar instances might here be adduced. The following will suffice. Joseph. Bell. i. 21. 11, where, speaking of the many public works done to various cities by the liberality of Herod, he says, *Τὴν δὲ Ἀντιοχέων Πλατεῖαν οὐ—κατέστρωσε ξεστῇ μαρμάρῳ;*

— *Σαῦλον ὀν.*] Sub. *ἄνδρα*, and perhaps *καλούμενον*. The manner in which Saul is mentioned here and at v. 13 quite discountenances the conjecture of many recent foreign Commentators, that Saul and Ananias were acquainted with each other.

12. *προσεύχεται*] 'is praying,' i. e. for pardon and deliverance from the just judgment of God.

13. *ὁ Ἀν.*] A few ancient MSS. and early Editions omit the Article, which is cancelled by almost all Editors from Matthæi to Vater; but without reason; it being far more likely that the Scribes should inadvertently *omit* than *insert* it.

— *τοῖς ἁγίοις σου.*] A periphrasis simply denoting *Christians*, as the Jews were styled קדושים. Both expressions denote what is *supposed to be* the case in persons so designated, and are meant to suggest what they *ought to be*.

14. *ὧδε*] 'in this place.' As Heb. xiii. 14.

— *ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, &c.*] *How* this came to the knowledge of Ananias, we are left to conjecture; and the thing has been accounted for in various ways by different Commentators. Wolf and Rosenmuller suppose Ananias to have received letters from Jerusalem, apprising him of the mischief which was brewing up. Yet counsels such as these are usually kept secret; and little probable is it that the Christians would be acquainted with it in *time* to apprise the Damascene Christians of their danger; for we find there was so little connexion between the cities, that the intelligence of Saul's conversion was a very long time in reaching them. It may rather be supposed that the design of Saul's journey to Damascus was divulged by *his companions*, and thus came to the ears of the Christians. And Ananias might justly doubt whether so bitter an enemy to Christianity could have so suddenly changed, and become disposed to receive that doctrine.

15. *σκεῦος ἐκλογῆς.*] A Hebraism for *σκ. ἐκλεκτὸν*, 'a chosen *instrument* to work my purposes.' For though *σκεῦος* (as also the Hebrew כלי) properly denotes an *utensil*, or *piece of furniture*, yet (like כלי in Is. xiii. 5.) it sometimes denotes *ὄργανον*, in both its literal and metaphorical sense, i. e. a person well adapted to the

μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν
g Infra 20. 23. & 21. 11. καὶ βασιλέων, υἱῶν τε Ἰσραήλ. [g] Ἐγὼ γὰρ ὑποδείξω αὐτῷ 16
ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.
h Infra 22. 13. [h] Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπι- 17
θεὶς ἐπ᾽ αὐτὸν τὰς χεῖρας εἶπε· Σαοὺλ ἀδελφὲ, ὁ Κύριος
ἀπέσταλκέ με, (Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου)
ὅπως ἀναβλέψῃς, καὶ πλησθῇς Πνεύματος ἁγίου. Καὶ εὐθέως 18
ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ
τε παραχρῆμα. καὶ ἀναστὰς ἐβαπτίσθη· καὶ λαβὼν τροφὴν 19
ἐνίσχυσεν. Ἐγένετο δὲ [ὁ Σαῦλος] μετὰ τῶν ἐν Δαμασκῷ
μαθητῶν ἡμέρας τινάς. Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκή- 20
ρυσσε τὸν ‡ Χριστὸν, ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ. Ἐξ- 21
ίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν
ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα
τοῦτο· καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς
ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, 22
καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,
συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. Ὡς δὲ ἐπληροῦντο 23
ἡμέραι ἱκαναὶ, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·

execution of any purpose. Thus Polyb. xiii. 5. 7, Δαμοκλῆς δὲ ἦν ὑπηρετικὸν σκεῦος εὐφυὲς, καὶ πολλὰς ἔχον ἀφορμὰς εἰς πραγμάτων οἰκονομίαν.

15. βαστάσαι] 'to carry [forth] and make known.'

16. It is not expressly said that Ananias should lay hands upon Saul; but that was *implied*, and Ananias could not but perceive that the affair was to take place in coincidence with the vision. Hence he tells Saul that the Lord hath sent him for that purpose.

17. ὅπως—πλησθῇς Πν. ἁγ.] Jesus had not indeed told Ananias *this*, but he well knew it was impossible that Saul could be able to effect what he was to effect without a *copious effusion* of the Holy Spirit, as implied in πλησθῇς.

18. εὐθέως ἀπέπεσον—λεπίδες.] In vain is it to attempt (as some have done) to account for this on *natural* principles. Nothing can be plainer than that St. Luke means to represent the *removal* of the blindness, as he had done the *infliction* of it, as *supernatural*. It may be very true that there is a disorder of the eyes, sometimes occurring in the East, called λεύκωμα, produced by certain humours in the eyes, which, becoming *concrete*, form as it were scales. See Foes. Œcon. Hippocr. But this is admitted to be a disorder which comes on very gradually; whereas the phænomenon in question having been sudden and without any natural cause, must therefore be regarded as miraculous.

19. ὁ Σαῦλος.] These words, not found in very many MSS., have been cancelled by Matthæi, Griesbach, Vater, and Scholz.

— ἡμέρας τινάς.] Meaning, not *certain* days, but *some* days. On the chronological difficulty supposed to be involved in this and the following verses, see Note on Gal. i. 17.

20. Χριστόν.] Several ancient MSS., most of the Versions, and Irenæus, have Ἰησοῦν, which is preferred by Grotius, Mill, Bengel, Michaelis, Morus, Valla, Rosenmuller, and Kuinoel, and has been edited by Griesbach, Knapp, Tittman, and Scholz. But I rather agree with Matthæi in retaining the common reading. Χριστὸν seems entitled to the preference, as being the more *difficult* reading; whereas the former may be justly suspected to be an *emendation*, coming from those who stumbled at τὸν Χριστὸν, by taking it to denote the same with Υἱὸν τοῦ Θεοῦ, and not being aware that τὸν Χριστὸν may stand for τὸν Ἰησοῦν Χριστόν; and that that is sometimes only a *proper name*, even in the Gospels and Acts, as has been proved by Bp. Middleton. See Note on Mark xi. 41, where he observes, that 'the commonness of the name Jesus among the Jews, both rendered an *addition* necessary, and also contributed to the gradual substitution of that addition for the real name.' Thus Χριστὸν may be considered as equivalent to Ἰησοῦν; and no change is necessary.

21. πορθήσας.] Nearly equivalent to λυμαίνεσθαι, supra viii. 3, where see Note.

22. συμβιβάζων] 'evincing,' as in 1 Cor. ii. 16. Συμβιβάζειν properly signifies *to put together*, as carpenters' work. And since he who *proves* any thing, does it by showing the connexion, and tracing the chain of facts or reasonings, so it comes to mean *to demonstrate*, a sense which occurs in the above passage of 1 Cor., and sometimes in the Sept.; but very rarely in the Classical writers. Kypke has, however, adduced one example from Ocellus Lucanus, de Universo, c. 3. p. 530, εἴπερ ἀληθῶς ὁ λόγος συμβιβάζει, μὴ μόνον τὰ μέρη συνυπάρχειν τῷ κόσμῳ, ἀλλὰ καὶ τὰ περιεχόμενα τοῖς μέρεσι.

— ὁ Χριστός.] Render, 'the Messiah;' for here it is plainly an *appellative*, descriptive of that office. See Note supra v. 20.

24 [i] ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν· παρετήρουν i 2 Cor. 11. 32.
τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι·
25 [k] λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τεί- k Josh. 2. 15. 1 Sam. 19. 12.
26 χους, χαλάσαντες ἐν σπυρίδι. Παραγενόμενος δὲ ὁ Σαῦλος
εἰς Ἱερουσαλὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ
πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής.
27 [l] Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀπο- l Supra 4. 36. & 13. 2.
στόλους· καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν
Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρ-
28 ῥησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. [m] Καὶ ἦν μετ᾽ αὐτῶν m Gal. 1. 18.
εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρ-

24. ἐγνώσθη—αὐτῶν.] This clause, from its disturbing the construction, has been removed by the Syriac Version and Wakefield, and placed after παρετήρουν—ἀνέλωσι. But rather than suppose so very harsh a transposition, I would regard the clause, with Abp. Newcome, as parenthetical. Yet thus παρετήρουν will be brought into the closest connexion with οἱ Ἰουδαῖοι as its Nominative. And the statement will run counter to that in 2 Cor. xi. 32, where St. Paul says not that *the Jews*, but that the *soldiers* of the Ethnarch of King Aretas occupied the gates, that he might not escape. Some Commentators, indeed, (as Kuinoel,) attempt to remove this discrepancy by supposing, either that the Jews may be said to have done what they did, by *another*, *they* having *suggested* the thing; or that the Jews by the authority of the Ethnarch, watched the gates in *conjunction with the soldiers*. Of these two solutions, the second is preferable; but it may be doubted whether it be quite satisfactory. I would rather suppose that οἱ Ἰουδαῖοι is *not* the true Nomin. to παρετήρουν, but rather ἄνθρωποι understood, by a very common ellips. Thus the sense may be expressed as if the verb had been impersonal, 'A watch was set at the gates, that he might be apprehended.' By this means the discrepancy will be effectually removed. That the Governor of the city should suffer a few lawless foreigners φρουρεῖν τὴν πόλιν, i. e. τὰς πύλας, was little probable.

25. καθῆκαν διὰ τοῦ τείχους.] Doddridge and Wakefield translate, 'by the side of the wall,' which is at least more perspicuous than our common version, '*by* the wall.' Yet how this could be done, it is not easy to see. From a comparison with the parallel passage at 2 Cor. xi. 33, καὶ διὰ θυρίδος, it should rather seem that διὰ must here mean *through*, i. e. by an aperture. So Luke v. 19, διὰ τῶν κεράμων καθῆκαν αὐτόν. I would here compare Athen. p. 214, διὰ τῶν τειχῶν αὐτοὺς καθιμήσοντας, &c. Palæph. de Incred. 9, καθεὶς ἑαυτὸν διὰ θυρίδος. Aristoph. Vesp. 379, ἐξάψας διὰ τῆς θυρίδος τὸ καλῴδιον, εἶτα καθίμα δήσας σαυτόν. 1 Sam. xix. 12, κατάγει ἡ Μ. τὸν Δαβὶδ διὰ τῆς θυρίδος, where, as a past tense is required, and found in the Hebrew, and κατάγειν is a term little proper, I suspect that the LXX. wrote, not κατάγει, but καθῆκε.

By the θυρίδος, however, thus supposed alluded to, we are not to understand a window in the wall itself (for the exceedingly thick city walls of the ancients scarcely admitted of windows), but in some turret on the wall, or perhaps a window of some house connected with the wall, so as to have part of the house *above* it. For that this was *sometimes* the case, is clear from Thucyd. ii. 4, and the passages of the Classical writers cited by me in the Note there. It may be added, that this custom of connecting a city wall with dwelling-houses was an *Eastern* one, exceedingly ancient, as appears from Josh. ii. 15 (of Rahab and the spies), where some of the Greek Translators render καὶ κατεχάλασεν αὐτοὺς διὰ τῆς θυρίδος ἐν σχοινίῳ, ὅτι ὁ οἶκος ἦν ἐν τῷ τείχει. So a Rabbinical writer cited by Wets. on 2 Cor. xi. 33, 'Domus *in mœnibus exstructa*, cujus paries exterior est murus urbis.'

26. παραγενόμενος—εἰς Ἱερ.] Not immediately, but after having gone (for the second time, it should seem) into Arabia. See Note on Gal. i. 17. This circumstance Luke omits, because he only meant to narrate such parts of St. Paul's history, and more public ministrations, as especially illustrated the providence of God over him, and the mode in which he was brought to devote himself to the conversion of the Gentiles.

27. Βαρνάβας δέ.] Paul is supposed to have been previously known to Barnabas; nay, to have been his fellow-disciple under Gamaliel.

— ἐπιλαβόμενος.] To render this, with the earlier Commentators, 'taking him,' makes the expression a mere pleonasm. And for the sense, 'receiving him into hospitality,' assigned by Schleusner and others, authority is wanting. The meaning should rather seem to be, by an idiom found in our own language, 'taking him by the hand,' i. e. 'giving him his countenance, society, and aid,' which is what the Syriac Translator intended to express by *suscepit*. This signification of the word is rare: but an example may be adduced from Ecclus. iv. 11, ἡ σοφία υἱοὺς αὐτῆς ἀνύψωσε, καὶ ἐπιλαμβάνεται τῶν ζητούντων αὐτῶν.

— ἤγαγε.] As we should say, *introduced*.

28. εἰσπορευόμενος καὶ ἐκπορ.] An expression of which the sense is the same as supra i. 21, εἰσῆλθε καὶ ἐξῆλθε ἐφ᾽ ἡμᾶς, where see Note. Render, 'versatus cum eis,' scil. familiariter. The construction is: καὶ ἦν μετ᾽ αὐτῶν ἐν Ἱερ. εἰσπορ. καὶ ἐκπορ.

— παῤῥησιαζόμενος.] Repeat ἦν. Thus it stands for ἐπαῤῥησιάζετο, and connects well with ἐλάλει and συνεζήτει following; the sense being, as at Eph. vi. 20, that 'he used freedom

n Supra 6. 1. infra 11. 20. ῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ· [n] ἐλάλει τε 29
καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν
ἀνελεῖν. Ἐπιγνόντες δὲ οἱ ἀδελφοὶ, κατήγαγον αὐτὸν εἰς 30
Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. Αἱ μὲν 31
οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ
Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι, καὶ πορευόμεναι τῷ
φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος
ἐπληθύνοντο.

ἘΓΕΝΕΤΟ δὲ Πέτρον, διερχόμενον διὰ πάντων, κατ- 32
ελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν.
Εὗρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ 33
κατακείμενον ἐπὶ κραβϐάτῳ, ὃς ἦν παραλελυμένος. Καὶ 34
εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα· ἰᾶταί σε Ἰησοῦς ὁ Χριστός·
ἀνάστηθι καὶ στρῶσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· καὶ εἶδον 35
αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν,
οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

and boldness in the cause of Jesus, and the dissemination of the Gospel.'

30. κατήγαγον.] Said perhaps with reference to the *situation* of Cæsarea (by which we are to understand not, as Doddridge supposes, Cæsarea-Philippi, but Cæsarea in Palestine, which is always meant when the name occurs without any addition); that being on the *sea-coast*, and accordingly low, compared with the upland region of Damascus. In which view Wetstein cites Plutarch, Vit. Cic. αὐτὸν οἵ τε δυνατοὶ πάντες ἀπὸ τῆς οἰκίας κατήγαγον εἰς τὸ πεδίον. Perhaps, however, the sense may be, 'conducted him down,' as in Thucyd. iv. 78, οἱ ἀγωγοὶ—κατέστησαν αὐτὸν ἐς Δῖον: and Acts xvii. 15, καθιστῶντες τὸν Παῦλον ἤγαγεν ἕως Ἀθηνῶν.

31. εἰρήνην.] Meaning, not *rest*, but quiet and tranquillity, as opposed to the harass of persecution, or the fear of it.

— οἰκοδομούμεναι, καὶ πορευόμεναι, &c.] The more regular construction would have been: καὶ ᾠκοδομοῦντο, πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος πληθυνόμεναι. Many, indeed, refer the words τῇ παρακλήσει τοῦ ἁγίου Πνεύματος, as well as τῷ φόβῳ τοῦ Κυρίου, to πορευόμεναι; and consequently take ἐπληθύνοντο of increase in *numbers;* as Acts vi. 1. But this supposes a most harsh construction. Much more naturally may the words be referred to the following ἐπληθύνοντο, which will then yield the far better sense of *abounding*, i. e. in the grace of the Holy Spirit; as at Matt. xxiv. 12. Acts xii. 24. And so 1 Pet. i. 2, χάρις ὑμῖν πληθυνθείη.

In οἰκοδομούμεναι we have an *architectural* metaphor; though some difference of opinion exists as to whether it should be taken in the physical sense, of *increase in number* of persons, or, in a moral sense, of increase in spiritual knowledge and the grace of God. The *former* view is generally adopted by the earlier Commentators, while recent ones, with reason, prefer the latter; which is supported by numerous passages of the New Test. When applied to Christian communities, the expression has usually reference to the promotion of peace, order, and unity in the Church, and the establishing and strengthening, by the exercise of perfect charity, that household of God which is built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner-stone, Eph. ii. 20. Here, however, it should seem to refer to the *individuals* composing each of the congregations respectively, namely, (as Calvin explains) 'from their receiving new gifts and a greater confirmation of piety.' Of course implying, together with increase in grace and spiritual knowledge, a corresponding increase in Christian practice, which seems intimated by the foregoing πορευόμεναι τῷ φόβῳ τοῦ Κυρίου; by *walking* being meant habitual manner of life and conversation.

32. From this verse to ch. xi. 18, are related the journeys undertaken by Peter (who had hitherto confined his Evangelical labours to *Jerusalem*, with the exception of a short visit to Samaria, related at viii. 14,) for the purpose of visiting and confirming the churches founded in Palestine, and, by his preaching, increasing the numbers of their members.

33. Αἰνέαν.] From the name, he seems to have been an Hellenist; and, as the air of the passage seems to suggest, a Christian.

34. στρῶσον σεαυτῷ.] Supply κλίνην. In this and the expression of Herodot. vii. 17, κοῖτον ποιεῖσθαι there is reference, not to such *portable couches* as cripples were laid upon, to excite charity, but to a κλίνη, or sofa, suited to Æneas's respectable station in life. Here Chrysostom, Calvin, and Doddridge remark on the different mode in which this miracle was performed, as compared with *Christ's*. 'By thus speaking (says Calvin) Peter meant to openly declare that he was only the *instrument*, while the miracle was performed by the virtue of Christ, that he might thus give the glory to Christ alone.' See more in Clarius and Doddridge.

35. οἵτινες ἐπέστρεψαν.] Some Commentators take ἐπέστ. in a *pluperfect* sense, rendering,

36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ
διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν
37 ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. Ἐγένετο δὲ, ἐν ταῖς
ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν. λούσαντες
38 δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ. Ἐγγὺς δὲ οὔσης Λύδδης τῇ
Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ,
ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι
39 διελθεῖν ἕως αὐτῶν. Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς·
ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν
αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας
40 καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς. Ἐκβαλὼν
δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα προσηύξατο· καὶ
ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε· Ταβιθὰ, ἀνάστηθι. Ἡ δὲ
ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον ἀνε-
41 κάθισε. Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ
42 τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. Γνω-
στὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ πολλοὶ ἐπίστευ-

'and all the inhabitants of Lydda and Saron who had turned to the Lord, saw him.' But that yields a very awkward sense; as if no *others* had seen the person, when healed, *but the Christian converts:* whereas *all* must have seen him. And that is what Luke seems to have meant to say; and after that, to describe the *effect* which the miracle had on the inhabitants of the place where it was worked, and its district. Comp. v. 42.

36. μαθήτρια.] A Hellenistic or common Greek term for the Classical one, μαθητρίς. It is, however, found in Diog. Laert. iv. 2.

— πλήρης ἀγαθῶν ἔργων] 'abounding in, studious of good works.' So John i. 14, πλήρης χάριτος.

37. ἀσθενήσασαν.] See Note on John v. 3.

— λούσαντες δὲ αὐτήν.] As it cannot be supposed that *men* would perform such an office, (though there are passages in Herodotus which prove that it was in *Egypt* often performed by men,) we may, with Pearce and Markland, take λούσαντες as put for λούσασαι, by reference to ἄνθρωποι understood, that being a general term and including females. That women are here meant, there is the more reason to think, since we learn both from the Scriptural and ancient writers in general, that *women* were employed on such offices, even towards men. So Ennius, cited by Wetstein, 'Tarquinii corpus *bona femina* lavit et unxit.' And Socrates (as we learn from Plato, Phæd.) chose to take a bath just before he drank the fatal cup, ὥστε μὴ πράγματα ταῖς γυναιξὶν παρέχειν. Accordingly we cannot doubt that women always performed such offices to *women*. This is, indeed, proved by a passage of Apuleius (cited by Pricæus and Wetstein), 'Familiares miseræ Charites accuratissimè corpus ablutum, unitâ sepulturâ, ibidem marito perpetuam conjugem reddidere.'

38. μὴ ὀκνῆσαι] 'not to delay coming.' A sense rare in the earlier, but frequent in the later writers. We may hence clearly infer they had a hope of Peter's being able to bring the dead person to life.

39. ὑπερῷον.] See Note supra i. 13.

— ἐπιδεικνύμεναι—Δορκάς.] The sense is: 'Showing coats and garments such as Dorcas used to make when she was with them.' The use of the Imperfect to denote *custom* is not unfrequent. It is not certain whether the garments shown were, as the common opinion is, *stocks* of clothes provided for the poor; or (which is the opinion of several recent Commentators, and some of the ancients), such garments as the widows then had on. The latter, however, seems countenanced neither by the words themselves (for thus the *article* would be requisite at χιτῶνας and ἱμάτια; and ἅ, not ὅσα, would have been used), nor by the air of the context; not to say that there is something not a little jejune in the latter view, while the former is perfectly natural and appropriate. The widows meant to justify, as it were, their grief, by showing Peter how industriously active Tabitha had been in her domestic duties, and how much she would be missed. That the women of ancient times, even those of the higher ranks, used to manufacture garments for the family use, is well known, and established by numerous proofs. There is no doubt, too, that these works were, by benevolent and charitable mistresses of families, carried on, not for the use of the family alone, but to give to the poor, and such as could not make them for themselves.

With the simplicity and pathos of the expression μετ' αὐτῶν οὖσα we may compare something similar in the beautiful passage of Eurip. Alc. 901, φίλα μὲν ὅτ' ἦν γε μεθ' ἡμῶν, and Heracl. 9, ὅτ' ἦν μεθ' ἡμῶν.

40. ἐκβαλὼν ἔξω.] See Note on Matt. ix. 25, and compare 2 Kings iv. 33.

41. παρέστησεν αὐτὴν ζῶσαν.] There is great elegance in this use of παρίστημι, *exhibeo*, of which Wetstein adduces an example from Sext. Emp. 254, ὅτε Ἀδμήτῳ ὁ Ἡρακλῆς τὴν Ἄλκηστιν γῆθεν ἀναγαγὼν παρέστησε.

σαν ἐπὶ τὸν Κύριον. Ἐγένετο δὲ, ἡμέρας ἱκανὰς μεῖναι αὐτὸν 43
ἐν Ἰόππῃ, παρά τινι Σίμωνι βυρσεῖ.
X. ἈΝΗΡ δέ τις ἦν ἐν Καισαρείᾳ, ὀνόματι Κορνήλιος, 1
ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς 2
καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν
τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ
διαπαντός. Εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ ὥραν ἐννάτην 3
τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ
εἰπόντα αὐτῷ· Κορνήλιε. Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος 4
γενόμενος, εἶπε· Τί ἐστι, κύριε; εἶπε δὲ αὐτῷ· Αἱ προσευχαί

43. παρά.] Not 'with,' but 'in the house of,' as the French say *chez soi*; there being an ellipse of ξενιζόμενος, *expressed* at x. 6.

X. 1. This Chapter introduces a most important part of the transactions recorded in the present book. Hitherto the Gospel had been preached to the Jews only, who supposed that salvation was to be restricted to their own nation alone. Accordingly none had been, thus far, admitted by baptism into the Christian Church, but Jews and Samaritans,—or at least proselytes, all of them circumcised persons, and bound to observe the Ceremonial Law. But the time had now come, when it pleased God that the *Gentiles* should be openly called to share the privileges of the people of God, without being proselyted to Judaism, either before or after their conversion to Christianity. In order, however, to preserve suitable decorum, and to meet the prejudices of the Jewish converts, it was ordained that the person with whom the change commenced, should be, though uncircumcised, a worshipper of the one true God. It is, indeed, a question not a little debated, whether Cornelius was a mere Gentile, or a *proselyte of the gate*. The *former* is maintained by many eminent Commentators, as Doddridge, Lardner, Valcknaer, and Kuinoel; who altogether deny that there were any such class of persons as proselytes of the gate. Others, however, not less competent to judge, affirm that there were; and, indeed, the Talmud and the Rabbinical writers would seem to prove it. After all, however, it should seem rather a question of terms, involving no difference of thing. For the persons spoken of, though renouncing idolatry, and worshipping the one true God, and observing the seven precepts of Noah, or the moral precepts of the Mosaic Law, were by no means regarded as Jews or thoroughly clean, and consequently could not be, properly speaking, proselytes at all. Yet they might, in a popular sense, be so *called*, and no doubt were. At any rate, they were held in some respect by the Jews, and occupied an intermediate place between the Jews and proselytes proper (or of justice), and the Gentiles. It was, indeed, (as has been observed) the natural course of things, that those who stood midway between the Jews and heathens, should have preceded the latter in the reception of the Gospel privileges, as those had been preceded by the former. Hence Cornelius was a proper person, being so much of a Gentile, and also so much of a Jew, as to form the connecting link between both. He was evidently a truly God-fearing person, and probably more attentive to spiritual and internal religion than persons of his class had ever been.

— σπείρης τῆς καλ. Ἰταλ.] So called, as being formed chiefly of Italians, in contradistinction to others composed of *provincials*, such as were most of the corps in Syria and Palestine. By σπεῖρα many (chiefly of the earlier Commentators) understand a *legion*, supposing this to be the same with the Italian Legion mentioned by Tacitus, Dio Cassius, and Josephus. But besides that there is reason to think that the legion of that name was not yet in existence, the term σπεῖρα will not admit of such a sense. Σπεῖρα can only mean a *cohort*; though, from what has been adduced by Biscoe, Valcknaer, and Kuinoel, it seems we are not to understand a *legionary* cohort, but one similar to the Prætorian cohorts of the Roman emperors, and forming the body-guard of the President of Syria, and garrisoning Cæsarea. Of this Italian cohort mention is made by Arrian, Tact. p. 73 (cited by Wetstein), προσετάχθησαν δὲ αὐτῶν οἱ τῆς σπείρης Ἰταλικῆς πεζοὶ, whence it appears that the cohort consisted both of infantry and cavalry.

2. δεόμενος τοῦ Θεοῦ] for δ. πρὸς τὸν Θεὸν, as Dan. vi. 11, and supra viii. 22, where δεόμ. τοῦ Θεοῦ is interchanged, in the next verse, with δ. πρὸς τὸν Κύριον. The passages of Matt. ix. 38, and Luke x. 2, do not quite fall under this idiom; since, although there the object of the prayer is adverted to immediately after, the Genitive rather depends upon an ἀπὸ understood; the sense being, 'praying of or from the Lord.' Διαπαντὸς is not to be rendered *alway*, but *continually*; as at Luke xxiv. 53. So Eph. v. 20. and Col. i. 3, πάντοτε περὶ ὑμῶν προσευχόμενοι. Comp. Luke ii. 37.

3. εἶδεν ἐν ὁράματι, &c.] The terms here employed, εἶδεν and φανερῶς, as also the hour of the day when this circumstance took place, and the duty in which Cornelius was engaged,—all preclude the notion of certain continental Critics, who would resolve the whole into natural causes, and suppose that Cornelius was *asleep*. It was plainly a real angelic appearance (such as that to Zecharias, Luke i. 11), and the ὅραμα not a mere vision, but a real spectacle and supernatural representation, like several others recorded in this book.

4. τί ἐστι, κύριε;] 'What is it, Sir?' A *popular* form of respectful answer to the call of a superior, though sometimes to that of an inferior, varying according to the tone of voice with which it is pronounced. Kuinoel aptly cites Esth. v. 1, τί ἐστιν, Ἐσθήρ; Thus there is an ellipse of

σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον
5 τοῦ Θεοῦ. Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ
6 μετάπεμψαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· [a] οὗτος ξενί- a Supra 9. 43.
ζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν·
7 [οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.] Ὡς δὲ ἀπῆλθεν ὁ
ἄγγελος ὁ λαλῶν ‡ τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν
αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ,
8 καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν
9 Ἰόππην. [b] Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ b Infra 11. 5
πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι
10 περὶ ὥραν ἕκτην. Ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι·
παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις.

some such words as αἴτημά σου, which is *supplied* at Esth. vii. 2.

— ἀνέβησαν—ἐνώπιον τοῦ Θεοῦ.] Merely an Oriental and figurative way of expressing that any thing has come to the knowledge of God; not necessarily implying the Jewish notion, that men's prayers are carried up by angels to God in heaven. In εἰς μνημ. (for ὥστε μνησθῆναι) we have the Hellenistic use of μνημόσυνον for μνημεῖον, corresponding to the Heb. זכרון.

5. καὶ νῦν] 'Now then.'

6. ξενίζεται] for ξενοδοχεῖται, 'is with as a guest;' a sense occurring elsewhere in the Acts, and in the Epistle to the Hebrews, and rarely found except in the later writers.

— βυρσεῖ.] The Attic writers used βυρσοδέψης, literally a skin-softener, corresponding to our *currier*. With them βυρσεὺς only denoted a *skinner*, though there can be little doubt that, among the ancients, the two trades were often conjoined, as far as the rougher sorts of tanning were concerned; and both were proverbially mean occupations, and held in such contempt by the Jews, that various laws were in force regulating the exercise thereof. See Rec. Syn. Thus the house being *by the sea-side* (i. e. as opposed to the *harbour*, and consequently out of the city) was in conformity to a law which obliged tanners to have their workshops outside of towns. So Artemid. i. 53, νεκρῶν ἅπτεται σωμάτων ὁ βυρσοδέψης, καὶ τῆς πόλεως ἀπώκισται. Surenhus. Misch. T. iv. p. 64, 'Cadavera et sepulcra separant, et coriarium L. cubitos a civitate.' These, then, were always placed near rivers, or by the sea, for the convenience of water, indispensable for their trade.

— οὗτος—ποιεῖν.] These words do not appear in many of the best MSS., Versions, and Fathers, together with the Edit. Princeps, and are written so very differently in others, that almost all Critics and Editors are agreed that they are from the margin, introduced from ix. 6. xi. 14. xxii. 10.

7. τῶν προσκαρτ. α.] Pricæus, Schleusner, and Kuinoel take προσκαρτ. to mean 'of those who stood sentry over him.' But there is perhaps no sufficient reason to abandon the common version, 'of those who *waited* upon him,' namely, as *domestics*; for it seems that centurions were allowed to use some of their soldiers in that capacity. This sense is confirmed by the use of the word supra viii. 13, and is perhaps *required* by the ἐκείνων at ver. 10, where see Note.

9. τὸ δῶμα] 'the flat roof.' The usual situation chosen by pious persons to perform their devotions. So Taanith, fol. 23, 'ascendamus in tectum, et imploremus misericordiam.' And Beracoth, p. 34, 'conscendit superius cœnaculum, Deumque per se oravit.'

— περὶ ὥραν ἕκτην.] A usual time for prayer among the Jews.

10. πρόσπεινος.] A word said to occur nowhere else, though κατάπεινος, ἔκπεινος, and ὀξύπεινος are found. The προς has an intensive force, as derived from the signification *in addition to*. I know no other example of πρὸς *with an adjective*, except it be προσηνής.

— ἤθελε γεύσασθαι.] Supply τροφῆς or such like, which is sometimes *expressed*. This absolute use of the word (also found infra xx. 11) is rare. The expression signifies to *make a meal*, without reference to the quantity of food taken. See my Note on Thucyd. ii. 70.

— ἐκείνων.] Several MSS. and Origen have αὐτῶν, which *seems* to have greater propriety, since ἐκεῖνος is rarely found in this *absolute* use; but it is perhaps an emendation, especially as it comes from a quarter fruitful in such. Besides, ἐκείνων may even have greater propriety, if we consider it as having reference to the τῶν προσκαρτερούντων αὐτῷ supra v. 8.

— ἔκστασις.] Render, 'an ecstasy or trance.' The word properly signifies *a removal of any thing from any former situation* or state; but it is here applied to that removal of the *mind from the body* by which, even though awake, we are insensible to external objects, and our senses are so far from conveying to us the impressions of those objects, that the mind seems, as it were, to have *retired* from the body, and to be wholly absorbed in the contemplation of internal and mental images; with which it is so fully engrossed, that it regards them as absolute realities and matters of fact.

There were (observes Lightfoot) seven ways in which God formerly revealed himself to men: 1. by dreams; 2. by apparitions while they were awake; 3. by visions while they slept; 4. by a voice from heaven; 5. by the Urim and Thummim; 6. by inspiration, or auricular revelation; 7. by a sort of rapture or ecstasy (as here and Gen. ii. 21), which was of all other modes the most

Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον ἐπ' αὐτὸν 11
σκεῦός τι, ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον,
καὶ καθιέμενον ἐπὶ τῆς γῆς· ἐν ᾧ ὑπῆρχε πάντα τὰ τετρά- 12
ποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ

excellent, and by which a man *was snatched into heaven* (2 Cor. xii. 2), and *was in the Spirit* (Rev. i. 10).

11. σκεῦος.] The word signifies, in a general way, any article of furniture which is adapted to *contain* any thing—a *vessel*. 'Οθόνη may mean either a sheet, or a *wrapper* to throw over any thing or person. So Aristoph. Vesp. 595, τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας.

On the purport of the various parts of this symbolical vision, see Hammond, Whitby, and Duysing in the Dutch Edition of the Critici Sacri. Without refining so much as is done by the writer last mentioned, it may be sufficient to suppose that as the vision was simply intended to inculcate a truth which it was highly necessary for the Apostle to learn,—that the distinction between Jews and Gentiles was to be done away,—so it was chiefly meant to intimate (what it was calculated forcibly to designate) the abrogation of the distinction between meats, which had, more than any thing else, kept Jews and Gentiles apart. And of this, and no more than this, Peter might, at the time, understand it; which he would be the more likely to do, since the Jewish Rabbis themselves admitted that at the coming of the Messiah the distinction of meats would be done away. But the event showed that a far higher truth—though not directly taught in the vision—was to be learnt by him, namely, that the distinction of *nations* in the sight of God was to pass away, together with the distinction of meats and the ceremonial law, originally intended to keep the Jews distinct from the other nations of the world, but now in Christ to be abrogated, and the middle wall of partition to be broken down, and both Jews and Gentiles admitted to the One God and Father of all.

— ἀρχαῖς.] In order to determine the exact sense of this controverted term, it may be proper to premise that the word properly signifies the *extremity* of any thing of an oblong form, each *end* thus being considered as a beginning. See Galen. ap. Rec. Syn. And, as in things of the form of a parallelogram (as in a web of cloth), each end, having two angles, may be said to have *two* of these ἀρχαί; thus ἀρχαὶ might here be rendered *extremities*, or corners; though '*ends*' is the more accurate version. Wakefield, indeed, renders 'by four *strings*,' referring, for an example of that signification, to a passage of Diod. Sic. And Bp. Middleton regards this as 'a singularly happy criticism, and as probably worth all that remains in his New Testament.' I can neither agree with the learned Prelate in his *commendation*, nor (low as I rate the value of Wakefield's labours on the New Test.) in the *censure* which it implies. After carefully examining all the authorities which have any bearing upon the point in question, I cannot discover any *proof* of the signification which Wakefield and Bp. Middleton adopt. The passages to which I allude are the following: Galen, de Chirurg. ii. Exod. xxviii. 23. Diod. Sic. i. 109, ἀρχὴ σχοινίου. Lucian iii. 83, δεσμῶν ἀρχάς. Herodot. iv. 60, τὴν ἀρχὴν τοῦ στρόφου. Eurip. Hipp. 772, πλεκτὰς πεισμάτων ἀρχάς. Philo-Jud., vol. ii. p. 117, δοκίδος τὰς ἀρχάς. But the first and second passages only prove that either or both *ends* of any oblong body may be called ἀρχαί. The rest show that it was not unfrequently used of the end of a *rope* or band. On which see Jacobs on the Anthol. Gr. T. xi. p. 50. So far, the proof only amounts to this,—that ἀρχὴ may denote the end of any thing, and, with the addition of a word signifying *band*, the end of *a rope*; but there is no proof that it ever meant simply *a rope*. The passage of Diod. Sic. was thought indeed by Bp. Middl. to *supply* this proof, but without reason. It respects the manner of harpooning the hippopotamus, and the words are these: εἶθ' ἑνὶ τῶν ἐμπαγέντων ἐνάπτοντες ἀρχὰς στυπίνας, ἀφιᾶσι μέχρις ἂν παραλυθῇ. But the very erudite Wesseling, in his Note, determines it to mean 'hempen cable-*ends*.' These were probably stronger than the rest of the cable; and they were, no doubt, fastened together for the purpose of holding fast the hippopotamus; hence the *plural* is used. Of this sense of ἀρχὴ, to denote *end*, Wesseling adduces two examples from Plutarch and Philo-Jud.; and finally, he so explains the present passage of Acts. Assuredly there is no proof made out that ἀρχὴ can *of itself* denote a *rope*; which would involve an intolerable *catachresis*. The two learned Critics were deceived by not attending to the nature of the term δεδεμένον, which has often, as here, a *significatio prægnans*, including the sense ἀπὸ or ἐκ σχοινίου. So Matt. xxi. 2, εὑρήσετε ὄνον δεδεμένον. Mark xi. 4, τὸν πῶλον δεδεμένον. In this case the ἀπὸ or ἐκ must be understood according as the sense be *suspension from* (as in the present passage), or *tying to*, as in the foregoing. Thus we may render 'at the four ends.' Bp. Middleton, indeed, objects to the introduction of the *the*, because *there is no article in the Greek*; forgetting that he thus falls into the very error for which he so often censures Wakefield; that of not bearing in mind those many cases where the *absence* of the Article affords no presumption of the noun being indefinite. The present falls under the case of nouns which, though by their very definite sense they point only to certain individuals of a genus may yet (that being well understood) safely dispense with the Article. And this is still more frequently the case when the noun is accompanied with an adjective, and preceded by a preposition. Here ἐπὶ is understood.

12. Τετράποδα denotes the tame beasts, בהמה, as θηρία the wild ones, בעיר חית. So Orpheus, Argon. 73, κηλήσω δέ τε θῆρας, ἠδ' ἑρπετὰ καὶ πετεηνά. Æschyl. Choeph. 576—584, and finally 3 Kings iv. 33. (Sept.), where it is said of Solomon, that he discoursed περὶ τῶν κτηνῶν καὶ περὶ τῶν πετεινῶν καὶ περὶ τῶν ἑρπετῶν, καὶ περὶ τῶν ἰχθύων, where κτηνῶν (which word sometimes in the Sept. means *wild* beasts, as well as tame ones) means beasts and animals generally, both wild and tame. Exactly as in Herodot. iii. 18, where is described the table spread for

13 τοῦ οὐρανοῦ. Καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστὰς,
14 Πέτρε, θῦσον καὶ φάγε. [d] Ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, d Lev. 11. 4. & 20. 25.
15 Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. [e] Καὶ Deut. 14. 3, 7.
φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ἃ ὁ Θεὸς ἐκαθάρισε, e Matt. 15. 11. Rom. 14. 14.
16 σὺ μὴ κοίνου! Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνε- & 17. 20.
λήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.
17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ
ὅραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ
Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν
18 ἐπὶ τὸν πυλῶνα· καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων
19 ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου
* διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα·
20 Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε· [f] ἀλλὰ ἀναστὰς κατάβηθι, f Infra 15.7.
καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, διότι ἐγὼ
21 ἀπέσταλκα αὐτούς. Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας
[τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτὸν,]
εἶπεν· Ἰδοὺ, ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;

the Sun, we have λειμὼν—ἐπίπλεος κρεῶν ἐφθῶν πάντων τῶν τετραπόδων.

13. θῦσον] 'slay' (not *sacrifice*, as Dr. A. Clarke renders). So the word is used at Matt. xxii. 4. Luke xv. 30. Acts xi. 7, and sometimes in the Sept.

14. οὐδέποτε—πᾶν κ.] This Hebraistic use of οὐ—πᾶς for οὐδεὶς is frequent in the New Test.; ex. gr. Luke i. 37. Rom. iii. 30. The term κοινὸν properly signifies what *belongs to all*, as in Sap. vii. 3, κοινὸς ἀήρ. But the Hellenists applied it (like the Heb. חל) to what was profane, i. e. *not holy*, and therefore of common and promiscuous use; as Ez. xlii. 20 (where it is opposed to ἅγιον), and Joseph. Ant. xii. 12, 13, τὰ θεῖα ἐκφέρειν ἐπὶ κοινοὺς ἀνθρώπους. They also applied the term to what was *impure*, whether *naturally* or *legally* (as in Mark vii. 2, compared with 1 Macc. i. 47, 62.); and finally, it was used of meats forbidden, or such as had been partaken of by idolaters, and which, as they rendered the eaters thereof impure, were themselves called κοινὰ and ἀκάθαρτα, terms also applied to the eaters. (Kuinoel.)

15. πάλιν ἐκ δευτέρου.] A sort of pleonastic expression, of which examples from the later writers have been adduced by the Commentators. The earlier authors similarly use πάλιν αὖ and πάλιν αὖθις.

— ἐκαθάρισε.] Meaning, by an idiom common to Hebrew, Greek, and Latin, whereby any one is said to do a thing who declares it to be done, 'hath declared pure,' or made so by removing the law which forbade its use. So Gal. iii. 22, συνέκλεισε. And so in Schemoth Rabbi, fol. 118. 3. on the words of Job xxxi. 32, 'the stranger did not lodge in the street,' it is said: 'Non enim Deus κοινοῖ, profanum judicat quemquam, homines omnes sed recipit.'

16. ἐπὶ τρίς.] The vision was thrice repeated, in order to show its certainty and importance. So, in Gen. xli. 32, Pharaoh's dream is *doubled*, to show that it is from God.

17. διηπόρει τί ἂν εἴη] 'was doubting what it might mean.' Of this several examples are adduced by Kypke; the most apposite of which are the following: Joseph. Ant. ii. 3, τί πότε εἴη τὸ φάντασμα παρ' ἐμαυτῷ σκοπῶν. Palæph. de Incred. c. 32, ἐθαύμαζον τί ἂν εἴη τὸ γεγονός.

Here, as Dr. A. Clarke well points out, we have an admirable display of the economy of Divine Providence by an arrangement of events to fit each other, and to harmonize one with another; it being, in the present case, so ordered, that in the very moment when Peter's mind was in doubt about the full meaning of the vision, the very event occurs which shall remove his perplexity.

— διερωτήσαντες τὴν οἰκίαν Σίμωνος.] Not, 'had made inquiry for,' but 'had inquired out,' 'made out (διὰ) by inquiry.'

18. φωνήσαντες] 'addressing,' namely, the servants, or that particular one who opened the door. See infra xii. 13.

19. διενθυμουμένου.] This, for the common reading ἐνθυμ., is received by almost all the Editors from Bengel and Wetstein to Scholz, on the authority of very many MSS., Versions, Fathers, and the Edit. Princ. Indeed compounds are often changed to simples by the scribes. See Note on Matt. i. 20.

— εἶπεν αὐτῷ τὸ Πν.] Meaning the influence or inspiration of the Holy Spirit. See Note supra viii. 29.

20. μηδὲν διακρ.] 'without hesitation,' i. e. making no scruple that thou art called to visit a *heathen*. The same expression also occurs at James i. 6. Ἀλλὰ is here an hortative particle (like the Latin *age* or *agedum*), and is often thus followed by verbs of motion in the Imperative.

21. τοὺς ἀπεσταλμ. ἀπὸ τοῦ Κ. π. α.] These words, not found in very many MSS., Versions, and Fathers, have been with reason cancelled by almost every Editor of note.

Οἱ δὲ εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ 22
φοβούμενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ
ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου
μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα
παρὰ σοῦ. Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ 23
ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καί τινες τῶν ἀδελφῶν
τῶν ἀπὸ [τῆς] Ἰόππης συνῆλθον αὐτῷ· καὶ τῇ ἐπαύριον 24
εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν
αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγ-
καίους φίλους.

Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ 25
ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. [g] Ὁ δὲ 26
Πέτρος αὐτὸν ἤγειρε, λέγων· Ἀνάστηθι· κἀγὼ αὐτὸς ἄν-
θρωπός εἰμι. Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὑρίσκει 27
συνεληλυθότας πολλοὺς, [h] ἔφη τε πρὸς αὐτούς· Ὑμεῖς 28
ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ
προσέρχεσθαι ἀλλοφύλῳ. καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα
κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον. Διὸ καὶ ἀναντιρ- 29
ῥήτως ἦλθον μεταπεμφθείς. πυνθάνομαι οὖν, τίνι λόγῳ μετε-
πέμψασθέ με; [i] Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης 30

g Infra 14. 14, 15. Rev. 19. 10.

h John 4. 9. & 18. 28.

i Supra 1. 10. Matt. 28. 3.

21. ἐγώ εἰμι ὃν ζητεῖτε.] So Eurip. Orest. 374, ὅδ' εἰμ' Ὀρέστης—ὃν ἱστορεῖς.

23. καί τινες τῶν ἀδελφῶν] in number *six*, as we learn from xi. 12, doubtless taken as witnesses of what took place.

— τῆς.] This, not found in very many MSS. and early Editions, has been cancelled by Griesbach, Matthæi, Vater, and Scholz.

24. τῇ ἐπαύριον] on the morrow *after* the day he had set out; for the journey, being one of 15 *hours'* distance, was too great for *one* day.

— τοὺς ἀναγκαίους φίλους.] Οἱ ἀνάγκαιοι, like *necessarii* in Latin, denotes, 1. relations by consanguinity; 2. those by affinity; 3. persons connected by the bonds of friendship. When φίλοι is added, the sense is more determinate, and means confidential and intimate friends, as Eurip. Alc. 650, and Joseph. Antiq. vii. 11.

25. εἰσελθεῖν.] Supply τοῦ, as dependent on ἕνεκα understood, which is *expressed* in many ancient MSS. and early Editions, and is received by Griesbach, Matthæi, Vater, and Scholz. But it is so manifestly a marginal gloss, that I must, with Tittman, reject it.

— προσεκύνησεν.] This carried with it a prostration of the body to the earth, and was a mark of profound respect, which was paid in the East not only to *monarchs*, but also to *other* persons of high dignity; though by the Romans it was rendered to the Deity alone. Certainly Cornelius, who was εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν, could not intend to offer any mark of respect inconsistent with his duty to God. He no doubt regarded Peter (as having been the subject of a preternatural communication) in the light of a Divine legate, and, as such, entitled to a mark of reverence like that offered to the Deity himself; especially as he must have been aware that Oriental custom allowed of such a mark of profound reverence being shown from *man to man*. Peter, on the other hand, bearing in mind the very different custom of the *Romans*, with unaffected religious humility declined it.

28. One may observe, with Whitby and others, how admirably adapted was Peter's discourse to bring about the conversion of the persons addressed; his arguments being exactly fitted to the condition of persons acquainted with the fundamental principles of true religion, though they had not embraced the Law of Moses. These persons, however, were so much more advanced than proselytes of the gate usually were, that Peter addresses them in nearly the same way as he would the *Jews*. Compare also Rom. ii. 11. v. 12.

— ἀθέμιτον.] This is not well rendered 'unlawful,' as 1 Pet. i. 3; for the thing was not forbidden by the *letter* at least of the law, though such was implied in its injunctions. See Joseph. c. Apion. ii. 28, 36, and Antiq. xvi. 11. The sense is rather ἀσεβὲς or ἀνόσιον, *nefas est*. Προσέρχεσθαι, 'to enter any one's house,' is a further evolving of the sense contained in κολλᾶσθαι, on which see Note on v. 13.

— ἀλλοφύλῳ.] The word properly means only *a foreigner*; but, as Kuinoel observes, it is in the Sept., Philo, and Josephus used (as here) in a peculiar sense, so as to denote such as are *not Jews*, either by birth or by religion, and are elsewhere styled ξένοι or ἀλλότριοι, Gentiles.

— καὶ ἐμοί.] The καὶ is for καίτοι, *and yet*.

29. ἀναντιῤῥήτως] 'without scrupling.' The word occurs only in the later writers. Τίνι λόγῳ, *on what account, cause*, or *reason*; as 1 Cor. xv. 2, τίνι λόγῳ εὐηγγελισάμην ὑμῖν. So Eurip. Iph. Taur. 358, τίνι λόγῳ πορθμεύετε;

ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννά-
την ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ
31 ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ, καί φησι· Κορνήλιε,
εἰσηκούσθη σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνή-
32 σθησαν ἐνώπιον τοῦ Θεοῦ. Πέμψον οὖν εἰς Ἰόππην, καὶ
μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται
ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενό-
33 μενος λαλήσει σοι. Ἐξαυτῆς οὖν ἔπεμψα πρός σε· σύ τε
καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς
ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα
σοι ὑπὸ τοῦ Θεοῦ.
34 [k] Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ' ἀληθείας k Deut. 10.
35 καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός· ἀλλ' 17. 2 Chron. 19. 7.
ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιο- Rom. 2. 11. Eph. 6. 9.
36 σύνην δεκτὸς αὐτῷ ἐστι. [l] Τὸν λόγον ὃν ἀπέστειλε τοῖς Col. 3. 25. 1 Pet. 1. 17. l Is. 57. 19.
υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, Eph. 2. 14, 16, 17. Rom. 10. 12.
37 (οὗτός ἐστι πάντων Κύριος,) [m] ὑμεῖς οἴδατε· τὸ γενόμενον m Luke 4. 14.

30. *ἀπὸ τετάρτης—νηστεύων.*] Several recent Interpreters take this to mean that Cornelius had fasted from the time of his vision to the time when Peter arrived. And this would seem to be called for by the correspondence of *ἀπὸ* and *μέχρι*. But it involves a great improbability, and adverts to a circumstance which Cornelius would not have been likely to mention. Besides, it is liable to other and verbal objections, which are well stated by Kuinoel, who would take the *ἀπὸ* for *πρὸ*, as xv. 7. 2 Cor. viii. 10. ix. 2. and מ in Prov. viii. 23, and elsewhere. Yet *ἀπὸ* can never, properly, be said to be put for *πρό*. Where it *seems* to be so used, there is an ellipse of some preposition, as *κατά*: *κατὰ τὴν τετάρτην ἡμέραν ἀπὸ ταύτης τῆς ἡμέρας*. And the sense is: 'At the 4th day from to-day (i. e. four days ago) I was fasting up to this hour.'

— *λαμπρᾷ*] not 'bright,' but 'white,' as at Luke xxiii. 11, *περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν*, and sometimes in the later Classics.

31. *προσευχή.*] At ver. 4 we have the plural, but the sense is the same; *προσευχὴ* being here, as very often, put in a *generic* sense, for a continued custom of prayer.

33. *καλῶς ἐποίησας παραγ.*] A form of approbation. So Herodot. v. 24, *εὖ ἐποίησας ἀφικόμενος*.

34. *προσωπολήπτης*] i. e. one who is partial in his attentions, and shows his favours with preference to rank, dignity, or other grounds of external superiority, to the neglect of those who are destitute of those advantages. See Luke xx. 21.

35. *ἀλλ' ἐν παντὶ ἔθνει—ἐστι.*] This use of *ἐργάζεσθαι*, like that of עשה or פעל, with *δικαιοσύνην*, and other words expressive of actions or moral dispositions, involves a notion of *habit*. The expression is very emphatic, denoting the performance of our duties towards men. In like manner we find Josephus, Ant. xvi. 6. 8, distinguishes natural religion and morality from positive institutions in all countries, and gives the preference to the *former*. Whence (as observes Whiston) he was nearer Christianity than were the Scribes and Pharisees of his age.

In order, however, to avoid the dangerous notion which has been founded on these words,—as if to fear God and work righteousness, under *any* form of religious belief, were the only duties essential to salvation,—see the remarks of Dr. Hales and Mr. Townsend. And to avoid the opposite error, see Bp. Bull's Harm. Ap., ch. ii. § 5, and also the Note of Dr. A. Clarke on this passage.

36. The Apostle now briefly adverts to the principal particulars of the Gospel history, their design and certainty, and states the nature and sufficiency of the evidence of Christ's resurrection—his authority as the Judge of quick and dead—and the testimony of the Jewish prophets (whom they had been taught to respect), that, through his name, whosoever believeth in him, shall receive remission of sins.

— *τὸν λόγον ὃν ἀπέστειλε, &c.*] There is here a certain perplexity of construction, which Commentators have endeavoured in various ways to unravel, either by making some slight alteration, or by taking the Accusative as put for a Nominative. But, after all, the only satisfactory method is to connect *τὸν λόγον* with *οἴδατε* in the next verse, and place *οὗτος—Κύριος* in a parenthesis; thus repeating *ῥῆμα*, as synonymous with *λόγον*, and in apposition with it. At *ἀπέστειλε* repeat *ὁ Θεὸς* from the context. *Λόγος* here signifies the *doctrine of Christ*; as infra xiii. 26.

— *εὐαγγελιζόμενος εἰρήνην*] 'proclaiming or announcing peace,' (see Is. xl. 9.) meaning the way whereby man being reconciled to God, might find peace, pardon, and acceptance.

— *πάντων Κύριος*] 'Lord of all;' meaning both Jews and Gentiles; since, as Lord of all, he must alike intend the salvation of all. So Rom. x. 12, *ὁ γὰρ αὐτὸς Κύριος πάντων*, both

ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας,
[n] Luke 4. 14. μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· [n] Ἰησοῦν τὸν ἀπὸ 38
Ναζαρὲτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ
δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς κατα-
δυναστευομένους ὑπὸ τοῦ Διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ.
[o] Supra 2. 32. [o] Καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων, ὧν ἐποίησεν ἔν τε τῇ 39
χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· ὃν καὶ ἀνεῖλον κρε-
[p] Supra 2. 24. μάσαντες ἐπὶ ξύλου. [p] Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, 40
[q] Infra 13. 31. Luke 24. 30, 43. καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι· [q] οὐ παντὶ τῷ λαῷ, 41
ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν
οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι
[r] Infra 17. 31. Rom. 14. 10. 2 Cor. 5. 10. αὐτὸν ἐκ νεκρῶν. [r] Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, 42
καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ
[s] Jer. 31. 34. Mich. 7. 18. infra 15. 9. Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. [s] Τούτῳ πάντες οἱ προ- 43
φῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος
αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν. Ἔτι λαλοῦντος τοῦ 44
Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ

Jew and Greek. See Smith, Scr. Test., vol. iii. p. 251. Κύριος suggests that high dignity of the Redeemer, which is more distinctly expressed supra v. 31.

38. Ἰησοῦν τὸν ἀπὸ N.] This is suspended on the οἴδατε preceding; and in οἴδατε Ἰησοῦν, ὡς ἔχρισεν αὐτὸν there is a common Greek idiom. Ἔχρισεν, by a metaphor taken from the mode of inaugurating kings, signifies *invested* and *endued*, namely, at his baptism. See iv. 27, or Luke iv. 18. In Πνεύματι ἁγίῳ καὶ δυνάμει there is a Hendiadys; and the sense is, 'with the powerful influence of the Holy Spirit for the work of the Messiah.' See Matt. iii. 16, 17. The *general* sense couched in εὐεργετῶν is *particularized* and *exemplified* in the words following, καὶ ἰώμενος—Διαβόλου.

39. ὃν ἀνεῖλον κρεμ. ἐπὶ ξύλου.] Render, 'whom they slew by hanging on a gibbet.' See Note supra v. 30. Before ἀνεῖλον, καὶ is found in many of the best MSS., several Versions and Fathers, and in the Ed. Princ., and is rightly admitted by Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz; since it is strongly supported by *internal*, as well as external evidence.

41. οὐ παντὶ τῷ λαῷ, ἀλλὰ, &c.] To have appeared to *all* the people would indeed have been impracticable, and unnecessary for the purpose in view.

— προκεχειροτ.] I would not, with Kuin. and others, take this for the simple κεχειρ., since, as χειρ. imports *appointment*, so does προ. denote *previous* destination. Μετὰ τὸ ἀναστῆναι αὐ. ἐκ ν. some Editors and Commentators join with v. 40, placing the intermediate words οὐ παντὶ—συνεπίομεν αὐτῷ in a parenthesis. This they are induced to do, because, they urge, we do not find that our Lord *drank*, however he might *eat*, with his disciples after his resurrection. Yet though that be not directly said, it seems *implied* at John xxi. 13.

42. ὁ ὡρισμένος ὑπὸ, &c.] See Bp. Sherlock in D'Oyly and Mant, and especially Bp. Pearson on the Creed.

43. ἄφεσιν ἁμαρτιῶν—αὐτόν.] From the anomalous nature of the construction here, several recent Editors write αὐτὸν..., to indicate that the sentence was left incomplete, namely, by the falling of the Holy Spirit on the hearers, and their breaking out and speaking in new tongues. This method, however, as it is hypothetical, so is it unnecessary; for the words in question, though containing a slight irregularity in the *construction* (which is a *Latinized* one), yield a complete *sense;* being, I conceive, intended to show the *subject* and *substance* of that testimony,—namely, that whosoever, &c. The passages of the Prophets here meant, are such as Is. xxviii. 16, and Zech. xiii. 1, where he says that a fountain shall be opened for sin, &c. Thus from μαρτυροῦσιν we must take μαρτυροῦντες (to usher in the next clause), understanding it in the sense *declaring*, as at John iv. 44, ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Moreover, πάντες, which the Commentators say must be taken *restrictedly*, for *very many*, may have its usual force; for all the prophets, more or less, testify of Christ. So Luke xxiv. 27. All, indeed, either directly or by implication, in the promise of a Messiah, teach that 'whosoever believeth in him shall not be confounded.'

44. τὸ Πνεῦμα τὸ ἅγιον.] Meaning the *influence* of the Holy Spirit, which has been before spoken of (see Middleton), implying its *extraordinary gifts*, and especially, as we learn from v. 46, the speaking in languages foreign and before unknown to them. See supra ii. 4, and Notes; from a comparison of which passage with the present, it is plain (notwithstanding what Heinrichs and Kuinoel allege) that by γλώσσαις is here meant (as there) ἑτέραις γλώσσαις, and (as is plain from the context) καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι, as is there *expressed*. And so infra xix. 6, ἐλάλουν τε γλώσσαις,

45 πάντας τοὺς ἀκούοντας τὸν λόγον. Καὶ ἐξέστησαν οἱ ἐκ
περιτομῆς πιστοὶ, ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ
46 ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται· ἤκουον γὰρ
αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν.
47 Τότε ἀπεκρίθη ὁ Πέτρος· [t] Μήτι τὸ ὕδωρ κωλῦσαι δύναταί t Infra 15. 8.
τις, τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον
48 ἔλαβον, καθὼς καὶ ἡμεῖς; [u] προσέταξέ τε αὐτοὺς βαπτισ- u 1 Cor. 1. 17.
θῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἠρώτησαν αὐτὸν supra 8. 16.
ἐπιμεῖναι ἡμέρας τινάς.

1 XI. ἬΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ
ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν
2 λόγον τοῦ Θεοῦ. [a] Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, a Supra 10. 45.
3 διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, [b] λέγοντες· Ὅτι Gal. 2. 12. b Supra 10. 28.
πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες
4 αὐτοῖς. Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς,
5 λέγων· [c] Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ c Supra 10. 9.
εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι, ὡς ὀθόνην
μεγάλην τέσσαρσιν ἀρχαῖς, καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ
6 ἦλθεν ἄχρις ἐμοῦ· εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ
τετράποδα τῆς γῆς, καὶ τὰ θηρία καὶ τὰ ἑρπετὰ, καὶ τὰ

where see Note. Comp. also 1 Cor. xii. 30. xiv. 2, 5, 6, 18, 25, 39. To have heard them speak the praises of God and Christ in their *own* language (Greek or Latin) would have conveyed no proof that they had received the gift of the Holy Spirit. Besides, compare v. 47 with xi. 16. Again, in ἐπέπεσε we have a term appropriated to denote the influence of the Spirit. So Ezek. xi. 5, ἐπέπεσεν ἐπ' ἐμὲ πνεῦμα Κυρίου. Finally, the γὰρ at v. 46 has reference to a clause omitted, such as the following; 'and that it had been poured forth on these persons is certain; for,' &c.

47. μήτι τὸ ὕδωρ κωλῦσαι δ. τ.] Wherever κωλύω takes (as here and in Luke vi. 29, and sometimes in the Classical writers) the *Accusative of a thing*, the verb may be supposed to have a *significatio prægnans*, including that of another verb,—namely, one of *taking* or *using*. The τοῦ μὴ βαπτ. is for ὥστε μὴ βαπτ. In this idiom the μὴ is said to be pleonastic, and extends to all verbs which involve a sense of denial, especially verbs of *hindering*. See Matth. Gr. Gr. § 533. Obs. 3. The nature of the expression ὕδωρ κωλῦσαι (which simply means, 'Who can forbid that water should be brought?') would seem to point to water being brought by the hand, and consequently imply that they were baptized, not by immersion, but by affusion.

48. βαπτισθῆναι.] It is not said by *whom* they were baptized; but there can be little doubt that the persons who baptized them were some of those whom Peter brought with him from Joppa. For the Apostles themselves rarely baptized. See John iv. 2. 1 Cor. i. 14, and Notes.

XI. 1—18. We have here narrated the *result* of the foregoing transaction, in the extreme dissatisfaction of the believers of the circumcision (including the Apostles); and in Peter being publicly called upon to give an account of his conduct, in which he rests his defence on a simple statement of the *circumstances* (attested by the Christians of Joppa whom he had brought with him) which led to the step he had taken, in admitting Gentiles into the Church by baptism. On hearing which, they acquiesced in the justice of his reasons, and glorified God.

1. κατὰ τὴν Ἰουδαῖαν] 'in Judæa.' This use of the preposition is found also in the Classical writers; though not, I think, with proper names; and, if appellatives, only a few particular ones, as πόλις, ἀγρὸς, and οἶκος.

2. διεκρίνοντο πρὸς αὐτὸν] 'expostulated with him, litigating the question.' The word answers to the Heb. ריב and שפט, and signifies properly to be *impleaded in a suit* with another—then to be opposed in argument.

3. ἀκροβ. ἔχοντας.] Synonymous with ἐν ἀκροβυστίᾳ ὄντες, 'those who are uncircumcised.'

5—15. ἐγὼ ἤμην, &c.] Thus showing that the thing did not proceed from *himself*, but from *God*; q. d. 'He who caused me to fall into the trance, he it was who showed me the vessel. But I contradicted, and did not render prompt obedience. God sent me, but I did not go: God told me to baptize, but I did not even then baptize. It is *God* that hath baptized them all, and not I. For as I was yet speaking, the Holy Spirit fell on them, and they spake with tongues.' See Notes on x. 30, seqq.

5. τέσσαρσιν ἀρχαῖς.] The sense here cannot be made complete without supplying δεδεμένην, which is *expressed* in the passage supra x. 11.

πετεινὰ τοῦ οὐρανοῦ· ἤκουσα δὲ φωνῆς λεγούσης μοι· Ἀνα- 7
στὰς, Πέτρε, θῦσον καὶ φάγε. Εἶπον δέ· Μηδαμῶς, Κύριε· 8
ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα
μου. Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· 9
Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. Τοῦτο δὲ ἐγένετο ἐπὶ 10
τρὶς, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν. Καὶ 11
ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ
d John 15. 13. supra 10. 19. ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με. [d] Εἶπε δέ μοι 12
τὸ Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον· ἦλθον δὲ
σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον
τοῦ ἀνδρός· ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ 13
οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ· Ἀπόστειλον εἰς
Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον
Πέτρον, ὃς λαλήσει ῥήματα πρός σε, ἐν οἷς σωθήσῃ, σὺ καὶ 14
e Supra 2.4. πᾶς ὁ οἶκός σου. [e] Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε 15
τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.
f Supra 1. 5. infra 19. 4. Matt. 3. 11. Luke 3. 16 [f] Ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν 16
ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ.
g Supra 10. 47. [g] Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς, ὡς καὶ ἡμῖν, 17
πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς
ἤμην, δυνατὸς κωλῦσαι τὸν Θεόν; Ἀκούσαντες δὲ ταῦτα 18
ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες· Ἄραγε καὶ τοῖς
ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.
h Supra 8. 1. [h] ΟἹ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης 19
ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιο-
χείας, μηδενὶ λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίοις.
i Supra 6. 1. [i] Ἦσαν δέ τινες ἐξ αὐτῶν, ἄνδρες Κύπριοι καὶ Κυρηναῖοι, 20
οἵτινες [εἰσ]ελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς
k Luke 1. 66. supra 2. 47. ‡ Ἑλληνιστὰς, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. [k] καὶ 21

17. εἰ] '*siquidem*,' 'if [as was the case].'

— *ἐγὼ δὲ τίς ἤμην, δυνατός*.] The δὲ is omitted in many MSS. and Versions, but, I suspect, from the difficulty of explaining it. Yet it may very well be rendered *denique, then*. There is great spirit in this turn of expression, τίς ἤμην (apparently a popular one), with which Wetstein compares from Lucian, ἠρώτα τὸν Δ. τίς ὢν, χλευάζοι τὰ αὐτοῦ; Δυνατὸς is, by a harsh ellipsis, put for ὥστε δυνατὸς εἶναι.

18. *ἡσύχασαν*.] Denoting silent acquiescence, for ἡσυχίαν εἶχον.

— *μετάνοιαν*.] Meaning, as at v. 31, the grace of repentance. See Calvin.

19. This verse introduces a new train of narration. And from this point the history takes a new direction; and from recording the preaching of the Gospel to the Jews only, it proceeds to narrate the labours of the Apostles to convert the Gentiles, commencing with their exertions at the important city of Antioch.

— *οἱ μὲν οὖν διασπ*.] The particles μὲν οὖν are resumptive, reverting to what was said supra viii. 1. Ἀπὸ is here for ὑπὸ, as often both in the Scriptural and Classical writers. On the force of the ἐπὶ a little after, some difference of opinion exists. It may be best rendered by *post*.

20. *τοὺς Ἑλληνιστάς*.] For this, two (and only two) MSS. (namely, A and D) have Ἕλληνας; which reading is, however, supported by the Syriac, Arabic, Coptic, Æthiopic, and Vulgate Versions; and, of the Fathers, by Chrysostom, Eusebius, Cassiodorus, Theophylact, and Œcumenius, and has been preferred by almost all Critics and Commentators except Pearce, Matthæi, Newcome, and Wetstein; nay, has been edited by Griesbach, Knapp, Tittman, Vater, and Scholz,—certainly not on the strength of *external* evidence. For the testimony of Versions is, in a case like this, of no great weight; and that of the Fathers even less, especially as they in some instances cite Ἑλληνιστάς. Moreover, of the two MSS. which here have Ἕλληνας, the principal one (namely, the Alexandrian) has this very reading in the

ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολύς τε ἀριθμὸς πιστεύσας
22 ἐπέστρεψεν ἐπὶ τὸν Κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς τὰ
ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ
23 ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. ὃς παρα-
γενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, ἐχάρη, καὶ
παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ

place of Ἑλληνιστὰς, supra ix. 29, where it is by all Editors admitted to be a false reading. The same may be said of two of the Versions. And surely what was a false alteration in one case may be so in the other. As then Ἕλληνας is thus deficient in *external* evidence, the preference given to it must rest on *internal*. Whether that be sufficient to justify its reception, will appear by discussing its merits. The chief ground of preference rests on the *opposition* (as denoted by the μὲν and δὲ) which, it is alleged, subsists between the persons addressed by these teachers respectively; those at v. 19 addressing themselves to the *Jews* only; consequently those at v. 20 to such as were *not* Jews. This opposition, however, is far from being proved by the circumstance of the two verses being introduced respectively by μὲν and δέ; for here the μὲν is coupled with οὖν, and has, in the present case, that use, which Hoogeveen de Part. speaks of, 'in *transitions*, when a writer goes back to something which had been begun to be treated on, but had been interrupted by some digression.' Of this he adduces several examples, namely, Aristot. de Repub. i. 7. Thucyd. iv. 76, 77. Acts xxviii. 5; in *all* of which cases the sentence commencing with the resumptive μὲν οὖν is followed by another commencing (as here) with δὲ, which, however, is never an *adversative*, but always has a *continuative* force, and may be rendered *autem*.

Having, then, shown the non-existence of this opposition as far as it rests on the μὲν and δὲ, let us see whether any opposition is intimated by the *context*. Those (it is said) who had been dispersed by the troubles which followed the martyrdom of Stephen, fled and traversed the country, some going to Phœnice, and some to Antioch. In their way thither (namely, in Syria) they (i. e. both those who went to Antioch, and those who went to Cyprus) preached the Gospel to none but *Jews*. Those who went to *Antioch*, on their arrival thither, preached the word—to whom?—to the Hellenists, i. e. foreign Jews, speaking the Greek language; to whom, therefore, the Cypriots and Cyrenæans, who were Hellenists, would be very fit preachers. So supra ix. 29 we find Barnabas, who was a Cypriot, employed in preaching and disputing πρὸς τοὺς Ἑλληνιστάς; and very fitly, since he was himself an Hellenist.

Again, if v. 19 be, as it seems, *resumptive* of what the writer had been relating at viii. 4, it will appear that the events recorded in vv. 19 and 20 of this Chapter must have taken place immediately after those at viii. 4, which followed closely on the martyrdom of Stephen, and consequently came to pass *before* the vision of Peter and the conversion of Cornelius; so that the Gospel *could* not have been preached to the *Gentiles*, because there had hitherto been no authority so to do.

These latter remarks, indeed, will only show Ἕλληνας to be inadmissible, as understood in the sense *Gentiles*. It might, however, very well be interpreted of *Gentile proselytes*, as at John xii. 20 (where see Note) and probably at Acts xiv. 1. xviii. 4; in which case we should only have to suppose *οἱ* Ἕλληνες put for the more definite expression οἱ σεβόμενοι Ἕλληνες occurring at xvii. 4; the σεβόμενοι *expressed* in the latter, being, in the former, implied by the context. And if it be thought that any opposition does here exist at v. 20, so that the persons there mentioned *must* be, in some sense, *not* Jews, we might, while *reading* Ἕλληνας, *interpret* Gentile proselytes to Judaism. Certainly it is no inconsiderable argument in favour of Ἕλληνας, that the persons first mentioned at v. 19 under the name τοῖς Ἰουδαίοις, were, in fact, *Hellenists*, as resident among a Greek population; thus Ἑλληνισταὶ, if there be any kind of opposition intended, would seem inept, and, if there be none, jejune. Finally, supposing the persons here meant to have been the οἱ σεβόμενοι Ἕλληνες spoken of at xvii. 4, we are not to confound these with the οἱ σεβόμενοι προσήλυτοι mentioned at xiii. 43, those being never regarded as, still less *called*, Jews. These were probably Jewish proselytes in the fullest sense, of whom, as appears from Joseph. Bell. vii. 3. 3, there were great numbers at Antioch. His words are: Ἀεί τε (scil. Judæi) *προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κἀκείνους τρόπῳ τινὶ μοῖραν αὐτῶν πεποίηντο*. Now to *such* persons,—being, as we have seen, in a manner Jews,—these dispersed preachers of the Word might feel themselves fully justified in administering instruction.

21. *καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν.*] An Oriental mode of speaking, to signify that they were aided by the power and support of the Lord (see Luke i. 66, and Note), namely, for the work of conversion spoken of in the words following.

22. *ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τ. ἐ.*] Meaning, 'came to the thorough knowledge of.' A stronger expression than ἠκούσθη by itself, and with which may be compared ἠκούσθη γὰρ εἰς τὰ ὦτα, &c. Is. v. 9, and ἡ κραυγὴ—εἰσελεύσεται εἰς τὰ ὦτα αὐτοῦ, Ps. xvii. 6. Sept. By ὁ λόγος we are to understand the report of these things, as Luke v. 15.

23. *τὴν χάριν τ. Θεοῦ.*] Meaning, 'the favour and kindness of God;' namely, in its *effects*,—the admission of the Gentiles to the benefits of the Gospel, and also the *fruits* of the grace of the Spirit, in the converts 'walking worthy of their high calling.'

— *τῇ προθέσει τῆς καρδίας.*] The Genitive of the noun in regimen has here, as often, the force of an *adjective*; the sense being, 'with hearty and determined purpose and fixed resolution;' as Rom. xiii. 28. Eph. iii. 11. 2 Tim. i. 9. A similar mode of expression is found in the Classical writers. So Herodian, cited by Wolf, has ποθεῖν τινα ἀληθεῖ ψυχῆς διαθέσει. Προσμένειν signifies properly to *remain by*, and, with a Dative of *thing*, denotes to *persevere in*,

l Supra 5. 14. & 6. 5. Κυρίῳ· l ὅτι ἦν ἀνὴρ ἀγαθὸς, καὶ πλήρης Πνεύματος ἁγίου 24
καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ.
m Supra 9. 30. m Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον· 25
καὶ εὑρὼν αὐτὸν, ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. Ἐγένετο 26
δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ
διδάξαι ὄχλον ἱκανὸν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ
τοὺς μαθητὰς Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις 27
κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.
n Infra 21. 10. n Ἀναστὰς δὲ εἷς ἐξ αὐτῶν, ὀνόματι Ἄγαβος, ἐσήμανε διὰ 28

but, with that of person, to *remain attached to*. So Joseph. Ant. xiv. 2. 1, μόνων τῶν ἱερέων Ἀριστοβούλῳ προσμενόντων. Here is denoted adherence on the part of the converts to their baptismal engagements, by a continued exercise of faith and obedience.

24. ὅτι ἦν ἀνὴρ ἀγαθός.] I cannot think, with Heinrichs, that this was intended to give a reason why the Christians at Jerusalem chose Barnabas for the mission to Antioch, nor that the words ὃς παραγενόμενος—τῷ Κυρίῳ are parenthetical. They may rather be referred, either to what immediately preceded at v. 23, or to what follows, as intimating a reason for his success. The *former*, however, is the more natural construction, and more suitable to the context. Barnabas' genuine philanthropy (for such is the meaning of the expression here applied to him, ἀνὴρ ἀγαθὸς, which is similarly used by Joseph. Antiq. xii. 9. 1, to denote not only integrity, but also benignity) would make him rejoice at the conversion of the heathen, and his plenitude of spiritual gifts would eminently qualify him to give with effect the exhortations necessary for the new converts. The next clause presents the *result* of his mission, in the accession of numerous converts to the faith. On the expression ἱκανὸς, see Note at Matt. xxviii. 12.

26. συναχθῆναι ἐν τῇ ἐκκλησίᾳ.] Render, 'conversati sunt in cœtu;' meaning, 'they assembled, or assembled themselves, with the Church.'

— χρηματίσαι—Χριστιανούς.] Χρηματίζειν signifies, 1. to dispatch business; 2. to so dispatch it as to obtain a name. Hence, 3. it came at length to mean 'to be named or called.' Of this sense (which occurs also in Rom. vii. 3) several examples from Philo and Josephus are adduced by the Commentators. It must, however, be allowed to involve a harsh catachresis.

There is another and more difficult question connected with these words,—namely, whether the followers of Christ gave this appellation to *themselves*, or whether it was bestowed on them *by others?* The best Commentators are of the latter opinion, and Wetstein and Kuinoel adduce many arguments why the former view cannot be admitted; not all of them equally cogent, but, upon the whole, sufficient to establish their position. It was, indeed, the interest of the Christians to have some name which might not, like the Jewish ones (Nazarenes or Galilæans), imply reproach. And though the terms *believers*, or saints, might suffice among *themselves*, yet the former was not sufficiently definite for an *appellation*, and the latter might be thought to savour of vanity. They would therefore be not disinclined to *adopt* one. Yet the necessity was not so great as to stimulate them to do this *very soon;* whereas the people at large, in having to speak of this new sect, would soon need some distinctive appellation: and what so distinctive as one formed from the name of its founder? Thus we find from Philostr. Vit. Ap. viii. 21, that the disciples of Apollonius were called by the Greeks (it is not said by *themselves*) Ἀπολλώνιοι. And it was likely that the Gentiles should resort to such a sort of appellation; since in that age, those who were followers of any sect, or partizans of any leader, were usually called after their teacher or leader, by a term ending in ιος or *anus*. There is no reason to think, with Wetstein and Kuinoel, that the name Χριστιανοὶ was given in *derision*. When used by Agrippa (Acts xxvi. 28), there is no proof that it was a term of reproach. Had he intended *derision*, he might have employed the term *Nazarene*, which was in frequent use among the Jews, and has continued in the East to the present day. Thus the followers of Christ would be the more likely to adopt the appellation Χριστιανοὶ, both for convenience, and to keep out a term of reproach. That they soon *did* adopt it, we find from 1 Pet. iv. 16, εἰ δὲ ὡς Χριστιανὸς (πάσχει), μὴ αἰσχυνέσθω (scil. πάσχειν), where the appellation occurs as one applied by the followers of Christ to *themselves* as well as given by others.

27. προφῆται.] The term seems here to denote persons who, with more or less of the supernatural gifts of the Holy Spirit, applied themselves to teaching or preaching; and occasionally, under a more than usual influence of the Holy Spirit, foretold future events. This sense of the word is supposed to be confined to the Scriptures; but I have met with it in the Classical writers, ex. gr. Herodian v. 5. 21, ὑποδήμασι λίνου πεποιημένοις ἐχρῶντο, ὥσπερ οἱ κατ' ἐκεῖνα τὰ χωρία προφητεύοντες, where Irmisch refers to Sext. Emp. p. 227. Lucian i. 391.

28. ἐσήμανε] 'he declared, or announced.' The term was often applied to the uttering of predictions, &c. So Josephus, Ant. vii. 8, σημαίνων τὴν ἐκ τοῦ παιδὸς ἐσομένην ἐπίθεσιν. Ὅλην τὴν οἰκ. Bishop Pearce has adduced many cogent reasons for supposing that this expression denotes not the *whole world*, nor even the *Roman Empire*, but *Palestine alone*, as in Luke ii. 1, where see the Note. The same view is adopted, and ably supported, by Walch, Doddridge, Krebs, Michaelis, Hales, and Kuinoel, who adduce statements of the *four* famines which history has recorded as happening in the reign of Claudius.

τοῦ Πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ᾽ ὅλην τὴν
οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου [Καίσαρος].
29 [o] Τῶν δὲ μαθητῶν, καθὼς ηὐπορεῖτό τις, ὥρισαν ἕκαστος o Rom. 15. 25, 26.
αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ 1 Cor. 16. 1. 2 Cor. 9. 1.
30 ἀδελφοῖς· [p] ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσ- Gal. 2. 10. p Infra 12. 25.
βυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
1 XII. ΚΑΤ᾽ ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης
ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλη-
2 σίας. [a] Ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ. a Matt. 4. 21.
3 Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλ-
4 λαβεῖν καὶ Πέτρον· (ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων·) ὃν

As, however, all the countries put *together* in which those famines prevailed, would not make up a tenth even of the *Roman Empire*, they think it plain that we must understand the words of that famine, which (as we learn from Josephus, Antiq. xx. 2. 6) overspread Palestine in the fourth year of Claudius' reign; and for the relief of the *Christians* suffering under which some money was being collected at Antioch.

29. *καθὼς ηὐπορεῖτό τις*] 'in proportion to the ability of each.' Sub. *χρημάτων*, which is sometimes *expressed*. *Εὐπορ.* is a comparative term, and does not necessarily imply *wealth*, but only competence. So Thucyd. vi. 44, *καὶ ὡς ἕκαστοι εὐπόρησαν*. And Musonius (cited by Kypke) has *ἀλλ᾽ εὔποροι χρημάτων ὄντες· τινὲς δὲ καὶ πλούσιοι*.

— *ὥρισαν*] 'determined.' The word signifies, 1. *terminare*; 2. *determinare*; 3. *decernere*, as often in the New Test., and sometimes in the Classical writers, as Thucydides, iii. 82.

— *εἰς διακονίαν.*] Literally, 'in subsidium,' 'for a service,' 'for the relief of.' So Act. Thom. § 56, *ἐκόμισαν χρήματα πολλὰ εἰς τὴν διακονίαν τῶν χηρῶν*. This relief was the more necessary, since, independently of the present famine, the Christians at Jerusalem were generally poor. In transmitting this bounty they did but imitate the example of the foreign Jews, who (as Vitringa has proved) used to send contributions for the relief of their poor brethren at Jerusalem.

30. *τοὺς πρεσβυτέρους.*] Hammond has here an able annotation on the origin and various uses of *πρεσβύτεροι*, showing that in the Christian Church of the Apostolic age (which was formed almost wholly on the model of the synagogue), the term *πρεσβύτεροι* (a term implying rather the *wisdom* of age, than age itself) was synonymous with *ἐπίσκοποι*. Their common office and duty (in the words of Forbiger ap. Schleus. Lex.) was in general to *govern* the Christian Church, not to *teach*; to preside over things sacred, to administer the sacraments, especially the Eucharist, to decide on ecclesiastical matters, to compose and settle differences, and finally to set an example to all, of rectitude of doctrine and sanctity of life; see xx. 17. 28. Phil. i. 1. 1 Tim. iii. 1. Tit. i. 5. 7.

XII. Here we have related a new persecution, raised against the infant Church by Herod Agrippa, and in consequence thereof the martyrdom of James, and the imprisonment and miraculous deliverance of Peter, events quickly succeeded by the death of the persecutor (v. 20—24). Whereupon the word of God prospers.

1. *κατ᾽ ἐκεῖνον τὸν καιρόν.*] Meaning, that of the famine.

— *ἐπέβαλε τὰς χεῖρας κακῶσαι τ.*] By the most eminent Expositors this expression *ἐπιβάλλειν τὰς χεῖρας* is regarded as simply put for *ἐπιχειρεῖν*, 'to take in hand, set about.' In confirmation of which they adduce the similar expression supra ix. 29, *οἱ δὲ ἐπεχείρουν ἀνελεῖν*. Yet there the sense is *endeavoured*. And as to the idiom in question, though it occurs in the Classical writers, yet there it always carries with it a notion of *violence*. Hence it is better to take the expression in its usual Scriptural sense, of forcibly apprehending; and suppose the construction to be, by a grammatical *Attraction*, for *ἐπέβαλε τὰς χεῖρας ἐπί τινας, κακῶσαι αὐτούς*. A view supported by the Pesch. Syr. Version.

2. *ἀνεῖλε μαχαίρᾳ*] 'beheaded him.' This kind of death was, it seems, selected as being (see a Rabbinical writer cited by Wetstein) the most ignominious of the capital punishments among the Jews.

3. *ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδ.*] By the Jews some understand the *Sanhedrim*. And, indeed, the word has that meaning in the Gospel of *St. John*; but never, I apprehend, in St. Luke's writings. We may therefore understand it of the Jews generally, both rulers and people. And that Herod was fond of obliging the Jewish people, we learn from Josephus, Ant. xix. 7. 3. Yet he may have been *partly* induced to practise this harshness towards the Christians, from his being a great zealot for the Jewish religion; for Josephus there says, *τὰ πάτρια καθαρῶς ἐτήρει*; and adds, that he never omitted to attend on his religious duties at the Temple.

— *προσέθετο συλλαβεῖν*] 'he went on to seize,' 'he further seized.' A Hebraism from יסף, and a verb in the Infinitive preceded by the preposition ל, as often in the Old Test. The same idiom occurs in the Sept. at 1 Kings xviii. 29, *καὶ προσέθετο εὐλαβεῖσθαι ἀπὸ Δαυίδ*, and Ecclus. xviii. 4. Josephus, Ant. vi. 13. 1. It is scarcely ever found in the Classical writers.

— *αἱ ἡμέραι τῶν ἀζύμων*] 'the days of the paschal feast, during which the Jews were ordered to have no leavened bread in their houses;' see Deut. xvi. 3. Exod. xii. 18. Before *ἡμέραι* several MSS., some of them ancient, have the

καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις
στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα
ἀναγαγεῖν αὐτὸν τῷ λαῷ. Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν 5
τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλη-
σίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. Ὅτε δὲ ἔμελλεν αὐτὸν 6
προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώ-
μενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἁλύσεσι δυσὶ, φύλακές
b Supra 5. 19. τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν. [b] Καὶ ἰδοὺ, ἄγγελος 7
Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ
τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν, λέγων· Ἀνάστα ἐν
τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν.
εἶπέ τε ὁ ἄγγελος πρὸς αὐτόν· Περίζωσαι, καὶ ὑπόδησαι τὰ 8
σανδάλιά σου· ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ· Περι-
βαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. Καὶ ἐξελθὼν 9
ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστι τὸ γινόμενον
διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν. Διελθόντες δὲ 10
πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν

Article, which is admitted by Matthæi, Griesbach, Knapp, Tittman, and Scholz. Bp. Middleton, however, justifies the omission of the Article on the principle, that 'in propositions which merely affirm or deny existence, the name of the person or thing whereof existence is affirmed or denied, is without the Article.' So Matt. xiv. 6, γενεσίων ἀγομένων τοῦ Ἡρώδου, and John v. 1. That principle, however, is, I apprehend, too refined and far-fetched. It were better in such a case to say, that the Article is omitted because unnecessary,—the addition of the noun in the Genitive sufficing to establish the definiteness. Here, however, there is also an *ellipsis*, the complete phraseology being ἦσαν δὲ ἡμέραι, αἱ ἡμέραι τῶν ἀζύμων. Hence the Article would seem to be necessary; and accordingly I have admitted it.

4. τετραδίοις.] The τετράδιον was, as we learn, Polybius, vi. 33, the regular number for a guard (as a file with us); and four such quaternions were thought necessary to guard the cell, and the approaches to it, and also to serve for necessary relief of guard.

— μετὰ τὸ πάσχα.] Render, 'after the Passover;' not *Easter*, as in our common Version. During this holy season it was thought unlawful to prosecute any capital trial; much worse to take away life.

5. ἐκτενὴς] 'intense, fervent.' So Luke xxii. 44, ἐκτενέστερον προσηύχετο. This metaphorical use (taken from a rope at full tension) is found also in the Sept. at Judith iv. 9, and 2 Macc. xiv. 38.

6. ἔμελλεν αὐτὸν προάγειν.] Supply εἰς ἐκκλησίαν, or εἰς δίκην, which words are *expressed* in Josephus, Ant. xvi. 11. 6. Vit. § 11, and Bell. i. 27. 2. And so the Latin *produco*, as in Cic. Ep. ad Fam. xii. 4, 'ad necem producere.' (Krebs.)

— μεταξὺ δύο στρατιωτῶν—δυσί.] Prisoners, when thus carefully guarded, were usually, among the Romans, secured with a single chain; one end of which was attached to the right hand of the prisoner, and the other to the left hand of the person who guarded him. So Josephus, Ant. xviii. 6, 7 (of Agrippa), ἠξίωσε τὸν συνδεδεμένον αὐτῷ στρατιώτην. In the present instance, for better security, there were *two* chains, each fastened to a soldier.

7. οἰκήματι] for δεσμωτηρίῳ, by a frequent euphemism or ὑποκορισμός: see my note on Thucyd. iv. 47, No. 3. (Transl.) On the *situation* of this prison there has been no little difference of opinion. Wolf thinks it was near to the judgment-hall; De Dieu and Fessell, that it was in the court of Herod's palace, and was his *private* prison; while Walch supposes it to have been in one of the towers of the innermost of the three walls which surrounded the city, and the iron gate, he thinks, was at the entrance of the tower. This last opinion is the most probable, and is confirmed and illustrated by what I have said in my note on Thucyd. ii. 4.

— πατάξας] for νύξας; the sense being 'gently struck;' as is usually done in rousing persons from sleep. So Hom. Od. κ. 483, Ἀλλ' ὅτε δὴ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει, Καὶ τότ' ἐγὼν Ὀδυσῆα προσηύδων ἐγγὺς ἐόντα, Ἀγχῶνι νύξας.

8. περίζωσαι.] See Note on Luke xii. 35.

— ὑπόδησαι τὰ σανδάλιά σου.] This is, as Chrysostom remarks, a beautifully graphic circumstance; for, in the haste of his sudden departure, Peter would be likely to forget to bind on his sandals. The angel therefore tells him to do it; thereby intimating to him his perfect *security*.

9. ἐδόκει δὲ ὅραμα βλ.] So Quint. Curt. iv. 1. 23, 'somnio similis res Abdolomino videbatur.' See also Ps. cxxvi. 1—3.

10. πρώτην—σιδηρᾶν.] Φυλακὴ here means one of the above *parties* on guard. We may suppose what is here called the *first* guard to have been the two soldiers stationed at the door of the

σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη
αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν· καὶ εὐθέως
11 ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. Καὶ ὁ Πέτρος, γενόμενος ἐν
ἑαυτῷ, εἶπε· Νῦν οἶδα ἀληθῶς, ὅτι ἐξαπέστειλε Κύριος τὸν
ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου, καὶ πάσης
12 τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. [c] Συνιδών τε ἦλθεν [c] Supra 4. 23.
ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου, τοῦ ἐπικαλου-
μένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευ-
χόμενοι.
13 Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος,
14 προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη· καὶ ἐπιγνοῦσα
τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν
πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστᾶναι τὸν Πέτρον πρὸ
15 τοῦ πυλῶνος. Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίνῃ· ἡ δὲ διϊσ-
χυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ
16 ἐστιν. Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον
17 αὐτὸν, καὶ ἐξέστησαν. Κατασείσας δὲ αὐτοῖς τῇ χειρὶ
σιγᾷν, διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ
τῆς φυλακῆς. Εἶπε δέ· Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς
ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

cell; the *second*, those stationed at the door which led out of the building into a court-yard; and the *third*, those at the iron gate, which led out of the court into the city. *Αὐτομάτη*, literally, 'self-moved.' The word is used both of persons and things, and must be rendered accordingly. Pric. and Wetstein adduce several examples of the word in this sense, and as used of doors; ex. gr. Hom. Il. ε. 749. So the Latin writers (as Virgil, Æn. vi. 82) used the expression *suâ sponte.*

11. *γενόμενος ἐν ἑαυτῷ*] 'having recovered from his surprise;' and thus become capable of reflection.

— *πάσης τῆς προσδ.*] Meaning, by metonymy, 'the *thing* expected by the people;' namely, his execution. Thus the sense, expressed at large, is, 'from what was fully expected by,' &c. Τοῦ λαοῦ τῶν Ἰουδαίων is said, because, at the time of the Passover, the whole nation, in a manner, was assembled.

12. *συνιδὼν*] 'on considering,' namely, his situation, and the circumstances connected with it.

13. *κρούσαντος—τὴν θύραν.*] This phrase occurs also in Luke xiii. 25, and often in the later writers; the earlier ones use *κόπτειν*. *Τὴν θύραν τ. πυλῶνος*, the porch-door or outer gate, as opposed to the inner door which led immediately to the court around which the apartment was built. By *παιδίσκη* many Commentators understand *the portress.* But though that office was often performed by females, it is improbable, considering the narrow circumstances of the Christians at Jerusalem, that there should have been a portress at this house. Besides, that would require the *Article.* The sense seems to be simply 'a damsel,' i. e. a maid-servant; among whose other employments was that of attending to the door. For such is the general sense of the expression *ὑπακοῦσαι*, which signifies properly to *listen;* but when used of the office of a *porter* (which it often is in the best writers), it carries with it, by implication, other significations corresponding to the actions connected therewith; as, to inquire the *name* and business of the person knocking. So in Lucian, Icarom. p. 292, *ἔκοπτον προσελθὼν τὴν θύραν· ὑπακούσας δὲ ὁ Ἑρμῆς καὶ τοὔνομα ἐκπυθόμενος.* It came, however, at length to have simply the sense above indicated; as in Theophrast. Char. Eth. iv, where it is given as one of the traits of the vulgar man, *καὶ κόψαντος* (scil. *τινὸς*) *τὴν θύραν, ὑπακοῦσαι αὐτὸς,* and Xen. Symp. i. 11, *κρούσας τὴν θύραν, εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι.*

15. *μαίνῃ.*] A popular form of expression, used of any one who utters what is incredible. *Διϊσχυρίζετο*, 'positively asserted.'

— *ὁ ἄγγελος αὐτοῦ ἐ.*] Many eminent Interpreters take this to mean 'a messenger sent from him.' But the word will not admit that sense; neither is it likely that Peter could have sent a messenger; still less that the maid should not have known the voice of a messenger from Peter's voice. The sense must be, 'his angel,' i. e. his tutelary angel, such as the Jews, and indeed the Gentiles, thought was appointed to every person, or at least every good person; see Matt. xviii. 10. They also supposed, that on the death of the person, this angel sometimes appeared in his exact form, and spake with his voice to the friends or acquaintance of the deceased.

17. *κατασείσας—τῇ χειρὶ σιγᾷν.*] *Κατασείειν* signifies to *wave the hand downwards;* a mode of enjoining silence; see xiii. 16. xix. 33. xxi. 40. Jos. Ant. viii. 11, 2. Philo, p. 1018.

Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρα- 18
τιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας 19
αὐτὸν καὶ μὴ εὑρὼν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπα-
χθῆναι. Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισά-
d 1 Kings 5. 9, 11. Ezek. 27. 17. ρειαν διέτριβεν. [d] Ἦν δὲ ὁ Ἡρώδης θυμομαχῶν Τυρίοις 20
καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ
πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως,
ᾐτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
βασιλικῆς. Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα 21
βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς
αὐτούς. Ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου! 22
e 1 Sam. 25. 38. [e] Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ' ὧν 23

17. *ἐπορεύθη εἰς ἕτερον τόπον.*] *Where*, we are left to conjecture; the expression being quite indefinite. Some suppose *Cæsarea;* others, with more probability, *Antioch;* others again, *Rome.*

19. *ἀνακρίνας τοὺς φύλακας*, &c.] 'after examining the keepers [and finding they offered nothing in justification] he ordered them to be led away for execution.' Ἀπάγειν is a vox sol. de hac re, *εἰς θάνατον* or *ἐπὶ θανάτῳ* being generally expressed, but sometimes left to be *understood*, for *death* is in this formula always implied.

— *διέτριβεν*] scil. *ἐκεῖ*, which is implied in the preceding, as at xiv. 3. The word is generally *expressed*, as in John iii. 22. xi. 54.

20. *θυμομαχῶν Τυρίοις.*] *Θυμομαχεῖν* signifies literally, 'to have war at heart with,' 'to be hostilely disposed towards,' and sometimes to *be at war with;* which last signification is here adopted by some Commentators. Yet this involves such improbability, and is so destitute of historical support, that it is better to interpret the expression *ᾐτοῦντο εἰρήνην*, on which the foregoing view is founded, in a *metaphorical* sense, i. e. 'they sought to be friends with,' as *εἶχον εἰρήνην* supra ix. 31, and also *εἰρήνην διώκετε*, Heb. xii. 14 (for the word may be opposed to private quarrels as well as public hostility); thus taking *θυμομ.* in the first-mentioned and *general* sense, 'to be highly incensed with;' as in Diod. Sic. xvii. 33, and Polyb. ix. 40. 3.

Kuinoel, with great probability, traces the origin of this misunderstanding to *commercial jealousies*, arising from Herod's having formed so admirable a port at Cæsarea. *Ὁμοθυμαδὸν*, conjointly, i. e. both Tyrians and Sidonians. *Πείσαντες Βλάστον.* The full sense is, 'having prevailed on Bl. [to give them his aid in the business].' See Matt. xxviii. 14. Gal. i. 10.

— *διὰ τὸ τρέφεσθαι*] 'was supplied with corn,' &c. For the country of Tyre and Sidon being but a narrow strip of sandy and infertile land, and thickly peopled, they were dependent for many of the necessaries of life to the interior country; which being in the possession of Herod, he could deprive them of that support.

21. *τακτῇ*] 'appointed,' as the day of public audience. So Dionys. Hal. ii. 74, *τακτῇ ἡμέρᾳ.* It appears from Josephus, Ant. xix. 7. 2, to have been the second day of the Games then celebrating in honour of Cæsar. *Βήματος* meaning, not *tribunal*, as in Matt. xxvii. 19, but a raised *suggestus*, presenting the appearance of a throne, in the theatre, where Herod viewed the games and delivered the oration.

— *πρὸς αὐτούς.*] Not the *people*, as some imagine, but the *ambassadors;* which is required by what precedes, and *δημηγορεῖν*, as often in the later writers, signifies simply to deliver a speech.

22. *ὁ δῆμος.*] These being chiefly, if not exclusively, *Gentiles* (multitudes of whom inhabited Cæsarea), and set on by the courtiers and flatterers; as we find from Josephus; from whom we also learn that the persons in question did really profess to regard him as *a God;* no doubt in that *qualified* sense in which the Roman Emperors were called *Divi*, not only after their death, but even in their lifetime, and in which the Greeks sometimes applied the term to great personages (see Pind. Olymp. v. sub init. Aristid. iii. 249, 250. Eunap. Proær. p. 120. 163. Appian, i. 635. Josephus, p. 533, ult.); but yet in such a sense as the *Jews* could not receive; and it clearly appears from Josephus, that the Jews were incensed with him for receiving this impious adulation.

23. *ἐπάταξε*] i. e. 'struck him with disease.' The expression *ἄγγελος Κυρίου ἐπάτ.* must certainly mean that the disorder was inflicted by a Divine judgment, and not what some recent foreign Commentators make it, brought on by *dysentery* arising from a cold caught. As to the circumstance of his thus becoming a prey to worms, it is by no means such as to prove the disorder to have been of *human* origin; for Divine power is continually found to act by second causes. And this will sufficiently reconcile the seeming discrepancy between the present account and that of Josephus. The historian narrates the *secondary* causes of Herod's death; the sacred writer considers the *primary* one, even the immediate interposition of Heaven. The same principle will hold good whether we take *ἄγγελος* literally or metaphorically; though it seems safer to take it (as does Doddridge) of the *real*, yet *invisible*, *agency of a celestial spirit;* see 2 Sam. xxiv. 16. 2 Kings xix. 35. Nor is there any discrepancy as to the *secondary* cause of his death, namely, the *disorder* of which he died. For although Josephus only mentions most violent pains in the bowels, and *dysentery*, yet that is very consistent with St. Luke's account; since the dysentery might very well be

οὐκ ἔδωκε [τὴν] δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκό-
24 βρωτος, ἐξέψυξεν. [f] Ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπλη- f Isa. 55. 11. supra 6. 7. infra 19. 20. Col. 1. 6.
25 θύνετο. [g] Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερου- g Supra 11. 29.
σαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ
Ἰωάννην τὸν ἐπικληθέντα Μάρκον. a Infra 14. 26.
1 XIII. [a] ἮΣΑΝ δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν Rom. 16. 21. b Supra 9. 15.
ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συ- infra 22. 21. Rom. 1. 1.
μεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν Gal. 1. 15 & 2. 9.
2 τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. [b] Λει- Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.
τουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Matt. 9. 38. Rom. 10. 15

occasioned by *worms;* especially as, in such a case, the dysentery is preceded by violent pains in the bowels; see Thucyd. ii. 49. 6. It is not certain, however, that Josephus meant to describe the disorder called *dysentery.* Possibly by the expressions *ἀλγήματι τῆς γαστρὸς* and *ἄλγημα κοιλίας* he had reference to the violent pains occasioned by worms eating the bowels. So in 2 Macc. ix. 5, it is said of Antiochus (who confessedly died *σκωληκόβρωτος*), *ἔλαβεν αὐτὸν ἀνήκεστος τῶν σπλάγχνων ἀλγηδὼν, καὶ πικραὶ τῶν ἔνδον βάσανοι.* That Josephus has made no mention of *worms* may be attributed to motives of delicacy; especially as many tyrants, even the *first* Herod, had died of that, or a similar disorder, the morbus pedicularis; as, for instance, Antiochus Epiphanes, who had likewise arrogated Divine honours, and, like some others, had come to this miserable end; see Josephus, Ant. xvii. 8. Euseb. Eccl. viii. 16. Herodot. iv. 205, and other passages adduced by Wetstein. It is plain, however, from Josephus's manner, that he regarded Herod's death as brought on by *Divine interposition.* Thus he says that the exclamations of the adulators were *οὐδὲ ἐκείνῳ πρὸς ἀγαθοῦ.* And he represents Herod himself as avowing his persuasion, that his death was a dispensation of Almighty Providence, to give the lie, as it were, to the impious assertions of the flattering multitude, and to punish him for accepting them.

— *ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τ. Θ.*] i. e. 'did not leave to God the honour due to Him alone,' but arrogated it to himself, at least by accepting the impious flattery of the people. *Ἀνθ' ὧν* is a causative phrase for a causative particle, *because.* *Τὴν*, not found in several MSS., Fathers, and Editions, has been cancelled by Matthæi, Griesbach, Knapp, and Scholz. And, indeed, the phrase is, I believe, always found without it; as Luke xvii. 18, and John ix. 24, and often in the Sept. But though the phrase in ascriptions of Divine honour seems not even to admit of it, yet it may always be employed with the force of renewed mention; which, I apprehend, is the case here; q. d. 'the Divine honour he had been receiving.' So in Rev. iv. 11, we have *ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν*, where in *τὴν* there is a reference to the preceding *ὅταν δώσουσι δόξαν καὶ τιμήν.* Now there the phrase has not the Article, because there is no reference.

25. *πληρ. τὴν διακ.*] Namely, that spoken of at xi. 29, 30, by delivering the money to the persons proper to receive it.

XIII. From this Chapter to the end of the Book, are narrated the various journeys of St. Paul, undertaken for the conversion of the Gentiles.

1. *προφῆται.*] See Note supra xi. 27.

— *διδάσκαλοι.*] Meaning, publicly appointed teachers in the Church, mentioned also 1 Cor. xii. 28, and Eph. iv. 11.

— *Μαναήν.*] Hebr. מנחם, *consoler.* Supposed to be the son of the Essene who foretold to Herod, when a boy, that he would live to be a king.

— *Ἡρώδου.*] That this was Herod Antipas, and not (as Grotius supposes) Agrippa the second, son of king Agrippa the first, whose death was recorded at xii. 23, has been fully proved by Walch.

— *σύντροφος.*] This is properly an *adjective,* signifying '*brought up with;*' but it is also used, in the later writers, as a *substantive,* equivalent to our *foster-brother.* That, however, sometimes implied also the notion of table-fellow and *school-fellow.* For it was not unusual in ancient times for children to be brought up with the sons of kings and great men; nay, the custom continued even to modern times, and even recent periods.

2. *λειτουργούντων τ. Κ.*] *Λειτουργία* denotes the discharge of some public office, whether *civil* or *religious.* By the Classical writers it is almost always used in the *civil* sense, but by the Scriptural in the *religious.* In the Old Test., and sometimes in the New (as Heb. x. 11), it denotes the ministration of the Priests and Levites. Here *λειτουργεῖν* might denote the discharge of all the duties of the ministerial office, both public and private (praying, preaching, teaching, exhorting, &c.), but it seems only to denote the *public* duties. *Καὶ νηστευόντων* is intended to intimate, that while they were thus engaged they were *fasting;* perhaps on an occasion of more than usual solemnity; (as xiv. 23.) when *fasting* had been *added* to prayer, &c.,—probably to ask a blessing on the means taken to spread the Gospel. The direction from the Holy Spirit was, it seems, communicated to them while thus engaged.

There is some reason to think (with Hooker and Hales) that both Paul and Barnabas were now set apart for their Apostleship, to supply the vacancies in the original number; one having been put to death by Herod, the other appointed bishop of Jerusalem.

— *εἶπε τὸ Πνεῦμα τὸ ἅγιον.*] Here and at *ἐκπεμφθέντες ὑπὸ τοῦ Πνεύμ. τ. ἁγ.* at v. 4 the Personality and Deity of the Holy Spirit is evidently implied.

Πνεῦμα τὸ ἅγιον· Ἀφορίσατε δή μοι τόν [τε] Βαρνάβαν καὶ
c Supra 6. 6. & 8. 15. & 14. 23. τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. [c] Τότε 3
νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας
αὐτοῖς, ἀπέλυσαν. Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ 4
Πνεύματος τοῦ ἁγίου, κατῆλθον εἰς τὴν Σελεύκειαν, ἐκεῖθέν
d Supra 12. 25 τε ἀπέπλευσαν εἰς τὴν Κύπρον. [d] Καὶ γενόμενοι ἐν Σαλαμῖνι, 5
κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν
e Supra 8. 9. Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. [e] Διελθόντες δὲ 6
τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον, ψευδοπροφήτην,
Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σερ- 7
γίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνά-
βαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.
f Exod. 7. 11. 2 Tim. 3. 8. [f] Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος (οὕτω γὰρ μεθερμη- 8
νεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέψαι τὸν ἀνθύπατον
ἀπὸ τῆς πίστεως. Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς 9

2. *ἀφορίσατε δή μοι.*] Ἀφορίζειν signifies, 1. to *separate;* 2. (by implication) to *destine;* 3. to *appoint*, as here. With reference to this, St. Paul, Rom. i. 1, calls himself *ἀφωρισμένος*. The *δὴ* is *hortative*, and may be rendered *now*. The *μοι* has the *imperative* force, as at Ps. cxviii. 19, *ἀνοίξατέ μοι πύλας*. Thucyd. v. 10, *τὰς πύλας ἀνοιγέτω ἐμοί*. Eurip. Iph. Aul. 1340, *διαχαλᾶτέ μοι μέλαθρα*. Soph. Œd. Col. 1475. Lucian i. 718. 645. The *προς* in *προσκέκλημαι* is not pleonastic, but signifies *unto*, as if it were written *πρὸς ὃ κέκλημαι*. The *τε* after *τὸν*, not found in very many MSS. and the Ed. Princ., has been rejected by all the Critical Editors.

3. *νηστεύσαντες καὶ προσευξ.*] *Fasting* is here put first, because the solemnity in question (following some time after that on which the injunction of the Spirit was received) was ushered in *indicto jejunio*. So v. 2, *λειτουργούντων καὶ νηστευόντων* (where see Note), and xiv. 23, *προσευξάμενοι μετὰ νηστειῶν*.

6. *μάγον.*] See Note supra viii. 9. *Ψευδοπροφ.* Meaning one who falsely claims to speak under Divine inspiration, whether in foretelling future events, or in making known the will of God. *Ὅλην* is received before *νῆσον* by Griesbach, Tittman, Vater, and Scholz, from several MSS., Versions, and Fathers. Yet the evidence of the two last is any thing but weighty, and the word has every appearance of coming from the margin, being intended to point out the full force of the *δια* in *διελθ.*, which means *throughout;* for in passing from Seleucia to Paphos, they would traverse almost the whole length of the island from West to East.

7. *ἀνθυπάτῳ.*] Supposed by Grotius and Hammond to be applied, by an error of title, for *ἀντιστρατήγῳ*. But Lardner and Kuinoel have vindicated the accuracy of the expression; proving, by reference to Dio Cass. and other writers, that those who presided over the provinces by the appointment of the Senate (and Cyprus was *then* of that number, though it had once been Prætorian) were *styled* Proconsuls, though they had never filled the chair. That the title did really belong to the Roman governors of Cyprus, has, indeed, been placed beyond all doubt, on the evidence of ancient coins and inscriptions, by Bp. Marsh, Lect. P. v. p. 85.

— *συνετῷ*] *sagaci*, 'a man of intelligence and ability.' Literally, as we say, 'a *clever* man;' in which sense the word occurs in Thucyd. i. 74. iii. 37. So Galen, cited by Wetstein, speaks of him as a person thoroughly versed in philosophy. Sergius had, probably, been learning something of *natural* philosophy, if not the Jewish religion, from Elymas. Hence it was likely that he should send for those who taught a religion professing to be an *improvement* on the Jewish.

8. *Ἐλύμας.*] From an Arabic word signifying *doctus*, or *sapiens*. So our wiz-ard, from *wise*.

— *διαστρέψαι.*] At this term some Commentators stumble; and Valcknaer and Griesbach conjecture *ἀποστρέψαι*, but without any authority. The common reading is confirmed by a similar construction in Exod. v. 4, *ἱνατί διαστρέφετε τὸν λαὸν ἀπὸ τῶν ἔργων;* The reason for the apparent anomaly in syntax is, that there is a *significatio prægnans*, namely, 'to pervert and turn,' i. e. to turn from the faith by a perversion and misrepresentation of it.

9. *ὁ καὶ Παῦλος.*] Sub. *καλούμενος*. With respect to the name *Παῦλος*, it is well observed by Wetst., that though Luke has before invariably called him Saul, now, no sooner has he mentioned the name of Paul, than Saul becomes so obliterated, that we no where find it used again, either by Luke, Peter, or Paul, in his Epistles. For this the Commentators are not a little perplexed to account. Some suppose that the Apostle had always borne *both* names. But then why should Luke have hitherto invariably used Saul, and now as invariably Paul? Others are of opinion that Saul changed his name after his conversion. But that is refuted by his being called Saul by Luke *after* that time, and up to the present. Saul must have *himself* changed his name; not, however, as some imagine, out of humility, and in deference to the Proconsul, but rather (as Beza, Grotius, Doddridge, and Kuinoel suppose), because he was now brought very much among Greeks and Romans, to whom the name *Sau*

10 Πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν, [g] εἶπεν· Ὦ πλήρης [g] Matt. 13. 38. John 8. 44. 1 John 3. 8.
παντὸς δόλου καὶ πάσης ῥᾳδιουργίας, υἱὲ Διαβόλου, ἐχθρὲ
πάσης δικαιοσύνης! οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου
11 τὰς εὐθείας; [h] καὶ νῦν ἰδοὺ, χεὶρ [τοῦ] Κυρίου ἐπὶ σὲ, καὶ [h] Exod. 9. 3
ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον, ἄχρι καιροῦ. Παρα-
χρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περι-
12 άγων ἐζήτει χειραγωγούς. Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς,
ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

was unknown; while that of *Paul* was familiar, and, as being a Roman name, would be so much the more suitable to a Roman citizen. And as the reason for the alteration, on taking the solemn charge he had now received, would be stronger than ever, there can be no doubt that it was *now made*. It should seem, however, by Luke's expression, that while he adopted this name, he yet did not absolutely abandon the other. Though, as he was now the Apostle of the Gentiles, there was a propriety in Luke's henceforward giving him that *name* which he bore among Gentiles.

— πλησθεὶς Πν. ἁγ.] 'filled with the influence and inspiration of the Holy Spirit,' not under the impression of spleen or anger.

10. ῥᾳδιουργίας.] The word denotes, 1. facility of action; 2. levity and carelessness, whether any action be good or evil; 3. villany or wickedness in general, or rather what is designated by our *knavery* or *trickery*. In short, the word corresponds to and is indeed the *same with* our *roguery*, anciently written *ragerie*.

— υἱὲ Διαβόλου.] Meaning, 'assimilated to him,' as children to their parents. In Scripture the Devil is represented as the *father* of wicked persons, inasmuch as they act in his spirit, and follow as he leads them. So John viii. 44, ὑμεῖς ἐκ πατρὸς τοῦ Διαβόλου ἐστέ.

—διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας;] It is somewhat debated whether τὰς ὁδοὺς Κυρίου should be understood as denoting the Lord's *religion*, or the *ways and purposes* of the Lord. The latter sense is preferable, since, as used in the former signification, the word is always in the *singular*; and indeed εὐθείας would thus be an expression little suitable. Render, 'misrepresenting the upright counsels and purposes of the Lord (lit., modes of proceeding) [for the salvation of men according to the Gospel system].' Here there is a tacit contrast between the conduct of the God of truth, 'just and right,' (Deut. xxxii. 4.) and that of the liar and impostor, Elymas, who was 'perverse and crooked in his ways.' See Prov. ii. 15. xiv. 2. xxviii. 6, 18. Ps. cxxv. 5. This interpretation of εὐθείας is, moreover, confirmed by Ps. xix. 8, (Sept.) τὰ δικαιώματα τοῦ Κυρίου εὐθεῖα, sc. ἐστι.

11. ἰδού.] As we say, '*Mind!* take notice!' Χεὶρ τοῦ Κυρίου ἐπὶ σέ. A Hebrew phrase, denoting that Divine punishment is suspended over a person. See Exod. ix. 3. Job xix. 21. The τοῦ, not found in very many MSS., Fathers, and early Editions, has been cancelled by all the Critical Editors.

— ἔσῃ τυφλὸς, μὴ βλ. τ. ἥ.] This is thought to be a Hebrew mode of asserting the same thing, both by affirmation and by negation of the contrary. But the idiom occurs also in the *Greek* and *Latin* writers, and is only a relic of primitive simplicity of diction. It does not involve *pleonasm*, for the latter phrase serves to explain and strengthen the former; as in a kindred passage of Luke i. 20, καὶ ἰδοὺ, ἔσῃ σιωπῶν, μὴ δυνάμενος λαλῆσαι. Here, however, μὴ βλέπων τὸν ἥλιον is so much stronger an expression than τυφλὸς (for all but persons *born* blind have some faint view of the sun), that there is a sort of *climax*, and we might render freely, 'thou shalt be blind—yea, *stone blind!*'

— ἄχρι καιροῦ.] The Latin Versions render it 'usque ad tempus.' And so the Syriac and some Oriental ones. Yet that would require μέχρι, as is proved by Tittman de Synop., p. 37. Of ἄχρι καιροῦ the literal sense is, 'during some time.' Though, as duration *for a certain time only* necessarily *implies* termination *at the end of that time*, so ἄχρι χρόνου may be popularly taken for μέχρι χρόνου; q. d. 'for a season, to terminate at a certain time.' But although the words of the Apostle *express* no more than this,—yet, as καιροῦ is used (which chiefly signifies a *point of time*), not χρόνου, he meant, I apprehend, to *hint* at that sense which might be more correctly phrased by μέχρι καιροῦ; meaning by καιροῦ *the time of his repentance and reformation.* Whether that time would ever arrive, the Apostle, it seems, knew not; the Holy Spirit not having informed him. And he felt so much doubt, that he only just uses an expression which might fall short of driving the man into despair. Had he felt *hope*, he would perhaps have said (as at Heb. ix. 10), μέχρι καιροῦ διορθώσεως.

— ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος.] Passing by the vain speculations of the Rationalists on the subject of this blindness, I would only observe, that there is here *not* a Hendiadys; but it should seem that the supervention of the blindness is *graphically* described, by various stages of the disease; as supra iii. 8, we have the various stages of *recovery* in the person born blind: καὶ ἐξαλλόμενος, ἔστη, καὶ περιεπάτει. First, a cloud or mist came over his eyes, such as that which obscures the sight of the dying (see Hom. Il. v. 696. xvi. 344). This soon increased to *darkness;* which terminated in that 'total eclipse in which the sun is dark!'

In the next words, περιάγων ἐζήτει χειραγωγοὺς we have a *graphic description* of total blindness, as in Artemid. On. i. 50, τυφλοὺς ἐποίησεν, ἵνα (so that) χειραγωγοῖς χρήσωνται. And so in Gen. xix. 11, it is said, 'they smote the men with blindness, so that they wearied themselves to find the door.' The words ἐκπλησσόμενος—Κυρίου are meant further to unfold the sense couched in ἰδὼν τὸ γεγ. with reference to the miracle, and may be freely ren-

i Infra 15. 38. [i] Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, 13
ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας
ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. Αὐτοὶ δὲ διελθόντες 14
ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας,
καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββά-
k Luke 4.16. ver. 27. των, ἐκάθισαν. [k] Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν 15
προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτούς,
λέγοντες· Ἄνδρες ἀδελφοὶ, εἰ ἔστι λόγος ἐν ὑμῖν παρακλή-
l Supra 12. 17. & 19. 33. & 21. 40. σεως πρὸς τὸν λαὸν, λέγετε. [l] Ἀναστὰς δὲ Παῦλος, καὶ 16
κατασείσας τῇ χειρὶ, εἶπεν· Ἄνδρες Ἰσραηλῖται, καὶ οἱ
m Exod. 1. 1 & 6. 6. & 12. 31. & 13. 14. φοβούμενοι τὸν Θεὸν, ἀκούσατε. [m] Ὁ Θεὸς τοῦ λαοῦ τούτου 17
[Ἰσραὴλ] ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν
n Exod. 16. 2, 35. Num. 14. 34. Psal. 95. 10. ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψη-
λοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· [n] καὶ ὡς τεσσαρακονταετῆ 18
o Jos. 14. 1, 2. χρόνον * ἐτροφοφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ· [o] καὶ καθελὼν 19

dered, 'being amazed at this [authoritative] mode of teaching the Lord,' i. e. his religion; namely, 'when he saw its truth confirmed by such power [of miracles].' For it is not (what some have supposed) the *internal* evidence of the truth which is here had in view, but its *external* evidence. This, indeed, is placed beyond doubt by the authentic interpretation of St. Luke himself, in his Gospel, iv. 32, καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

13. οἱ περὶ τὸν Π.] This falls under one of the three classes, into which this idiomatical use of the Article masc. plur. with an Accusative of person is distributed; by which is meant 'the person [as principal] and his company.' But if we understand it of Paul and *Barnabas only*, it would seem harsh. May we not, then, suppose that some *other persons* had associated themselves with them, as subordinate helpers in the work of evangelization? That *Mark* had accompanied them, is certain from the next verse. The use of this idiom shows that Paul was already esteemed the principal, though Barnabas was, on many accounts, entitled to high consideration, and is mentioned first in the Divine appointment.

14. ἐκάθισαν] 'took their seat,' no doubt in the place of the doctors.

15. εἰ ἔστι—λαὸν, λέγετε.] The full sense seems to be, 'If either of you have any word of exhortation or admonition to address to the people, speak it.' A sense of παράκλησις required by the context, and found also at xv. 3, and 1 Thess. ii. 3. This exhortation was usually taken from the portions read out of the Pentateuch or Prophets.

16. κατασείσας τῇ χειρί.] See Note on xii. 17.

— εἶπεν· Ἄνδρες, &c.] In this address, which 'seems chiefly intended to illustrate the Divine economy in opening the Gospel gradually, and preparing the Jews, by temporal mercies, for others of a far higher nature,' the Apostle 'reminds his hearers of the *former* mercies of God to the family of Abraham, and the prediction that their Messiah should be descended from David; and asserts that this Messiah was Jesus of Nazareth. He appeals to the well-known fact of the resurrection of Christ from the dead, as the principal evidence of the truth of his declaration, and concludes with enforcing that one important truth, in which the whole human race are so immediately interested, that forgiveness of sins is to be proclaimed through him alone; and that Christ alone can justify the Christian, not only from those offences from which they were typically purified by the ceremonial law, but from those sins also for which that law had made no provision.' (Doddridge and Townsend.)

— οἱ φοβ. τὸν Θεόν.] By these are meant the proselytes of the gate,—the οἱ σεβόμενοι προσήλυτοι. So Joseph. Ant. xiv. 7. 2, makes a similar distinction between Ἰουδαῖοι and σεβόμενοι. These persons were such as, having abandoned idolatry, worshipped the true God, and therefore, though they did not receive circumcision, were yet permitted to attend at the synagogues. Those Gentiles who *received circumcision* were reckoned *as Jews*. (Kuinoel.)

17. ἐξελέξατο] 'chose as objects of his peculiar blessing.' Ὕψωσεν Elsner and Doddridge well explain, 'raised them out of a calamitous state.' Comp. Ps. lxix. 14. Μετὰ βραχ. ὑψηλοῦ, i. e. by the exertion of a mighty power.

18. ἐτροφοφόρησεν.] It is a point of no little difficulty to determine which of the two readings here found (ἐτροποφόρησεν, the common one, or ἐτροφοφόρησεν) is to be adopted. The *latter* has been retained by H. Steph., Casaubon, Mill, Pfaff, Hammond, Bengel, Ernesti, Pearce, Wakefield, Valcknaer, Morus, Schleusner, Rosenmuller, Kuinoel, and Townsend, and has been edited by Griesbach and Knapp. On the other hand, the former has been ably defended by Grotius, Gataker, Deyling, Whitby, Wolf, Wetstein, Doddridge, Matthæi, &c. Many arguments are adduced by the disputants on *both* sides, which are either irrelevant or inconclusive. What increases the perplexity is, that the words may easily be, and often are, confounded by the scribes. Nay, in *certain senses* which the terms admit, the ideas noted by the two words merge into each other. Hence some advocates for the common

ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, * κατεκληρονόμησεν αὐτοῖς τὴν
20 γῆν αὐτῶν. [p] Καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ p Judg. 2. 16. & 3. 9.
πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου·
21 [q] κἀκεῖθεν ᾐτήσαντο βασιλέα· καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν q 1 Sam. 8. 5. & 9. 15.
Σαοὺλ υἱὸν Κὶς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσσαρά- & 10. 1. Hos. 13. 11.
22 κοντα· [r] καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαυὶδ r 1 Sam. 13. 14.
εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον Δαυὶδ τὸν & 15. 28. & 16. 13.
τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα Psal. 89. 20. supra 7. 45.

reading have, in almost every passage cited as authority for ἐτροφοφόρησεν, maintained that ἐτροποφ. is the true reading; but without reason. There can be no doubt but that *both* words were in use. For though we may doubt whether τροφοφορέω be analogically formed, yet we must bend to the 'jus et norma loquendi,' and the similar form διφροφορέω countenances the seeming anomaly. That π and φ are interchanged in pronunciation, is an argument which draws *both ways;* while that the two words are often confounded by scribes, is an argument which makes far more for the *new* than the *old* reading. Yet, upon the whole, *external* testimony is so decidedly in favour of the latter (ἐτροφ. being found in very few MSS.), that if that were *all* we had to consider, it ought to be preferred. *Internal* evidence, however, is likewise to be taken into the account, and that, I apprehend, is in favour of the *new* reading. It is the less usual and more difficult term, and is far more suitable to the context; ἐτροφοφ. consorting better with ὕψωσεν and ἐξήγαγεν before. Nay, as Kuinoel observes, 'the other can scarcely be borne out by facts; for it appears from Ps. xcv. 10. Heb. iii. 17, and other passages, that God did *not* very patiently bear their perversity.' Finally, that τροφοφ. is *boni commatis*, is attested by its occurring also in Deut. i. 31, in 2 Macc. vii. 27, and in Macarius, Homil. 46. also τροφοφόρος in Eustathius. Thus the inferiority in *external* is fully balanced by the superiority in *internal* testimony; and, accordingly, this knotty point might remain undecided *ad Græcas calendas*, were we not enabled to call in *another* principle, which may serve to turn the scale. No unprejudiced inquirer can doubt that the Apostle had in view Deut. i. 31. (Sept.); nay, Bengel and Kuinoel, with much probability, conjecture that Deut. i. and Is. i. were the two chapters of the Old Test. which had been read that day. But, upon inspecting the passage, it will be obvious that τροφοφορέω, and not τροποφορέω, is there the true reading. It is supported by 5-6ths of the MSS., and by Symm. and Aquila, and is required there by the context. Moreover, the great bulk of the MSS. and the Hebrew require that we should read, not τροφοφορήσει, but ἐτροφοφόρησε, as the Apostle seems to have read. Ἐτροφοφόρησε is also confirmed by Numb. xi. 12. (Sept.) Λάβε αὐτὸν (scil. τὸν λαὸν τοῦτον) εἰς τὸν κόλπον σου, ὡσεὶ ἄραι τιθηνὸς τὸν θηλάζοντα, εἰς τὴν γῆν ἣν ὤμοσας τοῖς πατράσιν αὐτῶν; for it is probable that *this* passage *too* was in the mind of the Apostle, and that the two passages contain respectively images of *a father carrying his little son over the rough places of a road*, and of *a nurse carrying an infant in her bosom*. *There*, I conceive, the image *terminates*, and does not extend to *feeding*, which some ancient Interpreters seem to have recognised in the present passage; as we may infer from the Const. Apost. vii. 36, Hesych., and the Peschito Syriac, Arabic, Coptic, and Æthiopic and Italic Versions.

19. κατεκληρονόμησεν.] Such (for the vulg. κατεκληροδότησεν) is the reading of many MSS. and several Fathers and early Editions; which has been adopted by almost every Critic and Editor of note: and justly; for though κατακληροδοτέω is the less usual term, and therefore the other might seem a *gloss*, yet its authority is not very well established. It is found, indeed, in the LXX.; but there, too, the MSS. vary.

20. ὡς ἔτεσι τετρ. καὶ π.] As to the discrepancy between this number and that at 1 Kings vi. 1, we need not suppose an error either in one or the other, though the Apostle's number is confirmed by *Josephus;* but (with Mr. Townsend) take the words to mean, 'and after these things, which lasted about the space of 450 years, he gave them judges, until Samuel the Prophet,' i. e. from the time that God chose the fathers (which some fix to the birth of Isaac), to the time the land was divided to them by lot, was nearly 450 years; and then God appointed judges in Israel. Or we may suppose (with Lightfoot and Perizon.) that in *this* number are reckoned the years of the reigns of the *tyrants* who occasionally held Israel in subjection during the dynasty of the Judges; and which, when added, make up exactly 450.

21. ἐκεῖθεν.] This is properly used of *place*, but sometimes of *time*. The truth of this is attested by Josephus.

22. εὗρον—θελήματά μου.] This is not a regular quotation, but gives the *substance*, with a slight modification, of what is said of David, 1 Sam. xiii. 14, and Ps. lxxxix. 20. On which mode of citation, see Note supra vii. 7. The latter clause is exegetical of the former.

— ἄνδρα κατὰ τ. καρδίαν μ.] viz. in his undeviating pursuit of the plans God would have carried into effect, and in accomplishing his purposes. For καρδία here signifies *will* or *purpose*. Nor is this use merely (as it has been thought) a *Hebraism;* since in Æschyl. Agam. 9 we have ὧδε γὰρ κρατεῖ γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ, for so I would point the passage, which has been admirably emended by Bp. Blomfield; though, had the learned Editor recollected the force of κέαρ just mentioned, he would not have assigned to κρατεῖ the arbitrary and precarious sense of *jubet*, but would have perceived that it denotes simply 'has prevailed;' i. e. has obtained its purpose, namely, that it should be so; a signification of the word found in Thucydides.

s 2 Sam. 7. 12. Isa. 11. 1. t Mal. 3. 1. Matt. 3. 1. Mark 1. 2. Luke 3. 3 John 3. 23. u John 1. 20, 26, 27. Matt. 3. 11. Mark 1. 7. Luke 3. 16. x Matt. 10. 6. supra 3. 26. & infra v. 46. y John 16. 3. supra 3. 17. infra 15. 21. 1 Cor. 2. 8. 1 Tim. 1. 13. z Matt. 27. 20, 21, 22. Mark 15. 11, 12, 13. Luke 23. 18, 21, 22, 23. John 19. 6. a Matt. 27. 59. Mark 15. 46. Luke 23. 53. John 19. 38.

τὰ θελήματά μου. [s] Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος 23
κατ' ἐπαγγελίαν ‡ ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, [t] προ- 24
κηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπ-
τισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. [u] Ὡς δὲ ἐπλήρου 25
ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε εἶναι;
οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, οὗ οὐκ εἰμὶ
ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. [x] Ἄνδρες ἀδελφοὶ, υἱοὶ 26
γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, ὑμῖν
ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. [y] Οἱ γὰρ κατοι- 27
κοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον
ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. [z] Καὶ 28
μηδεμίαν αἰτίαν θανάτου εὑρόντες, ᾐτήσαντο Πιλάτον ἀναι-
ρεθῆναι αὐτόν. [a] Ὡς δὲ ἐτέλεσαν * πάντα τὰ περὶ αὐτοῦ 29

23. τούτου ὁ Θεὸς, &c.] The mention of David gave the Apostle an occasion of introducing his grand subject; for the Messiah was foretold as 'the Son of David,' and Paul was prepared to prove that Jesus was the Messiah, 'the Son of David.' (Scott.)

— ἤγειρε—σωτῆρα 'I.] Griesbach, Matthæi, and Scholz edit, from several MSS. and some Versions and Fathers, ἤγαγε, regarding the common reading as a gloss. But though this course may seem required by the Canon of preferring the more difficult reading, yet an exception is always allowed where that reading is at variance with the *norma loquendi*. Now ἄγειν σωτῆρα, as Wetstein observes, occurs no where; while ἐγείρειν σωτῆρα is found in Judges iii. 9. 15. Besides, the MSS. in favour of ἤγαγε are comparatively few, and it has little support from Versions; while ἤγειρε is confirmed by the Pesch. Syr., and has been retained by Tittman and Vater. It should seem that ἤγαγε arose merely from an error of the Scribes, who often confounded ει (abbrev.) with α, and γ with ρ. Σωτ. does *not*, as Matthæi thought, require the Article; because (as Bp. Middleton suggests) 'nouns in *apposition*, not explanatory of the essence of the preceding noun, but of the *end* or object, are always anarthrous;' see also Luke ii. 11.

24. προκηρύξαντος.] The προ is *not*, what Kuinoel considers it, pleonastic; the term signifying 'to proclaim beforehand,' as a public crier does. So Josephus, Ant. x. 5. 1, Ἱερεμίας τὰ μέλλοντα τῇ πόλει δεινὰ προεκήρυξε.

— πρὸ προσώπου.] This corresponds to the Hebr. לפני, and simply signifies *before*. Εἰσόδου (for εἰσοδεύοντος), 'entrance upon his office;' in which sense the word is used in the Classical writers. On βάπτ. μετανοίας, see Note on Matt. iii. 2.

25. ὡς ἐπλήρου.] Render, 'when he was finishing his course,' i. e. towards the close of his course, or ministry. An agonistic metaphor; as 2 Tim. iv. 7. 1 Cor. ix. 24; so also Virg. Æn. iv. 653, 'Vixi, et quem dederat cursum Fortuna peregi.'

— τίνα με ὑπονοεῖτε ε.;] The τίνα is by many taken for ὅντινα, in the sense: 'I am not he whom you suppose me to be.' Of which force of τὶς several examples are adduced; yet not one where τὶς for ὅστις *commences a sentence*. It is therefore better to take the τίνα (according to the common interpretation) as interrogative, and then suppose, in the next sentence, an ellipsis of οὗτος; which, when Christ is meant, is often, through reverence, suppressed.

26. ἄνδρες ἀδελφοὶ, &c.] The Apostle now earnestly exhorts his hearers, whether Jews or proselytes of the gate, to embrace the salvation offered to them through Christ.

27. οἱ γὰρ κατοικοῦντες, &c.] The γὰρ is not *causal*, but has reference to some clause omitted; q. d. 'These, indeed, (i. e. the Jerusalemites) put to death Jesus; nevertheless, he is the Christ, for God raised him from the dead.'

— τοῦτον ἀγνοήσαντες—ἐπλήρωσαν.] There is here a difficulty of construction; to remove which several eminent Commentators suppose a *transposition;* and taking κρίναντες with τοῦτον, and ἀγνοήσαντες with τὰς φωνὰς, they assign the following sense: 'They who dwelt at Jerusalem in condemning Him, not having known the voices of the prophets, which are read every sabbath day, have fulfilled [the prophecies].' But this does too much violence to the construction to be admitted. It is better (with Grotius, Wolf, and Kuinoel) to take ἀγνοήσαντες as belonging to both τοῦτον and (by adaptation of signification) to τὰς φωνὰς τ. π., in the sense, 'not knowing Him to be the Messiah, and misunderstanding the words of the prophecy.' At κρίναντες (for κατακρ.) supply αὐτὸν, taken from τοῦτον preceding, and render, 'by condemning.' Ἀγνοήσαντες cannot be again supplied at ἐπλήρωσαν, yet it is *implied;* the meaning being, that they unwittingly fulfilled the prophecies. So Josephus, Bell. iv. 6. 3, adverting to such prophecies, says of the Zelotæ; οἷς οὐκ ἀπιστήσαντες [I conjecture ἐπιστ.] διακόνους ἑαυτοὺς ἐπέδοσαν.

By φωνὰς τῶν προφ. are simply meant the *effata* of the prophets committed to writing; of which Kypke adduces examples, as Themist. Orat. p. 355, τὰς Θεοδοσίου φωνὰς, τὰς πρώην ὑμῖν ἀναγνωσθείσας.

γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνη-
30, 31 μεῖον. [b] Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· [c] ὃς ὤφθη
ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλι-
λαίας εἰς Ἱερουσαλήμ· οἵτινές εἰσι μάρτυρες αὐτοῦ πρὸς τὸν
32 λαόν. [d] Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς
πατέρας ἐπαγγελίαν γενομένην· ὅτι ταύτην ὁ Θεὸς ἐκπεπλή-
33 ρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν· [e] ὡς καὶ
ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται· Υἱός μου εἶ σὺ,
34 ἐγὼ σήμερον γεγέννηκά σε. [f] Ὅτι δὲ ἀνέστησεν αὐτὸν
ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθορὰν,
οὕτως εἴρηκεν· Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυῒδ τὰ
35 πιστά. [g] Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ δώσεις τὸν Ὅσιόν

b Supra 2. 24.
c Matt 28. 2, 16. supra 1. 3. 1 Cor. 15. 5, 6.
d Gen. 3. 15. & 22. 18. & 49. 10. Deut. 18. 15. Jer. 23. 5. Dan. 9. 24, 25. Gal. 3. 16.
e Psal. 2. 7. Heb. 1. 5. & 5. 5.
f Isa. 55. 3.
g Psal. 16. 10. supra 2. 27, &c.

29. *πάντα*.] This, instead of the common reading *ἄπαντα*, is found in many ancient MSS., some Fathers, and the Ed. Princ.; and has been adopted by Matthæi, Griesbach, Tittman, Vater, and Scholz.

— *καθελόντες ἀπὸ τοῦ*, &c.] A difficulty has here been started; that the same persons did not *bury* Jesus who had *condemned* him. Bp. Middleton regards this as a trifling inaccuracy of expression, which the Apostle, hastening to the grand subject of the Resurrection, cared not to avoid. It may, however, be doubted whether there be any inaccuracy at all. It seems to be only a *popular form of expression*, by which any one is said to *do* what he *procures* or permits to be done by another. Those who brought about Christ's crucifixion might be familiarly said to *bring him* to his grave, though they did not deposit him there. What the Apostle meant to say is this,—that when they had unwittingly done all that was predicted of him [up to his death], they had him taken down and buried [and thought there was then an end of him]. This last clause, though not *expressed*, is perhaps *alluded to* in the adversative *δὲ*, which commences the next sentence, 'But *not so*;—God raised him,' &c.

31. *τοῖς συναναβ.*, &c.] Meaning the Apostles, the disciples *interioris admissionis*, and the pious women who followed him and ministered to him of their substance; see 1 Cor. xv. 5, sq. After *εἰσι* many ancient MSS. and Versions have *νῦν*, which has been received by Griesbach, Knapp, Tittman, and Scholz. As, however, internal evidence is against it, I have thought proper (with Maldonati and Vater) not to adopt it.

32. *καὶ ἡμεῖς ὑμᾶς εὐαγγ.*, &c.] The difficulty of construction here some have endeavoured to remove by taking *ἐπαγγελίαν* for the *fulfilment* of the promise. Yet that is too much straining the sense. Preferable is the method of others, who suppose a sort of Hebraic *synchysis*, by which the *ταύτην* just after will be redundant; laying down the construction as follows: *εὐαγγελιζόμεθα, ὅτι τὴν πρὸς τοὺς πατέρας γενομένην ἐπαγγελίαν ὁ Θεὸς ἐκπεπλήρωκε.* This method they are induced to adopt, because an Accusative of *thing* after that of *person* with *εὐαγγ.* is, they say, unexampled. Yet this is surely contradicted (to say nothing of the present passage) by Rev. xiv. 6, *εἶδον ἄλλον ἄγγελον—ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς*, in which construction the Accusative of person comes first. And indeed *εὐαγγ.* often occurs in the New Test. with the accusative of person. So Luke iii. 18, *πολλὰ μὲν—εὐηγγελίζοντο τὸν λαόν.* The Accusative of *thing* may depend on some preposition understood; or rather on *ἀγγέλλοντες* to be taken out of the verb. Here, at any rate, it must be supplied before *ὅτι ταύτην*, &c. Those who have any thing promised them, are in Scripture peculiarly said *εὐαγγελίζεσθαι*. So Heb. iv. 2, *καὶ γάρ ἐσμεν εὐηγγελισμένοι*, 'to us pertains that promise.'

33. *Υἱός μου εἶ σὺ, ἐγὼ*, &c.] It is not meant, that by raising Jesus from the dead, God begat him in the relation of a Son, but that by raising him, God declared him to be the Messiah, according to the promise made to the fathers, ver. 32; and also, that by so raising him, he declared him to be his *only-begotten Son*, according to what is written at Ps. ii. 7. Thus the Apostle states the resurrection as a *proof* that in Christ was fulfilled the *promise unto the fathers*, and the prophecy in Ps. ii. (Holden.) For though the words had probably a primary reference to David, yet they bore a *secondary* and more important reference to *Christ*; see Smith's Scrip. Test. vol. i. 289.

34. *ὅτι δὲ—εἴρηκεν*.] The reasoning seems to be this, that 'it might be *inferred* that the resurrection in question would be *final and permanent*, from the words which God had spoken by his prophet (Is. lv. 3) as follows: 'I will give you,' &c. The Apostle does not add, *de suo*, *ὅτι δώσω ὑμῖν*, but he merely *introduces δώσω*, because in the clause in question it is to be *supplied* from the sense of the preceding one, *διαθήσομαι*, &c.; as indeed is done in Bp. Lowth's version.

Ὅσια is by some Interpreters taken to signify *mercies*, by others *benefits*. Tittman, however, denies that the term can bear either of these senses; and he, with Bp. Pearce, takes the sense to be, 'the sacred things of David,' namely, the covenant made with David, and confirmed by an oath; meaning the *performance* of it. By which *τὰ ὅσια τὰ πιστὰ* will be equivalent to the *ὅρκια πιστὰ* of Homer. Yet unless we suppose the Septuagint translator (whom the Apostle follows verbatim) to have entirely mistaken the sense of חסדי, we may rather, with Schleusner

h 1 Kings 2. 10. σου ἰδεῖν διαφθοράν. [h] Δαυῒδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπη- 36
supra 2. 29. ρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς
τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· ὃν δὲ ὁ Θεὸς 37
i Jer. 31. 34. Luke 24. 47. ἤγειρεν, οὐκ εἶδε διαφθοράν. [i] Γνωστὸν οὖν ἔστω ὑμῖν, 38
1 John 2. 12. Rom. 3. 24, ἄνδρες ἀδελφοὶ, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν κατ-
28. & 8. 3. Gal. 2. 16. αγγέλλεται· [k] καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ 39
Heb. 7. 19. & 9. 15. k Rom. 8. 3. νόμῳ Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαι-
& 10. 4. οῦται. Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν 40
l Habak. 1. 5. τοῖς προφήταις· [l] Ἴδετε, οἱ καταφρονηταὶ, καὶ θαυ- 41
μάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι
ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύσητε,
ἐάν τις ἐκδιηγῆται ὑμῖν.

and Wahl, take the sense to be, 'the benefits or favours sacredly promised to David, sure and certain.' The same Hebrew words are more plainly rendered at 2 Chron. vi. 42, τὰ ἐλέη Δαυΐδ. So the expression must have been understood by St. Clement, who, on the Epistle to the Corinthians, chap. i., says (doubtless with allusion to the present passage), πόσα δὲ αὐτῷ ὀφείλομεν ὅσια; 'How many benefits do we owe to Him!' Finally, in this manner the Pesch. Syr. Translator must have taken the term. And vain is it to urge that the word cannot *mean* this. For though that be not its *proper* signification, yet that it may bear the above sense, who would venture to deny? Nay, that it is so used in the passage of the Sept. is plain from a comparison with 2 Chron. vi. 42. And there is the less to stumble at in this confessed harshness of expression, since it is a Hebraism, on which see Kuinoel.

The Apostle, then, argues that these merciful promises have been proved to be *sure* and true, by their *fulfilment* in the resurrection of Jesus; which resurrection (so accomplished as that, agreeably to the prophecy at Ps. xvi. 10, his body did not experience that corruption which results from permanent death) proved him to be the Messiah promised to the Fathers.

36. The Apostle here proceeds to show that those words are not applicable to *David;* and then leaves it to be inferred that the person there meant must be *Jesus*,—the only one who had been so raised from the dead, as not to return thither, or experience corruption. Here ὑπηρετήσας may be construed either with ἰδίᾳ γενεᾷ, or with τῇ τοῦ Θεοῦ βουλῇ; but the latter is the more natural construction, and yields a better sense, and such as is very applicable to one who was 'the man after God's own heart,' by accomplishing his purposes; see ver. 22. It is also confirmed by the ancient Versions, and by the use of the word in the Classical writers, where ὑπηρετεῖν is often followed by a noun signifying *wishes, commands*, &c. Ἰδίᾳ γενεᾷ, 'in his own generation,' or age, i. e. period of existence; see Luke xvi. 8.

— προσετέθη πρὸς τοὺς π.] An expression derived from the Old Test. (as Gen. xlix. 29. xxv. 8. Judges ii. 10), in which there is an allusion to those vast *caves*, or *subterraneous vaults*, in which the Hebrews (as also the Egyptians, Babylonians, and other Oriental nations) used to deposit the dead of a whole family or race; sometimes arranged in recesses by the side of the vault, and sometimes laid upon each other, until the place was quite full of bodies.

38, 39. The Apostle now *applies* the doctrine which he has already stated and proved, and proceeds, by inference, to show the exceedingly precious *benefits* to be obtained by faith in the Messiahship of Jesus, and to point out the great superiority of the justification and remission of sins to be attained through him over that supplied by the law of Moses; thus inculcating the great doctrine of justification by faith, treated on by St. Paul in his Epistles to the Romans and Galatians.

40. To this *encouragement* to *faith*, intended for the well-disposed, the Apostle subjoins a *warning*, meant for the refractory. Ἐν τοῖς προφ., meaning, that division of the Old Test. called the Prophets; see Note on John vi. 45.

41. Ἴδετε, &c.] A citation from Habak. i. 5 (though a similar apostrophe in Is. xxviii. 14 may have been in the mind of St. Paul), in which a word is omitted not necessary to the sense, and one or two supplied to make it clearer. Both the Apostle and the LXX. vary from the Hebrew, as regards οἱ καταφρονηταὶ and ἀφανίσθητε, in the former instance preserving the true reading, which seems to be not בגוים, but בוגדים which is read in some MSS., and confirmed by the Syriac and Arabic Versions. With ἀφαν. there is more of difficulty. The common version 'perish' is generally considered indefensible, as not even warranted by the Hebrew; and Beza, Doddridge, Pearce, Wakefield, Schleusner, Wahl, and Kuinoel, render '*disappear*,' viz., for *shame* and fear; a sense which Schleusner thinks reconcileable with the Hebrew, since שמם signifies both *vastari* and *stupere*. If so, the LXX. took the *worse* signification. But probably they read differently, namely, instead of תמהו, they read והשמו, *and be exceedingly amazed*. This I suspect to be the true reading in the Hebrew; for the letters might easily be confounded, and a ו lost after a ו. Thus there will be a *climax;* שמם or השם being a far stronger term (namely, to be destroved, i. e. die, with amazement) than תמה. What idea St. Paul himself would have affixed to the word, as it respected the prophecy, we cannot know. But it should seem that he

42 Ἐξιόντων δὲ αὐτῶν [ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων]
παρεκάλουν [τὰ ἔθνη] εἰς τὸ μεταξὺ σάββατον λαληθῆναι
43 αὐτοῖς τὰ ῥήματα ταῦτα. [m] Λυθείσης δὲ τῆς συναγωγῆς, m Matt. 23. 15. supra 11. 23. infra 14. 22.
ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσ-
ηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλα-
λοῦντες [αὐτοῖς], ἔπειθον αὐτοὺς ‡ ἐπιμένειν τῇ χάριτι τοῦ
44 Θεοῦ. Τῷ ‡ δὲ * ἐχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις
45 συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. Ἰδόντες δὲ οἱ Ἰου-
δαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς
ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφη-
46 μοῦντες. [n] Παῤῥησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας n Matt. 10. 6. supra 1. 8. & 3. 26. & 13. 26. infra 18. 6. & 28. 28
εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον
τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρί-

took occasion, from the ambiguity of signification, to hint to his unbelieving hearers a warning as to the consequences of their unbelief and rejection of the Messiah. The '*work*' was the *ruin of their country*, which happened in *their generation*.

42. We have here related the *effect* of the foregoing speech on the Rulers; for that is what is meant by οἱ Ἰουδαῖοι; as often in St. John's Gospel.

Here almost all recent Editors are agreed in receiving αὐτῶν after ἐξιόντων δὲ, and cancelling ἐκ τῆς—Ἰουδαίων and τὰ ἔθνη, on considerable authority of MSS., Versions, Fathers, and early Editions. Matthæi, however, retains τὰ ἔθνη, which may certainly be tolerated, if the words be taken to denote the Jewish proselytes of the gate, mentioned in the next verse. But the words are probably from the margin; as also ἐκ τῆς—Ἰουδαίων. The whole passage may be thus rendered: 'As they (i. e. Paul and Barnabas) were departing from the synagogue, they (i. e. the congregation, or the Gentile proselytes) expressed a desire that these words might be spoken to them (i. e. that the same subject should be treated of) on the next Sabbath-day. And when the synagogue had broken up, many of the Jews and devout proselytes followed Paul and Barnabas.' There is no reason to suppose (as Kuinoel most unwarrantably *takes for granted*) that Paul and Barnabas went out *before the conclusion of the service*; for the service, except a brief concluding prayer, terminated with the *discourse*. We are only to understand that they went out *first*, accompanied probably by the rulers of the synagogue; the people meanwhile reverently keeping their seats; and on *their* having left the place, the whole congregation broke up and departed.

The words εἰς τὸ μεταξὺ σάββ. are by many Commentators supposed to mean, 'on some intermediate week-day.' But that sense is surely forbidden by ver. 44. The rendering of our common version (confirmed by the opinion of the best Expositors), 'on the following Sabbath-day,' is, doubtless, the true one. Μεταξὺ in the later writers has often the sense of μετέπειτα, *post.*

43. Αὐτοῖς after προσλαλοῦντες,—not found in many ancient MSS.,—has been cancelled by Griesbach and Scholz, but injudiciously; since the word seems to have been thrown out by the Alexandrian Critics, for the purpose of removing a kind of tautology, though quite in the Scriptural style.

— ἐπιμένειν τῇ χάριτι τ. Θ.] Meaning, perseverance in their belief of the Gospel, called also in 2 Cor. vi. 1. Phil. i. 7. Heb. xiii. 9, κατ' ἐξοχὴν, 'the grace of God,' as containing the richest display of his grace. See Rom. vi. 14. Col. i. 6.

For ἐπιμένειν very many MSS. have προσμένειν, which has been received by Griesbach, Knapp, Vater, and Scholz, and is countenanced by 1 Tim. v. 5, προσμένει ταῖς δεήσεσι. But the common reading is more agreeable to the usage of the New Test. So in Col. i. 23, we have ἐπιμένετε τῇ πίστει. Comp. also Rom. xi. 22, 23, and 1 Tim. iv. 16.

44. ἐχομένῳ.] So Griesbach, Knapp, Tittman, and Scholz well edit, from a few MSS., for the vulg. ἐρχομένῳ. For though it might be thought that ἐρχ. was altered to ἐχομένῳ by the Alexandrian Critics stumbling at the common Greek expression, yet that rests on mere supposition, and we have no *proof* that ἐρχόμενος was ever used in the sense *next*. For as the passage of Joseph. Ant. vi. 11. 9, adduced by Kuinoel (τῇ δ' ἐρχομένῃ); there the best MSS. have ἐχομένῃ, which Hudson, as appears from his Note, meant to edit; though he inadvertently left ἐρχ., which was carelessly reprinted by Oberthur and Richter. There is, indeed, the more reason to think ἐχ. there the true reading, since Josephus elsewhere uses the phrase τῇ δ' ἐρχομένῃ. The same argument will apply to the passage before us, since τῇ ἐχομένῃ occurs in Luke xiii. 33 and Acts xx. 15. xxi. 26, and several times in the Septuagint, though the scribes not unfrequently wrote, through carelessness, ἐρχομένῃ.

Again, for δὲ, many MSS. and Theophylact and the Ed. Princ. have τε, which is adopted by Griesbach, Knapp, and Scholz; while Matthæi and Vater retain δέ: and rightly; for τε seems to have proceeded from the scribes,—the two words being often confounded.

45. ἀντιλέγοντες καὶ βλ.] 'contradicting and reviling,' i. e. adding insult to opposition.

46. ἀναγκαῖον.] Namely, by its being so ordained in the counsels of God.

— καὶ οὐκ ἀξίους, &c.] 'deem yourselves not worthy,' i. e. 'act as if you judged yourselves unworthy of,' by your conduct declare this. A deli-

νετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ
o Isa. 49. 6. & 42. 6. Luke 2. 32. ἔθνη. ° οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος· Τέθεικά σε 47
εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχά-
του τῆς γῆς. ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον 48
τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγ-

cate turn, such as is found in the best writers. So Arrian ii. 20, κάθευδε, καὶ τὰ τοῦ σκώληκος ποίει, ὧν ἄξιον ἔκρινας σεαυτόν. Cic. Catal. i. 3, 'Quàm longè videtur à carcere atque à vinculis abesse debere, qui se ipsum jam dignum custodiâ judicavit?'

46. στρεφόμεθα εἰς τὰ ἔθνη.] Not meaning that he gave up the Jews, and became the Apostle of the Gentiles only; for he became such much later, and even then never to the *abandonment* of the *Jews*. In fact, the Jews of *Antioch* alone are meant; and by τὰ ἔθνη not absolutely the Gentiles at large, nor the Gentiles of Antioch only, but chiefly the Gentile proselytes before mentioned; though the Gentiles at large may be *included*, since the Apostle would have been as ready to admit *them* as converts, as he had been to admit the Proconsul. That he deemed himself at full liberty to do this, is plain from the *application* he gives to the words of Isaiah xlix. 6, which he now adduces as his authority.

47. τέθεικά σε εἰς φῶς, &c.] The words exactly correspond to the LXX., at least in the Alexandrian and other MSS., though the common text (formed on the Vatican MS.) has δέδωκα, for τέθεικα; the former of which is the more literal version of the Hebrew, while the latter is a *free* rendering. In the common text are added εἰς διαθήκην γένους, of which the sense is, 'as a bequest to the nation.' But the words may be suspected to have come from the margin. Τέθεικα should be rendered, 'I have appointed,' or 'ordained.' It is strange that Kuinoel should consider this passage as properly applicable to *Isaiah* only, and his calling to the prophetical office, and merely *accommodated* by St. Paul to his own case. The words are scarcely applicable to the Prophet at all; indeed there are many parts of the Chapter, from whence this passage is taken, that cannot possibly apply to the *Prophet*, and have no propriety but as referred to the Messiah, 'whose character and office (to use the words of Bp. Lowth) were exhibited in *general* terms at the beginning of Chap. xlii., but here is introduced *in person*, declaring the full extent of his commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted, but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation, procured for all by the great Redeemer and Reconciler of man to God.' This passage of the Prophet might well be said to be their warrant for preaching to the Gentiles, and, by implication, contains an *injunction*,—since the Messiah could only be a light and salvation to the Gentiles by the means of those who should spread his Gospel. St. Paul, however, had himself received a *positive* injunction, since (as we find from Acts xxii. 17—21) on his first visit to Jerusalem after his conversion, Jesus appeared to him in a trance, and said, 'Depart; for I will send thee hence far off to the Gentiles.'

48. ἐδόξαζον τὸν λόγον τοῦ K.] i. e. recognised the excellency of it, as worthy the impartiality of the God of the whole universe.

— καὶ ἐπίστευσαν ὅσοι — αἰώνιον.] There are few passages of which the interpretation has been more warmly debated than the present, and that from its being supposed to involve an important doctrine. Most Calvinistic Interpreters take τεταγμένοι εἰς to mean *fore-ordained*, or *predestinated unto*, by God's decree; the persons in question being represented as believing under that decree. In refutation of which, some Anti-Calvinistic Commentators rather apply themselves to show that the doctrines of Calvinism are untenable, than that they cannot be found here. But the only question before us is, what may be supposed to be the true sense of the words τεταγμένοι εἰς ζωὴν αἰώνιον in their present position. Now in tracing this, it will, I think, appear that there is nothing which necessarily conveys the idea of an absolute decree, or predestination. The expression is not προτεταγμένοι (much less, as invariable usage elsewhere would require, προωρισμένοι), but simply τεταγμένοι. There is neither προ, nor any thing equivalent. We have besides no mention of *God*, no such addition as ὑπὸ τοῦ Θεοῦ. Objections, indeed, are sufficiently obvious, and have been strongly urged by Grotius, Hammond, Wolf, Whitby, and Adam Clarke; though, were that *all* that could be urged against the interpretation in question, it might perhaps be deemed insufficient to disallow it. For τεταγμένοι *might* (though there is no proof that it ever *did*, either in the Scriptural or Classical writers) mean *destined;* and if *destined* could be *supposed* to be the sense, the argument founded on the omission of ὑπὸ τοῦ Θεοῦ would not be of any great weight, since that might be thought *understood*, as in Eph. i. 11, προορισθέντες κατὰ πρόθεσιν, &c. Thus the sense which the above Commentators assign *might*, after all, be tolerated if *the context would permit it*. But that is by no means the case. There is assuredly nothing, either in the context, or in the language used by St. Luke, either in this Book or in his Gospel, that can lead us to suppose any such sense intended here; nay, there is not a little that utterly *excludes* it, as will appear from Hammond, cited in Recens. Synop. Suffice it to say (confining ourselves to the *context*), that such a construction is forbidden by the word ἐπίστευσαν, which, under the present circumstances, can mean no more than that they 'believed in the Lord Jesus, and received the religion which he came to promulgate.' Yet it cannot be supposed that *all* who did so were predestinated to eternal salvation. 'There were, doubtless, (as Schoettgen observes), among those believers many hypocrites and evil-livers, who eagerly enough embraced the *theoretical truth*, but cared not for the *practice*. These, then, could

49 μένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου
50 δι' ὅλης τῆς χώρας. [p] οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς p 2 Tim. 3. 11.

not be predestinated.' And we do not find that those who believed at *other* times were *predestinated;* some falling away, as is represented in the parable of the Sower. Nor is it likely that such as believed should come in all at once, but gradually. Ἐπίστευσαν, then, can have no reference to their persevering or not persevering. Besides, as the best Commentators are agreed, there is here an *opposition*, arising from a tacit comparison between the conduct of these Gentiles, on the one hand, and of the Jews on the other. The Gentiles (τεταγμένοι εἰς ζωὴν αἰώνιον, and who accordingly received the Gospel) are *contrasted* with the Jews mentioned at v. 46, who, by rejecting it, acted as if they thought themselves not worthy of eternal life. In short, ἀπωθεῖσθε τὸν λόγον τοῦ Θεοῦ is there opposed to ἐδόξαζον τὸν λόγον τοῦ Κυρίου, and οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς to ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. See Krebs and Wetstein. And as no *absolute decree* can, by the words ὑμῖν ἦν ἀναγκαῖον—λόγον τοῦ Θεοῦ be supposed in the *latter* case, so none must be supposed in the *former*. The former act was voluntary, and so must the latter be.

Having, then, seen what *cannot be* the meaning of the words, let us examine what *is* probably their real sense. And in order to that, let us advert to their *construction*. Now to connect εἰς ζωὴν with ἐπίστευσαν (as is done by some Interpreters of eminence) is too violent a method, and requires an unauthorized sense to be assigned to ζωὴν αἰώνιον. The natural construction must be preserved, and such a sense assigned to τεταγ. as may be suitable to εἰς ζωὴν αἰώνιον, and be permitted by the usage of the Scriptural as well as the Classical writers. Now many Commentators trace in τεταγ. a *military* metaphor, and take the sense to be, 'those who had arrayed themselves for salvation,' namely, by hearing the word of God, and not resisting the work of the Holy Spirit on their hearts; thus taking the passive here in a *reciprocal* sense: than which nothing is more common. The sense hence arising will then be such as that expressed at 1 Cor. xvi. 15, εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, and Xenoph. Mem. ii. 1. 11, οὐδὲ εἰς τὴν δουλείαν ἐμαυτὸν τάττω. Yet in this interpretation, and the military metaphor it supposes, there is something not a little far-fetched. And the reason for its adoption seems to have originated in the endeavour to exclude the Calvinistic view, which might seem favoured by the Passive sense. Yet that does not necessarily suppose any over-ruling impulse from without. The expression τάσσεσθαι εἰς may here have the sense it sometimes bears, 'to be *thoroughly disposed for*, or purposed for, bent on;' like the similar one εὔθετος εἶναι εἰς, 'to be *fitly disposed for*.' Of this signification several examples are adduced by Krebs and Loesner, as Max. Tyr. Diss. x. p. 102. Ed. Heins., ἐπὶ σαρκῶν ἡδονὰς συντεταγμένος. So also Plato, de Legg. vi. p. 563, φύσις εἰς ἀρετὴν τεταγμένη. 2 Macc. vi. 21, οἱ δὲ πρὸς τῷ σπλαγχνισμῷ τεταγμένοι, and Ps. lviii. 1, 'Are your minds *set upon* righteousness?' In all which passages the *middle* sense is very apparent; nay, Chrysostom goes so far as to say that the expression τεταγμένοι is employed to intimate that the thing is not a matter of *necessity*, or what is *compulsory*. And thus, far from favouring the system of an absolute decree, the words would lead to the *opposite* conclusion, that the Creator, while 'binding nature fast in fate, left free the human will.'

Such, then, may be thought to be the true sense of the passage; though, even if the sense *ordained* were retained, it would not necessarily involve the doctrine of predestination. For in *this context* such would be quite out of place. In that case we might, with the most eminent of the recent Commentators, as Morus, Schoettgen, Rosenmuller, and Kuinoel, suppose the expression meant according to the usage of common life, without any reference to metaphysical subtilties, and not to the exclusion of all *conditions* or all *means* on the part of man for obtaining salvation; it being, in the expression τεταγμένος, understood and *supposed* that the *cause* of their being so ordained or destined was *faith*. This is confirmed by the Rabbinical citations adduced by Lightfoot, Schoettgen, and Wetstein, from which it is plain that the expressions 'to be ordained or destined to eternal life, or eternal destruction,' were in frequent use among the Rabbins, but not with any reference to any *decree*, or to the exclusion of conditions. Thus Koheleth vii. 12, 'Quicunque non piger fuit ad planctum Rabbi, ordinatus est ad vitam sæculi futuri.' And Midrasch Mischle, 16. 4, 'Si non facit pœnitentiam, ordinatus est ad judicium gehennæ.' In his Note on the present passage, Calvin, as may be supposed, strenuously maintains the sense of *predestination*, but with singular want of success. What Dr. Hammond says of 'the *no-reasons* produced that incline the text that way,' is entirely applicable to Calvin's note. The only attempt at argument he makes is, that St. Luke does not say 'ordinati ad *fidem*,' but 'ordinati ad *vitam*.' But that is surely a most frivolous objection; for if *such* an expression had been employed, it would certainly have been one less pertinent than any other to be found elsewhere in the sacred volume; whereas that of *ordinati ad vitam* contains a sense at once profound and worthy of the Evangelist; the full meaning being—'whose minds were in a fit state to judge of the evidence for the truth of the Gospel, who were seriously concerned about their salvation, and were thoroughly *disposed* to make all sacrifices to obtain eternal life.' Indeed, it is plain that the sacred writer has here reference, not to a mysterious theological doctrine, but has respect to those powerful moral means and motives, which sway the will and thereby govern the man. Hopes and fears (as observes Dr. South) govern all things—being the two great handles by which the will of man is to be taken hold of, when we would either draw it to duty, or draw it off from sin. And the *Divine law* is the grand adamantine ligament, tying both of them fast together, by assuming rewards to our hopes, and punishments to our fears.' While, however, we contend that the doctrine of Divine decrees can by no means be found here, yet it is proper to bear in mind that the *dispositions* of

σεβομένας γυναῖκας [καὶ] τὰς εὐσχήμονας, καὶ τοὺς πρώτους
τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ
τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.
q Matt. 10. 14. Mark 6. 11. Luke 9. 5. infra 14. 6, 11. & 18. 6. — [q] Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' 51
αὐτοὺς, ἦλθον εἰς Ἰκόνιον. Οἱ δὲ μαθηταὶ ἐπληροῦντο 52
χαρᾶς καὶ Πνεύματος ἁγίου.

XIV. ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελ- 1
θεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι
οὕτως, ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆ-
θος. Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν 2
a Mark 16. 20. infra 19. 11. Heb. 2. 4. — τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. [a] ἱκανὸν μὲν 3
οὖν χρόνον διέτριψαν παῤῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ
μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, [καὶ] διδόντι
σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. Ἐσχίσθη 4

the persons themselves could not have been what they were, still less have been originally such, from *themselves;* but must be ascribed to the *preventing grace of God*, to which alone it is owing that men are ever thoroughly disposed to embrace or obey the Gospel of Christ, or (as it is said, John vi. 37, 39) are 'given to him of the Father;' 'the grace of God, by Christ, preventing them, that they may have a good will, and working with us, when we have that good will,' according to the doctrine contained in the 10th Article of our Church.

50. *τὰς εὐσχήμονας*] 'women of rank.' See Note on Mark xv. 43. The *καὶ* before *εὐσχήμονας*, not found in several of the most ancient MSS. and some Versions, has been cancelled by Griesbach, Knapp, Tittman, and Scholz; perhaps rightly. Its omission is supported by Acts xvii. 12, *τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων*. See also infra xvii. 4.

— *ἐξέβαλον αὐ. ἀπὸ τῶν ὁρίων αὐ.*] These may seem strong terms. But we need not suppose that *force* was employed in removing the Apostles; which, as no *resistance* was made, would have been unnecessary. The expression may merely mean, that they procured an order for their departure. This kind of order used indeed to be given in set form (so Eurip. Med. 274, Εἶπον (jubeo) *γῆς ἔξω περᾶν, πρὶν ἄν σε γαίας τερμόνων ἔξω βάλω*), and there were sometimes officers appointed to superintend the *execution* of it, by conducting the person over the borders. So Thuc. ii. 12, *καὶ ἐκέλευον ἐκτὸς ὅρων εἶναι αὐθημερὸν, ξυμπέμπουσί τε ἀγωγούς.*

51. *ἐκτιναξάμενοι τὸν κονιορτόν.*] See Note at Matt. x. 14.

52. *χαρᾶς*] 'the consolations of the Gospel.' Πνεύμ. *ἁγ.* must be explained of the gifts and graces of the Holy Spirit for *sanctification*, and not for *working miracles*, since hands had not been laid upon them for that purpose. Jan. 1. 1849

XIV. 1. *κατὰ τὸ αὐτό.*] The earlier Commentators suppose an ellipse of *ἔθος*. But it is better, with the later ones, to take it as equivalent to *ἐπὶ τὸ αὐτὸ*, and equivalent to *ὁμοῦ* (as in many passages of the Classical writers adduced by Kypke); both expressions being used by the LXX. to express the Hebr. יחד. By Ἑλλήνων are meant *τῶν σεβομένων* Ἑλλ., as they are called at xvii. 4; equivalent, it should seem, to *τῶν σεβομένων προσηλύτων* at xiii. 43.

2. *ἀπειθοῦντες*] 'refusing belief, unbelieving,' equivalent to *μὴ πιστεύοντες*: a sense occurring also at xvii. 5. xix. 9. John iii. 36. Heb. xi. 31, but rare in the Classical writers. It occurs in Hom. Od. *ν*. 43.

— *ἐπήγειραν—ἀδελφῶν.*] Kypke and Krebs maintain that the construction is *ἐπήγ. τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδ., καὶ ἐκάκωσαν*. And it is true that *τὰς ψυχὰς—τῶν ἀδ.* are intended principally for *ἐπήγειραν*, as appears from xiii. 50. Yet perhaps those words are meant to be referred *also* to *ἐκάκωσαν*, two clauses being thus blended into one. Render, 'instigated and exasperated the minds of the Gentiles against the brethren;' of which sense of *κακόω* examples are adduced by Krebs from Josephus.

3. *παῤῥησιαζ. ἐπὶ τῷ* K.] Most Commentators take this to mean, 'being bold in the profession of Jesus;' i. e. his doctrine and religion. But as that would rather require *ἐν τῷ* K., it is better, with others, to render 'speaking freely, in reliance on the Lord.'

The *καὶ* before *διδόντι* is not found in many of the best MSS. and Versions, and in almost all early Editions. It crept into the later Erasmian Editions, and was thence introduced into the third of Steph. It has been, very properly, cancelled by Matthæi, Griesbach, Vater, and Scholz, both from *internal evidence* (since we may account for its omission, but not for its insertion) and from *propriety of language;* for (as Rinck observes) 'where a later participle is meant for the explication of a preceding one [and denoting *by what means*, i. e. how] the copulative is usually dispensed with, as at vv. 17 and 22.' See Note on ix. 28, and Middl. Gr. Art., iii. 3. 4.

4. *ἐσχίσθη.*] When *σχίζεσθαι* has the metaphorical sense 'to be divided in opinion,' *γνώμας* is generally added, by way of explanation, as in Herodot. iv. 119, and a passage of Galen cited by Wetstein. Sometimes, however, it is omitted, as here and in Xenoph. Sympos. iv. 59, *ἐνταῦθα*

δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις,
5 οἱ δὲ σὺν τοῖς ἀποστόλοις. [b] Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν b 2 Tim. 3. 11.
τε καὶ Ἰουδαίων, σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθο-
6 βολῆσαι αὐτοὺς, [c] συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς c Matt. 10. 23.
7 Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, κἀκεῖ supra 8. 1.
ἦσαν εὐαγγελιζόμενοι.
8 [d] Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, d Supra 3. 2.
χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ [ὑπάρχων], ὃς οὐδέποτε
9 περιεπεπατήκει. Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς
10 ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, [e] εἶπε e Isa. 35. 6.
μεγάλῃ τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός! καὶ
11 ἥλλετο καὶ περιεπάτει. [f] Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν f Infra 28. 6.
ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες·
12 Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ἐκά-

ἐσχίσθησαν· καὶ οἱ μὲν εἶπον—οἱ δὲ, &c. and Diod. Sic. xii. 66.

5. ὁρμή.] This is by some rendered *impetus, assault.* Yet that sense is negatived by the συνιδόντες at v. 6. Others take it to denote *impulse*, of which sense Munthe adduces several examples. In those passages, however, the word is used with ἐνέπεσε, while here it rather seems to denote (as the Vulg., Bengel, Wetstein, and Kuinoel interpret) 'a *set design, full purpose*,' ὁρμὴ ἐγένετο being for ὡρμῶντο, scil. τὰ ἔθνη. So Thucyd. iv. 4, τοῖς στρατιώταις ὁρμὴ ἐπέπεσε ἐκτειχίσαι τὸ χωρίον, and James iii. 4.

6. συνιδόντες.] Meaning, 'having taken consideration [respecting the matter, and what was best to be done].' So xii. 12, συνιδών τε ἦλθε.

— τὰς πόλεις τῆς Λ.] Here the Article is not without force, though it is not expressed by our Translators. Nor need the Commentators have supposed a transposition, thus: κατέφυγον εἰς Λ. καὶ Δ., τὰς πόλεις τῆς Λ.; for then the Article would have been improper, even in the Greek, Iconium being a city of consequence. The truth is, that Λύστραν and Δέρβην fall under the rule of *apposition for definition's sake* (i. e. to determine the whole by specifying the parts), and the use of the Article falls under that of *insertions in hypothesis.* Moreover, the words τῆς Λυκαονίας are added by way of explication. If the Article, however, be allowed its force, it would appear that Luke did not reckon Iconium as being in Lycaonia. And yet Strabo, Pliny, and Steph. Byz. describe it as being in that country. While Xenophon, in his Cyrop., reckons it as in *Phrygia*, though on the *borders* of Lycaonia. And probably so it continued till the Roman conquest; and even then was *popularly* regarded as in Phrygia (as, I apprehend, it was done by St. Luke), though properly belonging to Lycaonia.

8. ἐκάθητο.] To the sense *sate* many recent Commentators take exception, and assign that of '*was*,' or 'dwelt;' supposing here a signification of the word derived from the Hebr. ישב, and found in a passage at Matt. iv. 16, cited from Is. ix. 1 and Luke i. 79, where that passage is alluded to. Yet what is very allowable in the figurative phraseology of poetry, is not so in plain prose, and especially that of narration. Nay, even in the passage of the *Prophet*, the word, strictly speaking, does not mean *dwelt;* but the term is a graphic one, to denote a posture especially appropriate to calamity and misery. So Ps. cvii. 10, 'such as sit in darkness, bound in affliction and iron,' and Is. xlii. 7, 'Bring them that sit in darkness out of prison.' Thus, then, ἐκάθητο here is in like manner graphic, with allusion to the miserable condition of him who had never walked or even stood upright. It is scarcely necessary to observe that, had ἐκάθητο really meant *dwelt*, it would have been placed immediately after Λύστροις. Finally, as the sacred writer here accumulates phrase upon phrase, to describe the miserable condition of the poor cripple,—it was the more likely that he should intend thus graphically to represent it by the above expression.

Ἀδύνατος τοῖς π. signifies, not *disabled*, but *helpless* in his feet, who had no use of his feet. Neither does χωλὸς mean *lame* (as Newcome and Wakefield render), but, as our common version expresses it, a *cripple*,—meaning (according to the real derivation of that word), one who can only creep, and not walk; q. d. a *creeple*, as the word was formerly spelt. This, indeed, is distinctly expressed in the next clause.

9. πίστιν ἔχει τοῦ σωθ.] See Matth. ix. 21, 22, 28, and Luke vii. 50.

10. εἶπε μέγαλῃ τῇ φωνῇ.] Comp. John xi. 43.

— ἥλλετο καὶ π.] See Note on Acts iii. 8.

11. Λυκαονιστί.] On the precise nature and character of this language, not a little difference of opinion exists. Some suppose it to have been the same with that of the adjoining province of Cappadocia. But the most probable opinion is that it was of Greek origin (forming, as Gahling thinks, a branch of the old Pelasgic), but by intermixture with the barbaric languages of Asia Minor, peculiarity of pronunciation, and other causes, had become almost a distinct language from the Greek. St. Paul evidently did not understand what was spoken, otherwise he would have prevented the preparation for sacrifice.

12. ἐκάλουν—Ἑρμῆν.] From verse 13 it appears that Jupiter had a temple among them;

λουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν·
ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. Ὁ δὲ ἱερεὺς τοῦ 13
Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως [αὐτῶν], ταύρους καὶ
στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε
g Matt. 26. 65. θύειν. [g] Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, 14
διαῤῥήξαντες τὰ ἱμάτια αὐτῶν * ἐξεπήδησαν εἰς τὸν ὄχλον,
h Supra 10. 26. κράζοντες [h] καὶ λέγοντες· Ἄνδρες! τί ταῦτα ποιεῖτε; καὶ 15
Gen. 1. 1. Psal. 33. 6. & 124. 8. & 146. 6. Rev. 14. 7. ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς
ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα,
ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ
i Psal. 81. 12. infra 17. 30. πάντα τὰ ἐν αὐτοῖς· [i] ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασε 16
k Rom. 1. 20. πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. [k] Καί τοι γε 17

nay, it is probable from what is there said, that the city itself was sacred to him. And the ancients supposed the Gods to especially frequent those cities which were sacred to them. It was not improbable, therefore, that he should appear; of course, in a human form; as also that he should be accompanied by *Mercury*, since Jupiter was supposed to be generally attended on such visits by that god.

12. *ὁ ἡγούμενος τοῦ λόγου*] 'the leading speaker,' or he who had led the discourse. Thus Mercury is called by Jamblichus, de Myst., *θεὸς ὁ τῶν λόγων ἡγεμών*. And that he was, in the Heathen mythology, the god of eloquence, is well known. So Hor. Od. i. 10. 1, 'Mercuri, *facunde* nepos Atlantis.'

13. *ὁ ἱερεὺς*] for *ἀρχιερεύς*. At *τοῦ Διὸς* Kuinoel supposes an ellipsis of *ἱεροῦ*, as in Aristophanes, Plut. 358, *ἥκεις παρὰ τοῦ θεοῦ*, and often. Perhaps, however, there is no ellipsis at all, but only *Jupiter* is put for the *temple of Jupiter*, the god for the temple, by a common figure of speech; for Valcknaer has shown that it cannot be understood of a *statue*, since *statues* had no priests attached to them. The above view is, I find, supported by Bp. Middleton, who adduces an apposite proof of this idiom from Pausan. iv. p. 337. *Μάντικλος δὲ καὶ τὸ ἱερὸν Μεσσηνίοις τοῦ Ἡρακλέους ἐποίησε, καὶ ἔστιν ἐκτὸς τείχους ὁ θεὸς ἱδρυμένος*, which evidently means that 'the *temple*, in which stood a statue of Hercules, was without the wall.' The temple being situated in *front* of the city shows that Jupiter (thus *πρόπολος*) was accounted the *πολιοῦχος* or tutelary god of the place. So Æschyl. Sept. c. Theb. 150, *ἔν τε μάχαις μάκαιρ' ἄνασσα πρὸ πόλεως*. In *ταύρους καὶ στέμματα* there is a Hendiadys for *ταύρους ἐστεμμένους*, as in Virg. Georg. ii. 192, 'Pateris libamus et auro.' That the oxen for sacrifice were crowned with a garland, is beyond all doubt. So Lycophr. Cass. 327, says the sacred bulls were *στεφανήφοροι*. It is not clear whether by *πυλῶνας* we are to understand the gates of the *city*, or the portals of the *temple*, most probably the latter.

14. *διαῤῥήξαντες τὰ ἱμάτ.*] See Matt. xxvi. 65, and Note.

— *ἐξεπήδησαν*.] This, instead of the common reading *εἰσεπ.*, found in many ancient MSS. and some Versions and Fathers, has been received by Griesbach, Knapp, and Scholz; rightly, I think; for though *εἰσεπ.* is more agreeable to the usage of Classical writers, yet *ἐξεπ.* is more assimilated to the Alexandrian and Hellenistic Greek, and is the stronger term. So, in a kindred passage of Judith xiv. 17, *ἐξεπήδησεν εἰς τὸν λαὸν, κράζων*, &c. 2 Macc. iv. 18, *ἐξεπήδων ἐπὶ*, &c. Josephus, Ant. vi. 9. 5, *Σαῦλος καὶ πᾶς ὁ στρατὸς ἐκπηδῶσιν εἰς αὐτούς*. The comparative rarity of *ἐκπ.* will account for its being changed by the scribes; and, indeed, *ἐξ* and *εἰς* are easily confounded.

15. *ὁμοιοπαθεῖς*.] This is not well rendered by Doddridge and Newcome, 'of like infirmities;' nor by Wakefield, 'of like weaknesses.' Still less to be defended is the version of Pearce and Weston, 'subject to death.' The word *ὁμοιοπαθὴς* (which is confined to the later writers) is, indeed, too complex a term to be adequately represented by any such *special* expression. In fact, the *ἄνθρωποι* is emphatic; q. d. 'We are only men, not Gods.' In this sense the word occurs in James v. 17. From the Classical citations adduced by Wetstein it is plain that *ὁμοιοπαθὴς* denotes the being subject to all those accidents which attach to mortality; namely, to the passions and affections, the wants and weaknesses, the liability to disease and death, 'which flesh is heir to;' all involving the very reverse of the idea connected with Deity.

— *εὐαγγελιζόμενοι ὑμᾶς ἀπὸ*, &c.] Here, it is well remarked by Calvin, we have an argumentum à repugnantibus; q. d. 'Does this miracle make an impression on you? Then yield faith to our words. The chief end of our mission is, that all the false divinities by which the world was heretofore deluded, should be done away with.'

— *τούτων τῶν ματαίων*.] Many take *ματ.* in the masculine, and understand it to mean *statues* of the god, spoken *δεικτικῶς*, which, they think, is required by the antithetical words *ὁ Θεὸς ὁ ζῶν*. It is better, however, with others, to refer the words to the oxen and garlands; or rather, in a general way, to the rites and ceremonies of idolatry (as in 1 Kings xvi. 2, *τοῦ παροργίσαι με ἐν τοῖς ματαίοις αὐτῶν*, and Josephus, Ant. x. 4. 1, cited by Wetstein); for as idols are often in Scripture called *vanity*, or vain things, a lie; so may the rites of idolatry be so called, as being unreal, and in strong contrast with the 'living and true God;' see Note on Matt. xvi. 16.

16. *πάντα τὰ ἔθνη*.] Not 'all nations' (which

οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγαθοποιῶν, οὐρανόθεν ‡ ἡμῖν
ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ
18 εὐφροσύνης τὰς καρδίας ‡ ἡμῶν. Καὶ ταῦτα λέγοντες, μόλις
κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.
19 [l] Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ [l] 2 Cor. 11. 25.
πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον 2 Tim. 3. 11.
20 ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. Κυκλωσάντων
δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν·
καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. [m] Supra 11. 23.
21 Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες & 13. 43. Matt. 10. 38.
ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀν- & 16. 24. Luke 22. 28, 29.
22 τιόχειαν, [m] ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρα- & 24. 26. 2 Tim. 3. 12. Rom. 8. 17.

would not be agreeable to facts), but 'all *the* nations,' גוים, the Gentiles. (Pearce and Markland.) *Εἴασε πορεύεσθαι ταῖς ὁδοῖς α.*, 'permitted, or gave them up, to follow the course of their own imaginations' respecting the nature and worship of God; and to whom He had not given a revelation of his will, either by Divine legates, or by Revelation.

17. *οὐκ ἀμάρτυρον ἑαυτὸν ἀφ.*] *Ἀμάρτυρος* signifies 'unwitnessed,' as to existence, nature, attributes, &c. There is here an elegant meiosis; as in Thucyd. ii. 41, *οὐ δή τοι ἀμάρτυρόν γε τὴν δύναμιν παρασχόμενοι.*

That God was sufficiently known to the heathens, though without Revelation, in respect of his chief attributes, by his works of creation and providence, is plain from the testimonies of their most celebrated writers. So Cicero, de Nat. D. i. 2 (cited by Kuinoel), 'Et fruges, et reliqua quæ terra pariat, et tempestates et temporum varietates, cœlique mutationes, quibus omnia quæ terra gignat, maturata pubescunt, à Diis immortalibus tribuuntur generi humano.' The scope of these words is, as Calvin remarks, to take away all excuse for ignorance, by showing them that God had never left himself and his Divine attributes and perfections without a witness.

— *ἀγαθοποιῶν.*] Agreeably to the very nature of God, as the giver of all good. So it is said in Synes. 192, A. *ἐπεὶ δὲ οὖν ἅπαξ γέγονε τὰ κακὰ, τῆς θείας σοφίας καὶ ἀρετῆς καὶ δυνάμεως ἔργον ἐστὶν, οὐ μόνον τὸ ἀγαθοποιεῖν· (φύσις γὰρ, ὡς εἰπεῖν, αὕτη Θεοῦ, ὡς τοῦ πυρὸς τὸ θερμαίνειν, καὶ τοῦ φωτὸς τὸ φωτίζειν·) ἀλλὰ κἀκεῖνο μάλιστα τὸ διὰ κακῶς ἐπινοηθέντων πρὸς τινῶν ἀγαθόν τε καὶ χρηστὸν τέλος ἀποτελεῖν.*

— *ἡμῖν.*] For this many MSS., Versions, and Fathers have *ὑμῖν*; and a little after, for *ἡμῶν*, *ὑμῶν*. Both these readings are received by Griesb., Knapp, Tittm., Vater, and Scholz; and I should have followed them, notwithstanding the insufficiency of external testimony, had I not suspected the readings to be *emendations* of the Alexandrian school. And though *ὑμῖν* and *ὑμῶν* would be more agreeable to strict propriety, yet *ἡμῖν* and *ἡμῶν* have more of nature and simplicity. The Apostle speaks, through delicacy, *κοινῶς*, q. d. 'you as well as ourselves,' both of us. There is in *οὐρανόθεν ὑετοὺς διδοὺς* something almost poetic: and, indeed, *οὐρανόθεν* is a poetic term. So Aratus, cited by Grotius, *ὕδατος ἐρχομένοιο Διὸς πάρα.*

— *ὑετούς.*] The plural is used with reference to the two periodical rains, called in James v. 7, *πρώϊμον καὶ ὄψιμον*, and by Philo, p. 390, *καιροὺς ὑετίους.* The plural is rare; yet Lucian, i. 104, has *ὑετοί τε ῥαγδαῖοι καὶ βίαιοι*, and Maximus Tyrius, in his Diss. xxv., alludes to all these various modes of beneficence in the Deity, by calling him *τὸν ὡρῶν ταμίαν, τὸν καρπῶν τροφέα, τὸν γενέθλιον, τὸν ὑέτιον, τὸν ἐπικάρπιον.*

— *ἐμπιπλῶν—ἡμῶν.*] There is no occasion, with Rosenmuller and Kuinoel, to take *τὰς καρδίας ἡμῶν* as put, by Hebraism, for *ἡμᾶς.* We have only to suppose a sort of expression expressed by a popular brevity, of which the sense, fully brought out, would be, 'filling our stomachs with food, and our hearts with gladness.' See Calvin.

'The Apostle (observes Dr. Hales) leaves *them* to draw the *conclusion* from these premises, that "it must be the height of ingratitude [and impiety] to transfer to the *creature* the worship due only to the Creator."'

19. *καὶ πείσαντες—ἔσυρον.*] The sense is here obscured by a blending of two sentences into one, and by a peculiar idiom in *πειθ.*, by which it signifies 'to bring any one over to one's own views or wishes.' Thus the full sense is, 'And having prevailed on the multitude [to permit them to stone Paul], and having stoned him, they drew him out of the city.' *Σύρω* is a *vox solennis de hac re*, having reference to the brutal insults offered to the dead bodies of executed malefactors, which were usually dragged by the heels (or by a hook struck into the body), out of the city gates (according to the law which enjoined their removal), and were rarely interred, but almost always cast forth as food for the dogs, or birds of prey. This may serve to show the exceedingly miserable state to which the Apostle was reduced; and to this, we may suppose, he alludes at 2 Cor. xi. 23, *ἐν θανάτοις πολλάκις.*

— *νομίσαντες αὐτὸν τεθνάναι.*] There is surely no foundation whatever for the notion of Reichard and Wetstein, that Paul *pretended* to be dead. He was, no doubt, in a swoon and senseless; and when we consider that he had been stoned at least *almost* to death, we shall see that his being enabled to walk home, and the next day to set out for Derbe, can be regarded in no other

n Supra 1. 26. & 11. 30. Titus 1. 5.
o Supra 13. 1, 3.
p Supra 15. 4. 1 Cor. 16. 9. 2 Cor. 2. 12. Rev. 3. 8.
a Gen. 17. 10. Lev. 12. 3. Gal. 5. 1, 2. Phil. 3 2. Col. 2. 8, 11, 16.

καλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων
δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. [n] Χειροτο- 23
νήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευ-
ξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν
πεπιστεύκεισαν. Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς 24
Παμφυλίαν· καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέ- 25
βησαν εἰς Ἀττάλειαν· [o] κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, 26
ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον
ὃ ἐπλήρωσαν. [p] Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν 27
ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν,
καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. διέτριβον δὲ [ἐκεῖ] 28
χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.
XV. [a] ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδί- 1
δασκον τοὺς ἀδελφούς· Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει

light than something preternatural. See Calvin.

22. παρακαλοῦντες.] Render, 'by exhorting them.' See Note supra v. 3. In καὶ ὅτι διὰ, &c., there is an idiom, by which another word of cognate signification is to be supplied from one which has preceded; here λέγοντες from παρακαλοῦντες, as in Joseph. Ant. v. 1. 18, and other passages cited by the Commentators. In διὰ πολλῶν—Θεοῦ there is a general declaration intended for *every* age, showing that the working out of our salvation is not to be accomplished without numerous trials and tribulations. Comp. 1 Thess. iii. 4. Similarly we read in a Rabbinical writer, cited by Wetstein (Vajikra R.), 'Dixit David ad Deum S. B. Quænam est porta ad vitam futuri seculi? ex mente R. Jodan Deus Davidi respondit: Si debes in vitam ingredi, debes etiam afflictiones tolerare S. D.'

23. χειροτονήσαντες α.] Some (as Erasmus, Calvin, and Beza, and, more latterly, Knatchbull, Raphel, Doddridge, and, indeed, all Presbyterian Commentators) take the sense to be, 'having ordained their elders by the votes of the people.' Others, however, consisting of the most eminent Interpreters, are agreed that χειροτονήσαντες here simply means, 'having *selected*, *constituted*, *appointed*.'

— κατ' ἐκκλησίαν.] Meaning, in the several churches they had founded; κατὰ here having the same sense as at Matt. xxiv. 7, κατὰ τόπους, and often in the present book.

— προσευξάμενοι μετὰ νηστ.] Meaning, 'after using prayer with fasting;' see Note supra xiii. 3.

— παρέθεντο αὐ. τῷ Κ.] 'committed them to the Divine protection;' as it is said infra xx. 32, παρατίθεμαι ὑμᾶς τῷ Θεῷ, καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ. Compare also 1 Pet. iv. 19.

26. ὅθεν ἦσαν παραδ.] Παραδ. is here synonymous with παρατίθεσθαι supra ver. 23. With the word ὅθεν Commentators have been not a little perplexed. Nay, even those mighty Grecians, Hemsterhusius and Valcknaer, thought the difficulty so great as to warrant critical conjecture. They would read ὅθεν ᾔεσαν, 'whence they had gone.' To this, however, the MSS. afford no countenance: the *Greek* is questionable; and the form is not in use in the New Test. The common reading must, then, be retained. And the difficulty which it involves may be best obviated by supposing a significatio prægnans, arising from a blending of two expressions; q. d. 'whence they had been recommended, and from whence they had gone commended to the favour and protection of God.' Ἐπλήρωσαν, 'had fulfilled, or performed.'

27. μετ' αὐτῶν.] It has been disputed whether the sense be, 'by their means' (i. e. their instrumentality), or, 'to them,' μετ' αὐτῶν standing for αὐτοῖς. The latter mode of interpretation has been adopted by many eminent Expositors, and is supported by several passages of the Old Test.; but the former is far more agreeable to the following context, and is also confirmed by two passages further on, xxi. 19, ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ, and xv. 12, ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

— θύραν πίστεως.] Θύρα here metaphorically signifies promulgation, access, or opportunity for the spread of the Gospel.

28. ἐκεῖ.] This, not found in twelve MSS., and the Vulg., Arm., and Æthiop. Versions, has been cancelled by Griesbach and Scholz; but without sufficient reason. In a *few* MSS. a word so little essential might easily be omitted; which is far more probable, than that it should have been introduced from the margin into *all the rest.*

XV. In this Chapter we have recorded the dispute arising in the infant Church concerning circumcision, and the other observances of the Mosaic law, and the Apostle's counsel and decree in the matter; also the subsequent disagreement and consequently separation of Paul and Barnabas.

1. τινες.] These are supposed to have been Antiochians and Jewish converts, who had formerly been Pharisees (see ver. 5), and still retained an attachment to the forms of the Mosaic law. At ἐδίδασκον τοὺς ἀδελφοὺς must be understood λέγοντες; see Note supra xiv. 22.

— περιτέμνησθε.] Here, as in Josephus, Ant. xx. 2. 5 (cited by Wetstein), *circumcision* stands for the whole of the ritual law of Moses,

2 Μωϋσέως, οὐ δύνασθε σωθῆναι. [b] Γενομένης οὖν στάσεως b Gal. 2. 1 supra 11. 30.
καὶ [συ]ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ & 13. 1. & 16 4.
πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί
τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρε-
3 σβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. Οἱ
μὲν οὖν, προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν
Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν
ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.
4 [c] Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς c Supra 14. 27.
ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγ-
5 γειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. Ἐξανέστησαν δέ
τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες,
λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν
τὸν νόμον Μωϋσέως.
6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν

as being the principal ceremony, binding the person who underwent it to the observance of the rest. Τῷ ἔθει Μ., 'conformably to the institution of Moses.'

2. στάσεως.] Notwithstanding what Bp. Pearce objects, there is no reason why στάσεως should not be rendered *dissension*, as at xxiii. 10, of which sense two or three examples have been adduced, yet only of the *verb*. Of the *noun* I have noticed one, in Æschyl. Pers. 744, Blomf. Λόγος κρατεῖ σαφηνής, τῷδέ γ' οὐκ ἔνι στάσις.

— συζητήσεως] 'mutual discussion,' or controversy. This seems meant to explain and qualify στάσεως. For συζ. Wetstein, Matthæi, Knapp, Griesbach, Vater, and Scholz edit ζητήσ., from several MSS. and some Versions, and the Ed. Princ. But nothing is more common than for compounds to be changed by the scribes into simples. Besides ζητ. would here be a term not strong enough, and συζητ. seems required; which occurs at ver. 7, whence the Editors in question imagine the present reading to have been introduced. Ἔταξαν, scil. οἱ ἀδελφοὶ, the brethren at large, not the *Præpositi ecclesiæ*, as Hammond supposes.

3. οἱ μὲν οὖν.] The article is here put for the pronoun demonstrative ('accordingly they, being,' &c.); an idiom, indeed, almost peculiar to the old writers, especially the poets, but which was likely to continue in use, in the common dialect, long after the time when it became obsolete in the language of books. That such is the force of the article, appears by the context. Otherwise the sense would be, 'And the persons conducted on their way,' &c.; which would be little to the purpose. I have pointed accordingly.

— προπεμφθέντες] '*honorificè deducti*, set forward on their way;' a mark of respect usually rendered to eminent persons among the ancients; and always shown to *Apostles*, and of which we have mention further on in this book and in the Epistles. Ἐπιστροφὴν, 'conversion.' Formed on the use of ἐπιστρέφεσθαι, as at xi. 21. xiv. 15. Ἐποίουν χαρὰν μεγ., 'occasioned great joy.' So Aristid. cited by Wetstein, ὁ δὲ Θεὸς ἐποίησέ μοι χαρὰν ὑπερμεγέθη.

4. ἀπεδέχθησαν] 'were received with distinction,' as xviii. 27.

5. ἐξανέστησαν δέ τινες—λέγοντες.] These words are so manifestly the words of St. Luke, that plain readers would be surprised to learn that any *other* opinion had ever been formed. And yet many eminent Commentators, stumbling at what they think the harshness of the *answer* being given before the *question* had been propounded, suppose the words to be those of the *Jewish party* at Antioch, reported by Paul and Barnabas. But although a transition from the oblique to the direct is occasionally found (as in i. 4. xvii. 7, and Luke v. 14), yet here it would be peculiarly harsh; and the ellipsis of ἔλεγον, which they propose, is inadmissible. Besides, ἐξανίστημι would not be a suitable term. In fact, the difficulty is imaginary; for as the words ἀνήγγειλαν—αὐτῶν plainly import that 'they gave an account of what had happened to them in the exercise of their mission,' so the difficulty which brought them there could not fail to be mentioned; see Kuin., who refers to a similar brevity at Acts xi. 3. Thus all difficulty vanishes, and ἐξανέστησαν has peculiar propriety; q. d. 'then there started up,' not 'rose up,' as in most versions. The word is often used in Thucyd., Xenoph., and the best writers, in the sense to *start forth from ambush*, or suddenly. The Judaizing party, on hearing the matter first propounded, suddenly and hastily started up, saying that it was proper to, &c. This opinion, it is plain, was given, not at a *public assembly*, called for the purpose of considering the matter in question, but probably at a private meeting to receive them on their return. The assembly denoted by συνήχθησαν was plainly *another*, called for the purpose of *deciding* on the question after due deliberation.

— πεπιστευκότες.] We have here a participle for substantive, to be taken after τινες, as serving to determine the sense. The words ὅτι δεῖ—Μωϋσέως are by many supposed to be not *in oratione directa*, but *indirecta*.

6. συνήχθησαν δὲ οἱ ἀπ.] Thus was assembled what is called the *First Council* at Jerusalem, to counteract the baneful heresy which had

d Supra 10. 20 & 11. 1, 2.
e 1 Chron. 28. 9. supra 1. 24. & 10. 44.
f Supra 10. 43. 1 Cor. 1. 2. 1 Pet. 1. 22.

περὶ τοῦ λόγου τούτου. [d] Πολλῆς δὲ συζητήσεως γενομένης, 7
ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· Ἄνδρες ἀδελφοὶ, ὑμεῖς
ἐπίστασθε, ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο
διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγ-
γελίου, καὶ πιστεῦσαι. [e] Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρ- 8
τύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ
ἡμῖν· [f] καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ 9
πίστει καθαρίσας τὰς καρδίας αὐτῶν. Νῦν οὖν τί πειράζετε 10

sprung up from the bitter root of *Pharisaism*, and disturbed the harmony and concord of the infant Church. On the *time* of this council, see Towns. ii. 177—179; and on its *nature*, Vitring. de Syn. p. 598, sqq. On the *circumstances* which led to it, and the rise and progress of the heresy it was meant to counteract, consult Dr. Hales, iii. 513, sq.

6. ἰδεῖν περί.] This, by an idiom found in Hebrew, Greek, and English, signifies, 'to *consider about*.'

— περὶ τοῦ λόγου] 'concerning the matter spoken of,' which involved *two questions*; 1. Whether the Gentiles should be circumcised; 2. Whether they should observe the customs of the Mosaic law. The former was answered decidedly in the *negative*; the latter partly in the *affirmative*. The συζητήσεως, just after, must be understood of disputation between the Apostles and presbyters, and those persons who had at the former private meeting given their opinion so positively.

7, seqq. St. Peter argues, that God, by pouring out his Spirit on the uncircumcised *Gentiles*, as he had done upon the circumcised *Jews*, had plainly demonstrated that he made no discrimination between them and the Jews, in the distribution of the Gospel privileges; and that legal purification, which seemed wanting to them on account of their non-circumcision, he had abundantly supplied in purifying their hearts by faith. After this proof, therefore, that God did not require from them the Mosaic observances, it was nothing less than *tempting God*, and setting aside his counsels, to impose the yoke upon them. (Whitby.)

7. ἀφ' ἡμερῶν ἀρχ.] Some take this to mean, *à principio*, 'from the beginning of the Gospel.' Yet the purpose in question was not made known till the conversion of Cornelius; for to *that* the words διὰ τοῦ στόμ. μου plainly allude. And the expression will appear to be not inapplicable to the period in question (thirteen or fourteen years before), if we consider that ἀρχαῖος is often used simply of what has happened *heretofore*, whether many ages, or only a few years before; of which abundant examples have been adduced.

In the words ἐν ἡμῖν ἐξελέξατο many recognise a Hebraism; בחר in Hebrew taking after it ב ἐν. And thus it will be equivalent to ἡμᾶς ἐξελ. That mode of solution, however, is precarious; and this occurrence of ἡμῖν and μου in the same clause would be harsh. As to ἐν ἡμῖν, it is, after all, best rendered in our common version (confirmed by the Syr. and De Dieu), 'amongst us.' Then ἐμὲ may be *supplied* (as in the Syr. Version), which is *suppressed* through delicacy, to avoid egotism, as in very many passages which I could adduce from Thucyd.

8. καρδιογνώστης.] See Note on i. 24. By this the Apostle intimates, that God can best determine *who* are worthy of being admitted as Christians, and who not; as also on the rites and ceremonies to be enjoined on them.

— ἐμαρτύρησεν αὐτοῖς.] The sense seems to be, 'hath borne testimony in their favour,' 'hath testified his approbation,' namely, by giving them the Holy Spirit; for μαρτυρέω with a Dative always implies, *favourable testimony*.

9. οὐδὲν διέκρινε] 'made no distinction between us,' as to the benefit and gratuitous favour to be bestowed on believers. A remarkable idiom, of which the Commentators adduce no apposite example. The following, however, which I have noted, will supply the deficiency. Thucyd. i. 49. 7, διεκέκριτο οὐδὲν ἔτι. Diod. Sinop. ap. Athen. p. 239, οὐχὶ διακρίνας τὴν πενιχρὰν ἢ πλουσίαν. By τὰς καρδίας are denoted, not their *minds*, but their *hearts*, *souls*, and *consciences*: these were sanctified by the Holy Spirit, and purified by the great truths of the Gospel.

— τῇ πίστει καθαρίσας τὰς κ. α.] This clause answers to the foregoing epithet applied to God; as much as to say, that 'God, who knoweth all hearts, inwardly purified the Gentiles when he vouchsafed to adopt them, that they might be spiritually purified;' but he adds, moreover, that this purity is by *faith*. (Calvin.)

10. Here we have the *second* part of the speech; in which the Apostle shows how pernicious is the doctrine that the enemies of Paul would introduce; a doctrine such as would take away all hope from the pious. From the preceding clause, indeed, he infers and collects that God is tempted, if the Gentiles be compelled to observe the Law; but besides this he goes to the very reason of the thing. *So far* he has argued, that the Gentiles are *wronged*, by requiring of them more than God requires; and since he has bestowed on them the privilege of adoption, it were absurd to suppose they should still be rejected, and the goodness of God limited; in short, it is sufficient that they have faith, though ceremonies they have none. *Now*, however, he proceeds to show, that those who tie down men's salvation to the works of the Law, leave them nothing to hope; nay, indeed, the whole world is delivered up to destruction the most fearful, if it can attain salvation no otherwise than by observing the Law. (Calvin.)

— τί πειράζετε τὸν Θεόν;] Meaning, 'Why try ye the forbearance of God, by perversely resisting his will?' So 1 Cor. x. 9, καθὼς καί τινες αὐτῶν ἐπείρασαν. Heb. iii. 9, and often in the Old Test., as Exod. xvii. 2. 7. The argument being, that 'it is plainly the will of God that these persons should be received as Christians

τὸν Θεὸν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν,
ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;
11 [g] Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ [Χριστοῦ] πισ- g Eph. 2. 8. Titus 3. 7.
12 τεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι. Ἐσίγησε δὲ πᾶν
τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων,
ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι'
13 αὐτῶν. [h] Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος, h Supra 12. 17.
14 λέγων· Ἄνδρες ἀδελφοὶ, ἀκούσατέ μου. [i] Συμεὼν ἐξηγήσατο, i 2 Pet. 1. 1.
καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ
15 τῷ ὀνόματι αὐτοῦ. Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν
16 προφητῶν, καθὼς γέγραπται· [k] Μετὰ ταῦτα ἀναστρέψω k Amos 9. 11, 12.

without such rites;' that he has, in fact, already accepted them. Hence to attempt to impose rites he hath been pleased to abolish, would be 'resisting his will;' which were as criminal as vain; see Rom. ix. 19.

11. ἀλλὰ διὰ τῆς χάριτος—κἀκεῖνοι.] It has been disputed *to whom* these words respectively allude. Some refer the ἡμεῖς contained in πιστεύομεν to the Apostles Peter and James; others, to Peter only. Again, κἀκεῖνοι some refer to the οἱ πατέρες at ver. 10; and others, to Paul and Barnabas. But it is, I think, plain that the words *we* and *those*, which are antithetical, must denote no other than the same persons with the αὐτοῖς (namely, the *Gentiles*) and ἡμῖν, similarly antithetical, at ver. 8; also the ἡμῶν and αὐτῶν at ver. 9, namely, the Jewish and the Gentile converts. At κἀκεῖνοι the true grammatical ellipsis would be πιστεύουσι. Though, indeed, among the other peculiarities of the Hellenistic style is that of *anomalous ellipsis*; as here of σωθήσονται. Finally, the ἀλλὰ is *adversative* (answering an objection), and signifies *imò*, *nay*, *yea*, as in 2 Cor. vii. 11. Thus we may render: 'Yea, by the grace of our Lord Jesus Christ alone do we trust we shall be saved; in which same way they too are alone to be saved;' comp. Gal. ii. 15, 16, and Rom. iii. 30. The *inference* is obvious, and therefore left to be *supplied*,—that a thing so unimportant to salvation, as the observation of the ceremonies of the Mosaic Law, ought not to be exacted from the Gentile converts.

12. πλῆθος.] Not *multitude*, but *assembly* (as Luke xxiii. 1, and elsewhere), consisting of persons convened for the special purpose of considering this question.

— ἐξηγουμένων] 'while recounting.' Namely, for the purpose of establishing the facts on which the validity of the Apostle's reasoning rested. The argument being, that 'as God had approved their work, by causing miracles to be worked by them, so what they had done in this matter had his entire approbation.'

13. ἀπεκρίθη] 'addressed the assembly.'

— ἄνδρες ἀδελφοὶ, &c.] The Apostle, after confirming what was just said by Peter, as to the calling of the Gentiles,—well aware that, in addressing Jews, it was always of great importance to ascertain whether any thing, which purported to be the will of God, was in accordance with the predictions of Holy Writ,—further shows, that however contrary to the prejudices of many among them, yet that it was agreeable to the predictions of the Prophets,—instancing a remarkable one of Amos ix. 11, 12.

14. καθὼς] for ὡς, *how*. Πρῶτον. Render, not, '*at the first*' (for that would mean, at the beginning of the Gospel), but *first*. In ἐπεσκέψατο λαβεῖν, &c., we have a blending of two clauses into one, for ἐπισκ. τὰ ἔθνη (ὥστε) λαβεῖν ἐξ αὐτῶν λαὸν ἐ. τ. ὀ. α. On ἐπεσκ., see Note on Luke i. 68. Ἐπὶ τῷ ὀν. α., 'in order to bear his name, and be called his peculiar people, by professing his religion.'

16, 17. This quotation varies from the Hebrew and the Sept. in the following unimportant particulars. For ἐν τῇ ἡμέρᾳ ἐκείνῃ there, we have here, to make the sense more plain, μετὰ ταῦτα. Ἀναστρέψω, too, though without having any thing corresponding to it in the Hebrew, is here, for the same reason, supplied. The next clause is *compressed*, by blending the two parts of the parallelism into one. Again, the words καθὼς αἱ ἡμέραι τοῦ αἰῶνος, found in the Sept. Version, are here omitted; and with reason; since they make no sense. There is doubtless (though the Translators failed to perceive it) an ellipsis of ב at כימי, i. e. between כ and ימי, though כימי עולם (occurring in Mich. vii. 14, and Is. lxiii. 9) *may* have been considered as a sort of adverb. Finally, the words τὸν Κύριον are not found in the LXX., at least in the Vatican text. But in the *Alexandrian* text the words are supplied, and have been adopted by Abp. Newcome, as representing the true reading of the Hebrew text. Again, answering to ὅπως ἂν ἐκζητήσωσιν—ἀνθρώπων is למען יירשו את שארית אדום, 'that they may possess the residue of Edom.' Yet that makes such bad sense, that the words would seem to be corrupt. And this suspicion is countenanced by the remarkable variety of readings; none of which, however, give any aid. The corruption seems to be anterior to the Masoretic recension, and may best be emended by reading (with Lightfoot) for יירשו, ידרשו, and for אדום, אדם, which will thus agree with the words of the Apostle; the sense being, that 'after the return of the Jews, and their subsequent prosperity, they would extend the knowledge and benefits of their religion to *other* nations, even mankind at large; so that the Gentiles might be admitted to the privileges of the children of God.' At any rate, the Apostle follows the Sept., where, doubtless, τὸν Κύριον then existed.

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυῒδ τὴν πεπτω-
κυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω,
καὶ ἀνορθώσω αὐτήν· ὅπως ἂν ἐκζητήσωσιν οἱ 17
κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα
τὰ ἔθνη, ἐφ᾽ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ᾽
αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα [πάντα].
Γνωστὰ ἀπ᾽ αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. 18
Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπι- 19
στρέφουσιν ἐπὶ τὸν Θεόν· [l] ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ 20
ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς
πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος. [m] Μωϋσῆς γὰρ 21

l Infra ver. 29. Gen. 9. 4, Lev. 3. 17. Deut. 12. 23. 1 Cor. 8. 1, 9, 10. & 10. 14, 20, 21. 1 Thess. 4. 3.
m Neh. 8. 1. supra 13. 27.

That the Apostle has not (what some would have us suppose) merely *accommodated* the above passage to the present subject, but that he recognised such to be the *intent* of the prophecy, is plain from the very purpose for which he adduced it; it being his principal intent to show that, according to the Prophets, especially in this remarkable passage, it was contemplated that the *Gentiles* should be introduced to the privileges of the children of God. And that the Prophet did so mean it, we cannot for a moment doubt.

16. σκηνήν.] The word properly signifies a *booth* or hut, but sometimes denoted a permanent *house*, and figuratively a *family*; and, when applied to a *royal* family, its reign or kingdom. Κατασκάπτω was often used of the utter destruction of houses or cities. So Ælian, V. H. xii. 54, τὴν πατρίδα κατῴκισε, κατεσκαμμένην ὑπὸ Φιλίππου.

17. ἐκζητ. τὸν Κύριον.] This phrase here and at Rom. iii. 11. Heb. xi. 6, signifies, by an imitation of the Heb. בקש or דרש את יהוה, 'to earnestly seek,' for the purpose of fervently praying to and serving him. Οἱ κατάλοιποι τῶν ἀνθρώπων is explained by τὰ ἔθνη in the next clause.

— καὶ πάντα τὰ ἔθνη.] Καὶ has here the sense *even*. Πάντα, not found in many ancient MSS. and some Versions and Fathers (confirmed by the Hebrew text), has been cancelled by Griesbach and Scholz. In ἐπ᾽ αὐτοὺς we have a Hebrew pleonasm.

18. γνωστὰ ἀπ᾽ αἰῶνος, &c.] The purpose of these words is, as Calvin shows, to anticipate the objection (which to many seems fatal), that the thing was a mere *novelty*. The Apostle contends that it was not new to *God*, though it might seem sudden to man; that God, who sees every thing future, and knows what he will accomplish, had foretold, by his prophets, the foundation of a spiritual kingdom, into which both Jews and Gentiles should be received. It therefore formed part of his eternal plan; consequently immutable, and by man irresistible, Rom. ix. 19. A passage very similar in sentiment is here adduced by Wetstein from Seneca de Benef. iv. 32. 'Nota est *illis* operis sui series; omnium illis rerum per manus suas iturarum scientia in aperto semper est, *nobis* ex abdito subit; et, quæ repentina putamus, illis prævisa veniunt et familiaria.'

In the words preceding, ὁ ποιῶν ταῦτα πάντα, it is intimated, that the things in question will also be *done* by him.

19. ἐγὼ κρίνω.] Meaning, 'My judgment or decided opinion [on the matter] is.' So Thucyd. iv. 60, ὡς ἐγὼ κρίνω. Μὴ παρενοχλεῖν means, 'to give them no further molestation, than the observance only of the following necessary particulars.' This seems to be a popular form of expression. Commentators adduce as an example Arrian, Epict. i. 9, Μηδὲ παρενοχλήσῃς τοῖς νέοις, μηδὲ τοῖς γέρουσι. The word is not unfrequent in the later Classical writers and the Sept.

20. ἐπιστεῖλαι αὐτοῖς] 'to give them directions,' as Acts xxi. 25. At τοῦ ἀπέχεσθαι the Genitive is dependent on ἕνεκα understood, equivalent to ἵνα ἀπέχωνται. But to advert to the *particulars* of the prohibition, τῶν ἀλισγημάτων, &c.; the term ἀλίσγημα is Hellenistic, and derived from ἀλίσγειν, to pollute. Both it and the noun are used alike of physical and moral defilement, especially that of *idolatry*, as the greatest; see Dan. i. 8. Ecclus. xl. 29. Mal. i. 7. 12, where the subject is meat offered to idols. Here, however, in order to *determine* the sense, the words τῶν εἰδώλων are added. Now, though the word might denote *any* participation in idolatry, yet the passages of Daniel and Malachi (which were probably in the mind of the Apostle), as well as the ancient glosses of Hesych. and Suid. (formed from the early Scholiasts, and theirs from the Fathers), determine it to be *the eating of meat offered to idols*, not merely in the *temples*, but even the purchasing of it for use, when it was taken for sale into the *public market*. For we learn from the passages cited by the Commentators, that among the Gentiles, after a victim had been sacrificed in the temple, and a portion had been given to the Priests, and sometimes another eaten by the offerer and his friends on the spot, the residue was often taken home by the priests for domestic use, and sometimes was sent to the public shambles to be sold. The flesh, however, was, of course, held in abomination by the *Jews* (see 1 Cor. x. 20); and therefore the use of it was very properly forbidden, in order that no needless offence might be given to the Jewish Christians.

— καὶ τῆς πορνείας.] It has been thought strange that *this* should be inserted among things of themselves lawful, but from which the Gentiles were to abstain, lest they should offend the Jewish Christians; fornication having never been accounted as a thing permitted; and no reason would appear why, if *greater* offences are men-

ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν
ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινω-
σκόμενος.
22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις, σὺν ὅλῃ
τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς

tioned with smaller ones, *this alone* should be selected, which, it has been thought, would go far to put the things mentioned in this list on a level. To remove this difficulty many methods have been devised; some proceeding on *critical conjecture* (thus Bentley proposed to read χοιρείας, *pork*); while others seek to remove the difficulty by supposing some unusual sense of the word; some understanding it of *spiritual whoredom*, viz. idolatry; others, *marriage with idolaters*; others, again, *of marriage within the prohibited degrees*. All which are alike open to insuperable objections, and especially to this, that no *recondite* or *uncommon* sense could be intended; since in public edicts words are supposed to be employed in their usual sense. And here there is no sufficient reason to abandon the common rendering, *fornication*; which has been well defended by Grotius, Wetstein, Valcknaer, Schoettgen, Pearce, Nitzch, Rosenmuller, Kuinoel, Scott, Wahl, and Bp. Marsh; who satisfactorily removes the objections to the word being taken in its ordinary sense, showing that there are *other* instances to be found of moral and positive precepts, duties of common and perpetual obligation, mingled with local and temporary ones, in the same list; as in the Decalogue. 'And since (continues he) it appears from the Acts of the Apostles, and the Epistles of Paul, that the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the Decree of the Council in Jerusalem should contain a mixture of moral and positive commands.' I would add, that it is not unimportant, in this view, to remark, that in the words of the decision actually sent (ver. 29), we find the *two* kept *separate*, πορνείας being put apart from the rest, and placed *last*. As to the objection founded on fornication being never thought indifferent, it might *not* in theory, or philosophical speculation, but was so considered *in practice*. No one who is at all acquainted with the Classical writers can doubt, that simple fornication was, by the Heathens, considered as no crime at all. We find that even their *religion* permitted, nay, encouraged, licensed fornication. Hence the recommendation of chastity of *this* kind (for that contained in abstaining from *adultery* could not *need* enforcing) was highly necessary; the main purpose (as Grotius observes) of this list being to specify from what practices, *besides known and flagrant sins*, the Gentile Christians ought to abstain, in order to coalesce with the Jewish Christians without offence. And there was the more occasion to give the injunction, since, for many reasons (which are detailed in Recens. Synop.), fornication and idolatry were, in the minds of the Jews, inseparably connected; compare 1 Cor. x. 7, 8. v. 11. Eph. v. 5. Col. iii. 5. Rev. ii. 14. 20, and especially Exod. xxxiv. 14—16.

— τοῦ πνικτοῦ] scil. κρέατος (*supplied* in Athen. l. ix.), meaning flesh of animals killed by strangling, which was very prevalent among the ancients, both Greeks and Romans, and also Orientals. They used to enclose the carcase of the animal (so killed that the blood should remain in it) in an oven, or a deep stewing vessel, and thus seethe it in its own vapour or steam. As to the *blood*,—the heathens, when butchering an animal, carefully preserved this, and mixing it up with flour and unguents, formed various sorts of dishes. Now as *both* the foregoing sorts of food were strictly forbidden by the Mosaic Law, especially the latter, (the Jews being enjoined to consider the blood as the seat and principle of life, and therefore not to eat of it, but offer it in sacrifice to God,) there was ample reason to forbid them to the *Gentile Christians*, in order to avoid the giving offence to their Jewish brethren. That an injunction so local in its nature, and of such temporary obligation, cannot be binding on Christians of *these* times, and must cease with the circumstances which gave occasion to it, has been convincingly shown by Schoettgen, Doddridge, and others.

21. Here (as at v. 18) there has seemed to many such an abruptness of transition, and want of connexion between this subject and the preceding, that they have supposed something to have been lost out of the text. But for this there is not the slightest foundation, either in external evidence or internal probability. Here, as often in sentences commencing with γάρ, there are some words to which that particle may be referred, left to be supplied from the context and subject-matter; which may, on the present occasion, be done as follows: 'And remember, the violation of these will occasion not only private, but public scandal; for the Mosaic religion has from remote antiquity had its professors in every city, and its Scriptures publicly read in the synagogues every sabbath day,—in which these things are strictly forbidden.' Thus the γὰρ is intended to give a reason why the foregoing 'necessary things,' as they are called at v. 28, are required of them.

22. ἔδοξε τοῖς ἀποστόλοις—πέμψαι.] The syntax in ἐκλεξαμένους is generally thought not agreeable to the *propriety of language*; and γράψαντες deviates entirely from it. There ought, it is said, to have been written ἔδοξε τοῖς ἀπ. ἐκλέξασθαι ἄνδρας καὶ πέμψαι. Ἐκλεξαμένους, however, is as regular as ἐκλεξαμένοις, and is more frequent in the *later* writers (as Joseph.), the sense being, 'having chosen men from among themselves to send [them].' Yet it is not exactly put (as Kypke and Rosenmuller think) for ἵνα ἐκλεξάμενοι πέμψωσι, but is a construction of a different kind, in which the Accus. is closely associated with the Infinitive, and τὸ is understood. Thus it serves to explain what was meant by the '*it*' in 'it seemed good.' In γράψαντες for γράψωσι, there is merely an *anacoluthon*, such as in long sentences, especially containing parenthetical clauses, is not unusual. Ἄνδρας ἡγουμένους denotes '*leading* men;' a Hellenistic idiom, by which the Participle is used as an adjective or

Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ· Ἰούδαν τὸν ἐπι-
καλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν
τοῖς ἀδελφοῖς, γράψαντες διὰ χειρὸς αὐτῶν τάδε· "Οἱ ἀπό- 23
στολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν
Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν,
n Gal. 2. 4. supra ver. 1. Tit. 1. 10, 11. χαίρειν. [n] Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες 24
ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν,
λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστει-
λάμεθα· ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους 25
ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ
o Supra 13. 50. & 14. 19. καὶ Παύλῳ, [o] ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν 26
ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ἀπε- 27
στάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου
ἀπαγγέλλοντας τὰ αὐτά. Ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι 28
καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν
p Supra v. 20. infra 16. 4. & 21. 25. ἐπάναγκες τούτων· [p] ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος, 29
καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ
πράξετε. ἔῤῥωσθε."

substantive. Here Classical usage would require the Article. Yet in Thucyd. i. 5, we have similarly *ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων.*

23. *χαίρειν.*] Supply *λέγουσι*, or such like. A form of frequent occurrence in the later writers, and used instead of the earlier one *εὖ πράσσειν.* These were the accustomed forms of salutation at the beginning of an epistle, as *ἐῤῥώσω* or *ἔῤῥωσθε* at the end.

24. *ἐτάραξαν ὑμᾶς λ.*] The same expression occurs at Gal. i. 7. v. 10. Lucian, Scyth. § 3, has the plainer one *ταράσσειν τὴν γνώμην.* And so Cic. Tusc. iii. 2, 'perturbari animos.' The next words *ἀνασκ. τὰς ψυχὰς ὑ.* are exegetical of *ταράσσειν* here.

— *ἀνασκευάζοντες,*] *Ἀνασκευάζειν* properly signifies 'to pack up any thing for removal,' as in Thucyd. i. 18, and elsewhere. 2. To remove; as Xenoph. An. vi. 2, 5. Thus the sense here seems to be, 'removing and perverting your minds [from the truth],' or rather unsettling; the contrary to *θεμελιῶσαι*, as in 1 Pet. v. 10.

— *λέγοντες περιτ.*] 'enjoining you to be circumcised.' *Οἷς οὐ διεστ.* Supply *οὐδὲν*, 'to whom we gave no direction or authority [so to act].' It is the more necessary to supply *οὐδὲν*, since *οὐ διαστ.* almost always signifies to *forbid*, not, as here, to *enjoin.*

25. *γενομένοις ὁμοθυμαδόν.*] Supply *ἐπὶ τὸ αὐτὸ*, which is *expressed* at ii. 1. *Ὑπὲρ τοῦ ὀν.*, 'on behalf of the religion,' &c.

27. *καὶ αὐτοὺς διὰ λόγου ἀπαγγ. τὰ αὐτά.*] On the subject of the bearers of public letters or messages being usually allowed to explain any obscurity therein, see my Note on Thucyd. vii. 8. 10, *ᾤχοντο φέροντες τὰ γράμματα, καὶ ὅσα ἔδει αὐτοὺς εἰπεῖν.* Such despatches, indeed, were, in the earlier ages, always sent in the form of *verbal messages*, by trusty servants to deliver by word of mouth; and that custom had continued even up to the age of Thucyd. On the introduction, however, of *written* messages, or despatches, during the Peloponnesian war, still the custom was retained of permitting the messenger to explain any obscurity in the Epistle, or to give further *particulars* of matters only briefly adverted to in the letter (so Joseph. Ant. xvii. 5. 7, *εἰς Ῥώμην ὡς Καίσαρα ἐκπέμπει γράμματα περὶ αὐτοῦ, καὶ τοὺς ἀπὸ γλώσσης διδάξοντας*, &c.), nay, occasionally to act as a sort of *ambassador*, in order to treat on the business at issue. Sometimes, however, the messengers were *forbidden* to say any thing (see Arrian, Exp. Alex. ii. 14, 6); and therefore the words *καὶ αὐτοὺς διὰ λόγου*, &c. here may be considered as informing the persons addressed, that the messengers *were empowered* to deliver the same message by word of mouth, and more fully and explicitly, if desired.

28. *ἔδοξε γάρ.*] I know not why all the English Translators should render the *γὰρ* 'for.' It is plainly *resumptive*, and put for *οὖν*, as often in the Sept. *Ἔδοξε*, 'it hath seemed good,' the term used in *decrees.* *Τῷ ἁγ. Πνεύμ. καὶ ἡμῖν*, by Hendiadys, 'to us who are deciding under the influence of the Holy Spirit.' Agreeably to the promise of the Holy Spirit to them when labouring in the cause of the Gospel. See Matt. xvii. 18—20, and John xiv. 26. See Chrys., Grotius, and Kuinoel.

— *βάρος.*] It was an early, and especially Oriental form of expression to apply the terms *βάρος, ζυγὸς*, &c., to all laws, orders, &c., *enjoined* on those who were subject to any one's authority, whether they were heavy or light. See Matt. xxiii. 4, and Note. *Ἐπάναγκες* is formed from the old adjective *ἐπανάγκης*, which is preserved only in the Nominative or Accusative neuter. It is found in the best writers from Herodotus downwards, but only as an *adverb. Here* it may stand for an *adjective*, by an ellipse of *ὄντων.*

30 Οἱ μὲν οὖν, ἀπολυθέντες, ἦλθον εἰς Ἀντιόχειαν· καὶ
31 συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. Ἀνα-
32 γνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας δὲ καὶ
Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρ-
33 εκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν. Ποιήσαντες δὲ
χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς
34 τοὺς ἀποστόλους. [ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.]
35 Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδά-
σκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν
λόγον τοῦ Κυρίου.
36 ΜΕΤΑ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν·
Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ

29. πνικτοῦ.] One of the seven precepts of Noah; which were, 'to abstain from blasphemy against God, homicide, incest, robbery, resistance to magistrates, and the eating of things strangled.'

— εὖ πράξετε.] Not meaning, as many explain, 'you will do right;' but rather, 'it will be happy for you,' 'it will tend to your salvation.' Comp. Eccles. viii. 12. Is. iii. 10. Jerem. xlii. 6.

30. ἀπολυθέντες.] See Note v. 33.

— ἐπέδωκαν τὴν ἐπιστολήν.] The word properly signifies 'to reach forth, or give out any thing' to (ἐπὶ) a person (as Matt. vii. 7, and Luke xi. 11, 12), but also, in a general way, to *deliver to*; especially as used of the delivery of letters.

31. ἐχάρησαν ἐπὶ τῇ παρακ.] I know not why so many eminent Commentators should have interpreted παρακλήσει *exhortation*, or *instruction*. Surely the common interpretation (confirmed by all the ancient Versions), *consolation* or *comfort*, is more suitable and natural. They rejoiced at the comfort which this Epistle gave them, by the assurance that they were delivered from whatever was burdensome in the Mosaic Law. See more in Calvin and Newcome.

32. προφῆται.] See xi. 27, and Note, Bp. Pearce in Recens. Synop., and especially Mr. Townsend's dissertation on the spiritual gifts, titles, and offices in the Church at Antioch. See also the Note on 1 Cor. xii. 8. Διὰ λόγου πολλοῦ, 'in a discourse of considerable length.' Παρεκάλ., 'exhorted, admonished, and instructed them;' stating, we may suppose, the grounds and reasons on which the determination of the Synod was founded, showing why the *whole* ritual was not enjoined, and why a *part* was retained; and withal defining the cause, nature, and extent of the duty of abstaining, in certain cases, from things naturally lawful.

33. ποιήσαντες χρόνον] 'having spent some time.' An idiom confined to the later, and especially the Hellenistic writers. Μετ' εἰρήνης, 'with good wishes and prayers for their welfare,' or whatever was included in the Heb. שלום.

34. ἔδοξε—αὐτοῦ.] This verse, not found in several MSS. and Versions, is rejected by Mill, Wetstein, Pearce, Newcome, Kuinoel, and Griesbach, bracketed by Vater, and cancelled by Matthæi. The reason which they assign for its having been *inserted* is, that it was done to account for what might have seemed strange and inconsistent in Silas being said to have gone with Jude to Jerusalem; whereas, a few days after, he is said to have been chosen by Paul as his companion in his journey to visit the churches. Yet (say the Critics in question) 'he may have gone to Jerusalem, and been sent for from thence, and the circumstance of his sending for have been omitted to be mentioned.' I must own that there is nothing to negative this in the expression μετά τινας ἡμέρας (especially if it be taken of the *first mention* of a *plan* which might not be carried into *execution* for some short time), that being an indefinite term, which may, at least, mean *after not a very few* days. See xvi. 13. There is, however, something very *hypothetical* in this way of accounting for the insertion. Instances of *insertions* for *such* a purpose are very rare indeed, and not to be increased without urgent cause, as tending to lessen our confidence in the integrity of the Divine word. On the other hand, if we suppose the verse to be *genuine*, its *omission* may readily be accounted for; namely, to remove a seeming inconsistency, a person being here said to have *stayed*, who was just before said to have *gone*; in which case the readiest course,—and that on a level with the capacity of even the *scribes*,—would be to *cancel* the verse. And Critics and Commentators, having felt the same difficulty, might resort to the same mode of removing it. Whereas it may satisfactorily be obviated by less violent means,—namely, by taking ἀπελύθ. not in the sense *departed*, but in the usual one *dimissi sunt* (as in the Vulg.), meaning their dismissal and departure from the place where the brethren were assembled, not from Antioch itself. It should seem that between the time when they left the meeting, and that fixed on for their actual departure, Silas, from a desire to further enjoy the society of Paul, resolved to stay longer at Antioch. One might, indeed, have expected that it should have been added, that *Jude* went on his journey. But this was not absolutely necessary, and such omissions are frequent. Words to that effect are, indeed, found in some MSS. and Versions; but it is so very difficult to account for their *omission*, and so easy for their *insertion* (from the margin), that they cannot be received. Thus *internal* evidence is quite in favour of the genuineness of the verse, and *external* evidence decidedly so. Accordingly I have thought proper, with Scholz, to retain it.

36. ἐπισκεψώμεθα τοὺς ἀδελφοὺς — πῶς

πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου,
q Col. 4. 10. supra 12. 12, 25. & 13. 5. 2 Tim. 4. 11. Philem. 24. r Supra 13. 13.
πῶς ἔχουσι. [q] Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν 37
τὸν Ἰωάννην τὸν καλούμενον Μάρκον· [r] Παῦλος δὲ ἠξίου, 38
τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα
αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. Ἐγένετο 39
οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων,
τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς
Κύπρον· Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς 40
τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν. διήρχετο δὲ 41
τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.
a Supra 14. 6. Rom. 16. 21. Phil. 2. 19. 1 Tim. 1. 2.
XVI. [a] Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν. καὶ ἰδοὺ 1
μαθητής τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικός [τινος]
Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος· ὃς ἐμαρτυρεῖτο 2
ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. Τοῦτον ἠθέ- 3
λησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν
αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις·
ᾔδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἕλλην ὑπῆρχεν.
b Supra 15. 28, 29.
[b] Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσ- 4
σειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν
πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ. Αἱ μὲν οὖν ἐκκλησίαι 5
ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ'
ἡμέραν.

Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, 6
κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον
ἐν τῇ Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν, ἐπείραζον ‡ κατὰ 7

ἔχουσι.] This may be, by a common Grecism, for ἐπισκ. πῶς ἔχουσιν οἱ ἀδελφοί. Or at πῶς ἔχουσι we may supply σκεψόμενοι, from ἐπισκεψ. So Polyb. p. 1330, cited by Wetstein, πέμπειν τοὺς ἐπισκεψομένους πῶς ἔχει τὰ κατὰ τοὺς προειρημένους βασιλεῖς. The expression must here denote inspection of their state as Christian professors. Hence was derived the use (which not long afterwards arose) of ἐπίσκοπος in the sense *Bishop*.

36. ἐν αἷς.] The plural is used because the antecedent involves the idea of *plurality*, as 2 Pet. iii. 1, ταύτην δευτέραν γράφω ἐπιστολὴν, ἐν αἷς.

37. ἐβουλεύσατο] 'purposed,' or 'was disposed;' as v. 33. and xxvii. 39, where the term represents the *result* of deliberation or self-counsel.

38. ἠξίου] 'wished or thought proper.' This must be closely united with μὴ συμπαραλαβεῖν.

39. παροξυσμὸς] an exacerbation of spirit one against the other.

XVI. 1. κατήντησε.] Literally, 'went down to.' A sense of the word often occurring in this book, and peculiar to the later Greek writers. Τινος, not found in several MSS., has been cancelled by Griesbach, Tittman, and Scholz; but, I apprehend, without sufficient reason.

— ἦν ἐκεῖ.] Whether this is to be understood of *Derbe*, or of *Lystra*, Commentators are not agreed. The present passage favours the opinion that he was of *Lystra*; while that at xx. 4, is thought by some to prove him to have been of *Derbe*. But the Δερβαῖος there must refer to *Gaius*, and Gaius only, otherwise St. Luke would have written καὶ Γάϊος καὶ Τιμόθεος, Δερβαῖοι. He does not add Λυστραῖος to Τιμ., because it was unnecessary, he having, he thought, expressed that *here*. And certainly the ἐκεῖ cannot well be understood of any other than *Lystra*, since that was the last-mentioned place. From the position of the cities, there can be no doubt that the Apostles went to Derbe first, and then to Lystra.

2. ἐμαρτυρεῖτο] 'a good testimony was borne him,' 'he was praised' (see Note supra xv. 8); namely, on account of his great knowledge of religion, and his ardent zeal in its promotion.

3. περιέτεμεν α.] He had not been circumcised, because (as we learn from the Rabbins) his mother had no right to do that without the father's consent. The reason why *Paul* circumcised him (which he might do without any violation of Christian liberty, as being of *Jewish birth*, and because, though circumcision was not enjoined as *necessary* to the Gentile converts, it might yet be sometimes *expedient*) is just after suggested.

6. Ἀσίᾳ.] Meaning, that part of Asia Minor which was peculiarly so called, namely, Procon-

τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα.
8 [c] Παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα. c Infra 20. 6. 2 Cor. 2. 12. 2 Tim. 4. 13.
9 καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· [d] ἀνήρ τις d Supra 10. 29.
ἦν Μακεδὼν ἑστὼς, παρακαλῶν αὐτὸν καὶ λέγων· Διαβὰς
10 εἰς Μακεδονίαν βοήθησον ἡμῖν. Ὡς δὲ τὸ ὅραμα εἶδεν,
εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβι-
βάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι

sular Asia, of which Ephesus was the capital. *How* this hindrance was effected, whether by dream or otherwise, has been variously supposed. Certainly had it been through direct revelation by dream, that would have been expressed. Hence we may suppose it to have been by a sort of *divine* impression on the mind (which the Apostles knew how to distinguish from ordinary feeling), through which medium their decision, that it would not be expedient to go thither, was produced by the influence of the Holy Spirit. In this view there will be some pertinency in the following passage of Philo-Jud. vol. ii. 176 (cited by Wetstein), *Αἱ τοιαῦται εἰκασίαι συγγενεῖς προφητείας εἰσί. Ὁ γὰρ νοῦς οὐκ ἂν οὕτως εὐσκόπως εὐθυβόλησεν, εἰ μὴ καὶ θεῖον ἦν πνεῦμα τὸ ποδηγετοῦν πρὸς τὴν ἀλήθειαν.*

7. *κατὰ τὴν* M.] Render, not '*in*' (for they did not enter Mysia), but (with Valckn.) 'unto, as far as;' meaning, to the borders of. It should seem that when they finally determined not to go to Asia, they had so far advanced in their journey thither, as to be opposite to the chain of Mount Olympus. Then they went forward in a due westerly direction, until they came to the borders of Mysia, intending to make their way into Bithynia, by the plain of the river Rhyndacus, or at the western end of the chain of Olympus.

— *κατὰ τὴν Βιθυνίαν.*] Several MSS. and some Versions and Fathers have *εἰς*, which has been received by Griesbach, Tittman, and Scholz; but without sufficient reason; since the external evidence for the reading is weak (Versions and Fathers being, in a case like this, of little weight), and internal quite the other way; for the *εἰς* is evidently from the margin, being an alteration of those who wished to remove a tautology, and make the sense plainer, not aware that the *κατὰ* here means *versùs*, *in the direction of*, as Montanus, Beza, and Piscator render. At the same time, had *εἰς* been the true reading, it is difficult to imagine how it should have been altered into *κατὰ* in the great bulk of the MSS.

— *Πνεῦμα.*] Nine MSS. add *Ἰησοῦ*, and others, with several Versions and some Fathers, *τοῦ Ἰησοῦ*, which is adopted by Mill and Wetstein, and received into the text by Griesbach, Knapp, Tittman, Vater, and Scholz. Yet there seems no sufficient evidence of its genuineness to warrant its reception. The *external* evidence is weak, as far as regards *MSS.*; and Versions and Fathers are, in a matter of this kind, not quite unexceptionable testimony. But, to advert to *internal* evidence, it would at first sight seem that as *τὸ Πνεῦμα Ἰησοῦ* is a very rare expression, occurring no where else but in Phil. i. 19 (and there in a different sense), we may far better account for the *omission* than for the *insertion* of *Ἰησοῦ*. And yet we do not elsewhere find that rare expressions are cancelled by the *scribes*. Besides, when any very rare forms of expression are connected with important *doctrinal* questions, we are to advert to the possibility, nay, probability, that they may have been tampered with by the ancient *Theologians*, either by adding something to the text, or by removing something from it. Now, it appears from the Note of Wetstein, that the Romanists, a little after the printing of the Greek Text, maintained that *Ἰησοῦ* had been expunged by the Nestorians; which is incredible. They might rather have been expected to *add* than to *remove* it. The addition, however, I suspect, came from the *Arians*, who would have more reason to add it, in order to destroy so striking an example of *τὸ Πνεῦμα* in the *personal* sense. Thus it is caught up by all the Socinian interpreters. And when once introduced by the *Arians*, it would be likely to be admitted by the *Nestorians*, who would rather have it than not. From the *former* of these it was, I suspect, foisted into the *Vulgate*, and by the latter into the *Syriac* Version, and from thence it would easily be transmitted to the *Æthiopic*, *Coptic*, and *Armenian* Versions. Finally, the word is strongly discountenanced by the context. For, to use the words of Bp. Middleton, 'in the preceding verse we are told that the Apostles were forbidden of the Holy Ghost to preach the word in Asia; in the present, that, on their attempting to go into Bithynia, the Spirit suffered them not.' It is, therefore, highly unnatural that the *τὸ Πνεῦμα* of the latter verse should be meant of any other than the *τὸ ἅγιον Πνεῦμα* of the former.

8. *παρελθόντες.*] The meaning cannot well be, that they passed by or along Mysia, namely by coasting its borders. No reason can be imagined why they should have taken so circuitous a course in order to go to the Troad. Moreover, the term *κατέβησαν* has allusion to the mountainous region they traversed in their course to the Troas. Now the mountainous country of Mysia is confined to the interior; and the chain of Temnos, Pedasus, Gargara, and Ida ranges along the whole of the interior. Accordingly, the sense intended by St. Luke must be, 'passed through,' 'traversed,' as the Vulg., Erasmus, Calvin, and others render. And so the Cod. Cant. has, by gloss, *διελθόντες*.

10. *ἐζητήσαμεν.*] From the use of *we* after that of *they* thus far, it is plain that the Evangelist himself became the companion of Paul and Timothy in this journey, having joined them at Troas.

— *συμβιβάζοντες*] 'including.' See Note on ix. 22.

— *προσκέκ.*] 'had called and appointed us to the work.' See xiii. 2.

αὐτούς. Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν 11
εἰς Σαμοθρᾴκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, ἐκεῖθέν τε εἰς 12
Φιλίππους, ἥτις ἐστὶ πρώτη [[τῆς]] μερίδος τῆς Μακεδονίας
πόλις, κολωνία· Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες
ἡμέρας τινάς· τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς 13
πόλεως παρὰ ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ

11. ἀναχθέντες—εὐθυδρομήσαμεν.] Here we have two nautical terms; the former, as used of setting sail (literally, loosing ropes), the latter, of sailing in a straight course to any point without tacking; which implies a fair wind. So that the expression is equivalent to οὐριοδρομεῖν.

12. πρώτη τῆς μερίδος τῆς M. π.] No little perplexity here exists, from a difficulty to reconcile the present statement with the actual state of things then existing. According to the sense assigned by the Pesch. Syr. and some others, 'which is the metropolis of the country of Macedonia,' the words are contrary to facts, *Thessalonica* being undoubtedly the capital. And such will be equally the case if we take πρώτη for 'most *considerable*.' Indeed, by so interpreting we overlook the force of μερίδος, which, in such a connexion, can only be '*portion*,' i. e. *district*. And that Macedonia had long been divided into four districts, we learn from the Historians. Indeed coins of the *Provincia prima* and *secunda* have been found. Hence it has been the opinion of many learned men that instead of πρώτη τῆς we should read πρώτης; by which the sense will be, 'which is a city of the Provincia prima of Macedonia.' Yet not a single MS. is found to support this conjecture; which, indeed, is little supported by probability, as introducing a sort of minute circumstance not very likely to have been adverted to by the sacred writer. It is better, therefore, to retain the common reading, and explain it as we best may. Now the main question is whether πρώτη may be supposed to mean '*the* principal,' or '*a* principal.' If we adopt the *former* sense, we encounter the objection, that Philippi was not even the capital of the *district*, but *Amphipolis*, as we learn from Livy and Diodorus. Hence Michaelis and Kuinoel adopt the *latter* sense; and they appeal to the unexceptionable evidence of Eckhel, Doctr. Vet. Numm. P. i. vol. iv. p. 282, in attestation of the fact, that πρώτη was sometimes so applied as to mean a principal, though not the principal city of a country. And certainly, this view being admitted, all objection on the score of geographical exactness will be removed. I am, however, inclined to think the word πρώτη was meant to have the sense 'the principal.' Nor is there any thing really formidable in the objection, that Amphipolis was the capital; for though Amphipolis had been originally the capital, yet it is very probable (as Wetstein and Pearce suppose) that, after the battle of Philippi, *that* city was raised to the dignity of capital of the district, in the place of Amphipolis, which was then on the decline; especially since we know it was the policy of the Romans to make their *colonies* the *capitals* of the countries where they were situated. As, however, we have no historical proof of this transfer, it may be better (with Bp. Pearce) to understand πρώτη in the sense most considerable and important, in commerce, wealth, and population. And *such* the Romans would be especially anxious their colonies should be; and many causes would contribute to make them such. Still one difficulty yet remains. Whichever of the above senses be adopted, the τῆς before μερίδος is worse than useless; and has, I suspect, caused all the perplexity in question. Bp. Middleton, indeed, places it in the least objectionable point of view, by reading, 'which is the chief city of its district, a city of Macedonia, a colony.' But this is doing a manifest violence to the construction, and injury to the sense. I would therefore suppose a slight corruption to have crept into the text, occasioned by a mistake in placing the article τῆς. Now the first τῆς is not found in three ancient MSS., the Syriac Version, and Chrysostom; nor does it appear to have been in the copies read by the Pesch. Syr. and Vulgate Translators; nor in the originals of those MSS. which have μερὶς, plainly by a confounding of the abbreviation of the termination δος with ς; and it is probably not genuine. I suspect, therefore, that it crept in by a mistake of the scribes; since those MSS. which have not the τῆς *here*, have it before Μακεδ.; and though it is there not found in ten MSS. (some of them of the highest antiquity), all of them *have* the τῆς before μερίδος. May we not, then, suppose that the article, which ought properly to be inserted but *once*, was first inserted in the *wrong* place, and afterwards (error gathering force like a snow-ball) both in the *right* place and the *wrong*? I have ventured to double bracket the τῆς, which is *cancelled* by Lachmann. Render, 'which is the most considerable city of a district of Macedonia.'

13. παρὰ ποταμὸν] 'by the river side;' not 'by a river,' as our English translators render. The Article is here omitted on account of a preposition being used. This ποταμὸς is a mere rivulet (formed by the *fountains*, from which Philippi derived its first name, *Crenides*) running into the Strymon. A striking attestation to the truth of the narrative; for the river is so small as only to be found in the best modern maps.

— οὗ ἐνομίζετο προσευχὴ ε.] Some difference of opinion exists as to the sense of these words; which the earlier Commentators take to mean, 'where prayer was wont to be offered up,' *fieri*; while the later ones interpret, 'where, according to the [Jewish] custom, there was a proseuche, or oratory.' That such places were frequent where, from the paucity of Jews, no synagogue was found, is proved by a reference to Tertullian and other ancient theologians; as also that such were situated, for the convenience of purification, by a river-side; since among the Jews (as also the Christians and even the Heathens) ablution always preceded prayer. Yet how the words οὗ ἐνομίζετο εἶναι can have the above sense, still less be taken for οὗ ἦν (as it has

14 καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί. Καί τις
γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων,
σεβομένη τὸν Θεὸν, ἤκουεν· ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν,
15 προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. [e] Ὡς δὲ
ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα· Εἰ
κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν
16 οἶκόν μου μείνατε. καὶ παρεβιάσατο ἡμᾶς. [f] Ἐγένετο δὲ,

e Gen. 19. 3. & 33. 11. Judg. 19. 21. Luke 24. 29. Heb. 13. 2.

f 1 Sam. 28. 7. infra 19. 24.

been by some), it is difficult to see. Ἐνομίζετο plainly refers to *local*, not to *general* custom. As to the objections which have been urged, that the common interpretation yields too indefinite a sense, and that it is incorrect in phraseology, the former has not a shadow of reason, and the latter is overturned by one of the passages adduced to establish the *other* interpretation, namely, Philo contra Flaccum, p. 523, τὰς προσευχὰς ἀφῄρηντο, οὐ ἐνομίζετο προσευχὴ εἶναι, where we have the very expression in question, and in the very sense in which it is here commonly interpreted. And from its being accompanied with the term προσευχὴ, *proseucha*, it is evident that Philo thought it necessary to add the words following, in order to determine the sense of προσευχάς. Whereas *St. Luke* chose to use a *circumlocution*, in preference to a term which might require the addition of this very circumlocution to explain it. It might seem, indeed, that the above sense, *proseucha*, is required by the words at ver. 16, πορευομένων ἡμῶν εἰς προσευχήν. But it is not *necessary* to so interpret the words; and the sense commonly assigned, 'going to prayer,' is confirmed by a passage of Josephus, Vit. § 57, ἡμῶν τὰ νόμιμα ποιούντων, καὶ εἰς προσευχὰς τρεπομένων. Moreover, the sense *proseucha* would require the *article*, which, although found in several ancient MSS., and received into the text by Griesbach and Scholz, yet is plainly an insertion of some Critics who thought the article *necessary*; which certainly would be the case, if προσευχὴ at ver. 13 meant *proseucha*, but not, if *prayer* be the sense intended. With reason, therefore, has the τὴν been rejected by Wetstein, Matthæi, Tittman, and Vater; since internal evidence is as much against it as external. For we can easily account for its *insertion*, but not for its omission. As, however, it would appear that the expression πορευομένων ἡμῶν εἰς προσευχὴν has some reference to place as well as custom, we may suppose the sense to be something between prayer and proseucha, or prayer-place, namely, *prayer-meeting*. Thus the article would not be requisite; and it might be said with sufficient propriety, 'as we were going to prayer-meeting.' The prayer-place in question may be supposed to have been not an *edifice*, but simply a grove, or booth made of the boughs of trees, as in the most ancient Pagan religions, nay, found in even that of Moses. So Josephus, contra Ap. l. ii. says, αἰθρίους προσευχὰς ἀνῆγεν.

With respect to the *time* when the circumstance mentioned at ver. 16 took place, it should seem to have been on the *first* day that Paul and Silas went to the prayer-meeting; for it seems from ver. 18 that they went daily.

— ἐλαλοῦμεν.] Not 'discoursed with,' as Wakefield renders, but 'discoursed *to*,' as a public teacher or preacher. Thus the preceding καθίσαντες alludes to the *posture* adopted, which was the usual one of teaching; see Matt. v. 1, and Note. It is plain that the congregation consisted of women only, not, as is commonly supposed, a mixture of both sexes. To account for which, we may suppose, that since that *separation of the sexes* which always subsisted in regular buildings, such as synagogues, was impossible in places like the present, the same end was effected by the sexes attending at different times.

14. Λυδία.] Some take this as a name of country, and to be joined with γυνή. But the ὀνόματι associated with it shows it to be a *proper name*. The name was common both among the Greeks and Romans. Πορφυρόπωλις means a seller not of purple *dye*, as some suppose, but of purple *vests*, for the dyeing of which the Lydians were famous, who seem to have participated in, or rather succeeded to, the reputation of the Tyrians. She was probably a resident of Thyatira in Lydia, where her vests were manufactured, but then sojourning at Philippi, for the purposes of her business. By the expression just after, σεβομένη τὸν Θεὸν, is meant, that she was a devout Gentile, worshipping the one true God, i. e. a proselyte of the gate.

— ἤκουεν] 'was a hearer.'

— διήνοιξε τὴν καρδίαν.] An expression probably derived from the Hebrew; for we find it in the Jewish prayers, as also in 2 Macc. i. 4, δ. τὴν καρδίαν ὑμῶν ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς προστάγμασι. Also in a passage of Themist. ii. p. 29 (cited by Wetstein), ξένον τι ἀτεχνῶς ὑπομένω καὶ ἄπιστον πάθος. Διανοίγεται γάρ μοι τὸ στῆθος καὶ ἡ καρδία, καὶ διαυγεστέρα γίνεται ἡ ψυχὴ, καὶ τὰ ὄμματα ὀξύτερα τῆς διανοίας· ὁρῶ γοῦν, ὦ μακάριοι, ἃ πρότερον οὐχ οἷός τε ἦν. The mind is said to be *closed* against admonition, when either from prejudice, it cannot discern the truth, or from pride and perversity, will not admit it. Hence, to *open* the mind or heart denotes, 'to render it more intelligent,' to cause that any one shall better perceive the truth, and more readily yield assent to it. The opening in question was effected by the grace of God working by his Spirit concurrently with the good dispositions of Lydia.

15. πιστὴν τῷ Κυρίῳ] i. e. 'a true believer in the Lord' and his religion, so as to be fit to be admitted to baptism. These words, as Calvin observes, have the force of earnest appeal; q. d. 'By the faith which you have approved by the seal of baptism, I conjure you not to refuse to abide with me.'

— παρεβιάσατο ἡμᾶς.] This term, like ἀναγκάζω, is used of the *moral* compulsion of urgent entreaty, such as, in a manner, compels the person to grant the request. St. Luke here, and in his Gospel xxiv. 29, seems to have had in mind Gen. xix. 3, where Lot, it is said, κατεβιάζετο

πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν
πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν
παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. Αὕτη κατακο- 17
λουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα· Οὗτοι οἱ
ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες κατ-
g Mark 16. 17. ἀγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας! [g] Τοῦτο δὲ ἐποίει ἐπὶ 18
πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας,
τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ
Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.
h 2 Cor. 6. 5. [h] Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς 19
ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν,
i 1 Kings 18. 17. infra 17. 6. εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. [i] Καὶ προσ- 20
αγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρω-

(many good MSS. have παρεβ., which is probably the true reading) the angel to enter; also 1 Sam. xxviii. 23, καὶ οὐκ ἐβουλήθη φαγεῖν, καὶ παρεβιάσαντο αὐτὸν οἱ παῖδες καὶ ἡ γυνή.

16. Here we have further recorded the increase and prosperity of the Church; and though this is not expressly mentioned, it may, however, very well be collected from the context, that many were brought to the faith, or, at least, a certain number was added to the Church; and that not in vain did Paul frequent the congregation at the time of prayer. (Calvin.)

— παιδίσκην.] Meaning, a maid servant, i. e. a slave.

— ἔχουσαν πνεῦμα Πύθ.] Πύθων was, in Greek mythology, the name of a large serpent slain by Apollo (see Ælian, V. Hist. iii. 1), and transferred, as an appellation, to Apollo himself; from whom, as the god of divination, it came to be applied to soothsayers, conjurors, and those who pretended to evoke spirits. Now, as *ventriloquism* was a most useful art to persons of that profession, they generally acquired more or less of it; hence the word is sometimes explained *ventriloquist* in the Greek Lexicographers. And these πύθωνες were so called because the god was supposed to speak from their stomachs, and emit words through their throats, without their using any of their own organs of speech.

Whether this girl was a ventriloquist or not, has been much disputed. The *negative* has been generally maintained by the most eminent Commentators (see Deyl., Wolf, and Kuin.); and with reason; for there is nothing in the *name*, still less in the *circumstances*, to warrant the former supposition. This question is closely connected with another, and more important one,—whether she was a *pretender to the gift of divination.* This also has been by Deyling, Wolf (de Servis Fatidicis), Walch, and Biscoe, decided in the *negative.* There is somewhat more to countenance the opinion of certain eminent recent Commentators, that she was a *lunatic*, who (like Johanna Southcote) fancied that she was inspired to foretell future events. This notion, however, involves insuperable difficulties, being inconsistent with the view taken by the Sacred writer; which requires us to suppose (as the ancient, and most modern Commentators have done) that the girl was *possessed with an evil spirit*, which enabled her to occasionally foretell future events. So Hesychius explains Πύθωνα by δαιμόνιον μαντικόν. The expression, then, is a kindred one with that used by St. Luke in his Gospel iv. 33, ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου.

— ἐργασίαν.] This word, from ἐργάζεσθαι, Angl. to *make money*, signifies *gain.* Of this sense, somewhat rare, an example occurs in Josephus, Bell. ii. 7. 2, καταχρησάμενον αὐτοῦ τῇ ὁμοιότητι πρὸς ἐργασίαν· τοσαῦτα γὰρ εἰληφέναι δῶρα, &c.

— τοῖς κυρίοις.] Fischer and Vater take this as plural for singular, as in Luke xix. 33. That passage, however, is of a different nature; and to call in *enallage* would be here entirely *unnecessary;* since Grotius and Wahl have fully proved, that the *common possession* of a slave, especially when exercising any gainful trade, was not unfrequent.

17. δοῦλοι τοῦ Θεοῦ—σωτ.] Though the expression δοῦλος Θεοῦ was in use among the Gentiles, to signify those devoted to any god as his priests, yet as ὁδὸς σωτηρίας was one quite unknown to them, we might imagine that both expressions were derived from persons who had heard Paul and Timothy preach; but that it is best to suppose the words pronounced by *the dæmon* through the organs of the girl, and thus bearing the same honourable testimony to the Apostles as had been borne by the *dæmons* to our Lord.

18. διαπονηθεὶς] 'wearied out.' See supra iv. 2.

19. ἐξῆλθεν.] There seems to be (as Valckn. remarks) a *paronomasia* with the preceding ἐξῆλθεν, since with the *going out* of the dæmon was gone their hope of gain. Ἐπιλαβόμενοι, 'having [caused to be] apprehended;' as xviii. 17. xxi. 30, and Luke xxiii. 26. Ἕλκειν is, like σύρειν (on which see infra xvii. 6, and supra viii. 3), not to be understood of personal violence, but only of the constraint of *law*, by any one's being *impleaded.* So the Latin *rapere in jus*, and *rapere ad prætorium.* Ἄρχοντας is a *general* term; in the place of which we have, in the next verse, the more *special* one στρατηγοί; for so, it seems, the magistrates at Philippi were called. The term was applied to the officers denominated by the Romans Prætores Urbani. And to the city magistrates of the Coloniæ the same appellation was applied, partly by courtesy.

ποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες·
21 καὶ καταγγέλλουσιν ἔθη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι
22 οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι. [k] Καὶ συνεπέστη ὁ ὄχλος κατ' k 2 Cor. 11. 25.
αὐτῶν, καὶ οἱ στρατηγοὶ περιῤῥήξαντες αὐτῶν τὰ ἱμάτια, 1 Thess. 2. 2. Phil. 1. 13.
23 ἐκέλευον ῥαβδίζειν· πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς,
ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι,
24 ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν τοιαύτην εἰληφὼς,
ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας
25 αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον. [l] Κατὰ δὲ τὸ μεσονύκ- l Supra 4. 31.
τιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν·
26 ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. [m] Ἄφνω δὲ σεισμὸς ἐγέ- m Supra 5. 19. & 12. 7.
νετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου·
ἀνεῴχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ
27 δεσμὰ ἀνέθη. Ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν

20. ἐκταράσσουσιν] 'are causing great disturbance to.' The charge made was two-fold: 1. that they were disturbers of the public peace; and, 2. that they were teachers of unlawful religious customs and rites: both charges falling under the cognisance of the magistracy. So Servius on Virg. Æn. viii. 187 (cited by Wetstein), 'Cautum fuerat apud Romanos, ne quis novas introduceret religiones.' And though the Romans were not intolerant, yet, in their permission to foreigners to worship God according to their consciences, it was understood that there should be no *public* attempts at proselytism. And whenever the *former* charge was connected with the latter ~~(as it might well~~ be), the magistrates were bound to punish, and that with the utmost severity. So Julius Paulus, Sentent. v. 21. 2 (cited by Wetst.), 'Qui novas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite puniuntur.' In Ἰουδαῖοι ὑπάρχοντες it is suggested, that their offence is so much the greater, by the persons being, as foreigners, and of a most despised nation, those who ought the less to have ventured to commit it.

21. ἔθη.] Meaning, religious rites and customs. See supra vi. 14, and Note.

22. περιῤῥήξαντες.] By this use of the word, with which may be compared that of the Latin *scindere*, is always denoted a hasty, and, if done by another, a violent stripping off (περὶ, lit. 'from around') of the clothes. So Xenoph., cited by Raphel, τὴν ἐσθῆτα περιῤῥήξαντες, and Diod. Sic. l. xvii. 35, οἱ τὰς ἐσθ. περιῤῥήγνυνται. Here we are to understand a stripping to the waist only; as in Plut. Poplic. 6, π. τὰ ἱμάτια. This scourging was, we may suppose, inflicted, not (as some have imagined) *quæstionis ergo*, in order to extort a confession of guilt, but, as a temporary punishment, to satisfy the people; the final examination of the charge being reserved for another occasion, after time had been taken to make further inquiry into the affair.

24. τὴν ἐσωτέραν φυλ.] So Liv. Hist. xxxiv. 44, 'Pleminius in *inferiorem* demissus carcerem est.' Jails were not so strongly built at the *outer* part as the *inner;* to which there was access by several gates, and where sometimes there were subterraneous dungeons. Chains, too, were added, to secure the prisoners committed there, and a machine employed, called ξύλον, of wood bound with iron, in which the arms and head were sometimes confined (as in our *pillory*), but more frequently the *legs* only, or rather the feet; for the machine was one in which the *feet* were constrained and bruised. Hence it was called ξυλοπέδη, ποδοκάκη, and ποδοστράφη (Heb. סד, Job xiii. 27. xxxiii. 11). So Plaut. Pœn. v. 6. 28, 'ne sis apud me in *ligneâ custodiâ.*' Sometimes the machine was one in which *all* the members were held, by being thrust through five holes; whence it was called πεντεσύριγγος. So Aristoph. Eq. 1049, τουτονὶ Δῆσαί σ' ἐκέλευε πεντεσυρίγγῳ ξύλῳ.

25. ὕμνουν τὸν Θεὸν] 'were returning thanks to God,' i. e. for the honour done them of suffering in his cause (see v. 41, and Matt. v. 11, 12), and for the support he afforded them under affliction. The circumstance of the other prisoners 'hearing them' is recorded, to intimate that they prayed *aloud;* doubtless in order to testify their conscience to be void of offence, and their joy in the Holy Ghost.

26. καὶ πάντων τὰ δεσμὰ ἀνέθη.] By this expression most Commentators understand that the chains of the prisoners were relaxed, though not so much as to place them quite at liberty. This, however, is difficult to be conceived, and, from the use of the word in the Classical writers, ἀνέθη τὰ δεσμὰ can only signify 'were *freed from their chains:*' a circumstance, like the preceding ones, undoubtedly to be ascribed to Divine interposition; the great intent of the whole transaction being, to evince, in the most decided manner, the presence of the Deity. And as the opening of the prison doors might have been ascribed to *accident* and a *natural cause* (namely, the earthquake), therefore the prisoners were likewise all of them set free from their chains, yet held enchained by a secret influence, that they should not endeavour to make their escape. All which plainly bespoke the *miraculous.* To ascribe this, as certain Rationalists ~~have done~~, to the effect of *the electric fluid of lightning dissolving the chains,* is a notion so utterly against sound reason, as well as sober religion, that nothing but the credu-

ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν
ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσ-
μίους. Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων· Μηδὲν 28
πράξῃς σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. Αἰτήσας 29
δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ
n Luke 3. 10. supra 2. 37. & 9. 6. Παύλῳ καὶ τῷ Σίλᾳ· [n] καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη· 30
o John 3. 16, 36. & 6. 47. 1 John 5. 10. Κύριοι, τί με δεῖ ποιεῖν, ἵνα σωθῶ; [o] Οἱ δὲ εἶπον· Πίστευσον 31
ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ, καὶ ὁ
οἶκός σου. Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ 32
πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ παραλαβὼν αὐτοὺς, ἐν 33
ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς, ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ
p Luke 5. 29. & 19. 6. ἐβαπτίσθη αὐτὸς, καὶ οἱ αὐτοῦ πάντες παραχρῆμα· [p] ἀναγ- 34
αγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν, καὶ
ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ Θεῷ.
Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς 35
ῥαβδούχους, λέγοντες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.
Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς 36
τὸν Παῦλον· Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ ἵνα ἀπο-
q Infra 22. 25. λυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. [q] Ὁ δὲ 37
Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ ἀκατα-
κρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς

lous incredulity of scepticism could for a moment entertain it.

28. *μηδὲν πράξῃς σ. κ.*] An euphemism, like that of Xenophon, cited by Wetstein, *ἐδεδοίκει γὰρ μή τι ἑαυτὸν ἐργάσηται δεινόν.*

29. *αἰτήσας φῶτα.*] So Plutarch, vol. ii. p. 311 (cited by Wetstein,) *φῶς αἰτήσας.* Phædr. x. 10. 24, 'dum quærunt lumen.' Here, indeed, the *plural* is used; but that seems to have been by a common idiom (as in several other words) of plural for singular. So in Strabo, v. p. 187, ed. Sieb., we have *τὰ φῶτα* for *lumen.* Thus there is no reason to think that *φῶτα* here means *torches* or lamps, by what some call a Hellenistic idiom, but which is occasionally found in the Classical writers, yet only in the *singular.* Whereas in Latin the plural *lumina* is as frequent as the singular *lumen,* especially in *phrases,* such as luminibus accensis.

— *ἔντρομος.*] Various causes might produce this feeling, especially that of *awe,* as in the presence of Divine legates; attested to be such by the late supernatural occurrence.

30. *Κύριοι, τί με δεῖ,* &c.] Many eminent recent Commentators take these words to mean, 'What must I do to be *safe?*' namely, from the punishment of the magistrates, or the wrath of heaven for harshly treating persons thus singularly distinguished by the Divine favour. But surely, as respects the *former,* the jailor had done nothing to merit punishment; and as to the *latter,* the blame rested not on *him,* but on the magistrates. The true sense of the words is doubtless that commonly assigned to them,—'by what means can I attain unto eternal salvation?' exactly as in the similar inquiry of the people to John the Baptist, Luke iii. 10, 'What shall we do?' *τί ποιήσομεν;* and that of others to our Lord, John vi. 28, *τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;* meaning, as appears from the preceding verse, works such as shall endure *εἰς ζωὴν αἰώνιον.* Finally, such was the inquiry of the Apostle himself (supra ix. 6), when, 'trembling and astonished,' even as the trembling jailor here, he said, in answer to that reproving voice from above, 'Lord, what wilt thou have me to do?' Certainly the jailor could not be ignorant that his illustrious prisoners had professed to teach the means of attaining unto eternal salvation: and seeing their Divine commission so to do thus placed beyond all doubt, by the Divine interposition lately exerted in their behalf, well might he put the anxious question, 'Masters, what shall I do to be saved?'

31. *πίστευσον ἐπὶ,* &c.] It is here *taken for granted* that his family became believers, as well as himself.

33. *ἐν ἐκείνῃ τῇ ὥρᾳ τῆς ν.*] 'at that very hour of the night,' unseasonable as it was. *Ἔλουσεν ἀπὸ τῶν πλ.* It is not necessary to suppose, with some, *ἔλουσε* put for *ἔλ. καθαρίζων*; or, with others, to take *ἀπὸ* in the sense *propter,* supplying *σώματα.* There is rather a blending of two forms of expression,—namely, *ἔλουσεν αὐτοὺς,* and *ἀπέλουσεν αἷμα τῶν πληγῶν.* So Hom. Il. Σ. 345, *ὄφρα τάχιστα Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα,* where *λούσειαν—αἱματ.* is for *ἀπολούων β. αἱματ.*

37. *ἔφη πρὸς αὐτοὺς*] i. e. to the beadles, by a message, it should seem, sent by the jailor.

Ἀκατάκριτος signifies, 'found not-guilty, on trial, of any wrong.' *Ἐκβάλλουσι* is not well

φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ
38 ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. Ἀνήγγειλαν δὲ τοῖς
στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν
39 ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, [r] καὶ ἐλθόντες παρεκάλεσαν [r] Matt. 8. 34.
40 αὐτοὺς, καὶ ἐξαγαγόντες ἠρώτων ἐξελθεῖν τῆς πόλεως. [s] Ἐξ- [s] Supra ver. 14.
ελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον ‡ εἰς τὴν Λυδίαν· καὶ
ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.
1 XVII. ΔΙΟΔΕΥΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ
Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν [ἡ] συναγωγὴ

rendered, 'thrust us out;' a sense inconsistent with v. 36, though countenanced by the Vulg. *ejiciunt:* rather, *emittunt*, or *dimittunt*, or dimittere volunt. A frequent signification of ἐκβάλλω, which is far from implying force. See Note on Mark i. 11. Matt. ix. 25. Mark i. 43.

On the Roman law on this point, and on the privileges of Roman citizens in foreign countries, numerous illustrations have been adduced from ancient writers. In *what sense* the Apostle was enabled to call himself a *Roman citizen*, is a point much debated. Some think it was on the ground that Tarsus was a Roman *colony*, or at least a *municipium.* Now the municipia were properly Italian towns, on which had been conferred the *jus civitatis;* whereby the citizens of those places had the public and private rights of *Quirites*, and moreover made their own laws, and elected their own magistrates. There were, however, some *municipia* which had *not* the right of suffrage, and so possessed not the full *jus civitatis.* Yet Tarsus (Paul's birth-place) was neither a colony nor a municipium, but an *urbs libera.* See Pliny, v. 27. Now these *free cities* lived under their own laws, had their own magistrates, were independent of the jurisdiction of the Roman president, and were not occupied by Roman garrisons. With this freedom the Tarsæans had been presented by Augustus, as a compensation for the damages they had sustained in the cause of Julius Cæsar, in the course of the Civil War. That the *Tarsæans* had *not* the *jus civitatis Romanæ*, is also *hence* apparent, that the Roman Tribune, notwithstanding he knew Paul to be a Tarsæan (see xxi. 39), ordered him to be scourged (xxii. 24), though he desisted as soon as he understood that he was a *Roman citizen.* See xxii. 29, seq. It should therefore seem, as some suppose, that one of Paul's ancestors had had this freedom given him for some service rendered to Cæsar in the civil wars. In the words ἡμᾶς, ἀνθρ. Ῥωμ. ὑπάρχ. Commentators, taking for granted that *Silas* was not a Roman citizen, would take the singular as put for the plural, *dignitatis gratia.* But this is far from necessary; for though it be true that 'Silas is no where else called a Roman citizen,' yet it is no where said, or even hinted, that he was *not* so. That he *was*, his very name Silas, for Silvanus, renders probable. Nor was the *jus civitatis*, in its most limited sense, then so very difficult to be acquired. It might be asked, why the Apostle did not on this, as on another occasion (infra xxii. 25), urge his privilege in the first instance, when it might have sheltered him from the ill-treatment he had received. The best mode of accounting for the thing is to suppose that he was prevented from so doing by the tumult and clamour of the populace.

— οὐ γάρ.] An elliptical formula, like many similar ones in Latin and English, in which the brevity of expression (to be supplied by ποιεῖν ἔδει, or the like,) is very well suited to a feeling of indignation. Render, *non ita*, 'no, indeed!' In ἀλλὰ ἐλθόντες, &c. may be traced a sort of symbolical action, expressive of conviction of their innocence. This, indeed, appears, from the citations of Commentators, to have been not unfrequently done by way of making the *amende honorable.* Thus Apuleius, l. iii. p. 134, tells a story of a person, who was falsely condemned by the magistrates, and afterwards induced them to make the *amende honorable* by going, in form, to his house: 'Ecce illico (says he) etiam magistratus ipsi, cum suis insignibus, domum nostram ingressi, talibus me monitis delinire gestiunt, Neque tuæ dignitati,' &c.

Certainly the Apostle was fully justified in acting with the spirit he did—not for the sake of a mere point of personal privilege or honour, but from a sense of *duty*, in order to assert the dignity of the law, and prevent its being similarly violated in the case of *others;* but, above all, to vindicate the character and reputation of himself and Silas, intimately connected as they were with the honour and furtherance of the Gospel. In short, as the injustice had been public and wilful, so it was fit that the reparation should be public and voluntary.

38. ἐφοβήθησαν ἀκούσαντες ὅτι Ῥ. ε.] Well, indeed, they might; since the punishment for such a violation of the privilege of a Roman citizen was of the severest kind.

39. παρεκάλεσαν α.] 'besought them.'

40. εἰσῆλθον εἰς τὴν Λ.] Some stumble at this idiom, and would read Λυδίας. But to this the MSS. afford no countenance; and it has been proved by Wolf, Alberti, Heumann, Kypke, and Valcknaer, that εἰσέρχεσθαι εἴς τινα is not unfrequently used in the sense 'to enter into any one's house.' So Plutarch, p. 237, εἰς Φειδωλὸν εἰσελθὼν, and Lysias, Orat. 2, εἰς ὑμᾶς δ' εἰσελθὼν ἐλπίζω τῶν δικαίων τεύξεσθαι. For εἰς several MSS. have πρὸς, which has been adopted by almost all recent Editors. But I suspect that it was an alteration of some who wished thereby to prevent the recurrence of εἰς after εἰσῆλθον.

— παρεκάλεσαν.] The term here seems to have the united sense of *admonishing* and *exhorting*, and perhaps *comforting.* See Note on 2 Cor. i. 4.

XVII. 1. ἡ συναγωγὴ τῶν Ἰ.] Bp. Middleton objects to our English version, 'a synagogue

a Luke 4. 16. τῶν Ἰουδαίων. [a] Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε 2
πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ
b Psal. 22. 7. Isa. 53. Matt. 16. 21 Luke 24. 26, 46. John 1. 42. c Infra ver. 17. & 28. 24. τῶν γραφῶν, [b] διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν 3
ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν
ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. [c] Καί τινες 4
ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ
τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυ-
ναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. Ζηλώσαντες δὲ οἱ 5
ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς
ἄνδρας πονηρούς, καὶ ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν·
ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς
d Supra 16. 20. τὸν δῆμον· [d] μὴ εὑρόντες δὲ αὐτούς, ἔσυρον τὸν Ἰάσονα 6
καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες· Ὅτι οἱ

of the Jews,' and would render, 'the synagogue,' as signifying merely that the Jews of the surrounding district had their synagogue there. An explanation, however, so little satisfactory, that it is better to suppose the Article to have here crept in from the ἦν preceding. It is not found (as Scholz testifies) in MSS. A. B. D. (the three most ancient), also 13, 18, 19, 36, 40, and others; also Lut. 12, and Chrysostom, and several of the ancient Versions. That it should have crept in here is by no means improbable; since the Article is almost always used with συναγ., and the preceding ἦν in abbreviated character nearly resembles ἡ. Indeed, there seems no place for it, and not without reason has it been cancelled by Lachm.

2, 3. διελέγετο αὐτοῖς, &c.] Διαλέγεσθαι is a term of very general acceptation, denoting 'to discourse in *any* way,' especially to *harangue*. Thus it signifies to deliver orations, whether civil or military, and also *disserere*, 'to maintain disputations, or bring forward discourses,' as philosophers or teachers used to do to their scholars. So Ælian, V. H. iii. 19, ὁ δὲ Ξενοκράτης ἀκούσας, παραχρῆμα ἧκε πρὸς Πλάτωνα, καὶ κατέλαβε διαλεγόμενον τοῖς σὺν ἑαυτῷ. So that it might very well be applied to such discourses (or *sermons*) as St. Paul delivered.

Of the next words, διανοίγων, &c. the sense will chiefly depend on the *construction*, which has been disputed. The ancient and early modern Commentators place a comma after γραφῶν, of course joining ἀπὸ γραφῶν with διελέγετο; and at διανοίγων and παρατιθέμενος supplying γραφὰς from γραφῶν; while others (consisting of the later Commentators, from Grot. to Kuin.) place a comma after αὐτοῖς. Yet the former construction is the more natural, and agreeable to the simplicity of Scripture style. The two terms διανοίγων and παρατ. have reference to the two principal parts of the ratiocination. 1. *Opening out* and *bringing to light* truth generally. 2. *Laying down* and *propounding* various particular truths; in order, from a collation of such particulars, to deduce some general conclusion, as here, ὅτι οὗτός ἐστι, &c. At ὅτι ὃν—ὑμῖν there is a transition from the oratio *obliqua* to the *directa*. See Acts i. 4.

4. προσεκληρώθησαν τῷ Π.] The verb has a reciprocal sense, 'joined themselves to,' 'took their lot with.'

— γυναικῶν τῶν πρώτων.] Answering to the τῶν εὐσχημόνων infra v. 12, and xiii. 50, honourable matrons, wives, or widows. Thus Apuleius speaks of *feminæ primates.*

5. ζηλώσαντες δὲ οἱ ἀπ. 'Ι.] Very many MSS. have προσλαβόμενοι δὲ οἱ Ἰουδ. οἱ ἀπειθ., which reading has been received by Matthæi, Griesbach, Vater, and Scholz. And indeed there is reason to suspect that ζηλώσαντες came from the margin; whence it was probably introduced by those who had in mind a passage supra vii. 9, and perhaps one at Wisd. ii. 24, φθόνῳ τοῦ Διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον; or possibly the ancient Critics may have introduced it, in order to remove *one* of the participles at least from a sentence overloaded with them.

— τῶν ἀγοραίων.] Ἀγοραῖος denotes 'belonging to the forum, or market,' and carries various significations, according to the business done there, whether as applied to *things* or *persons*. As regarded the *latter*, it denoted *market-people;* some of whom were petty chapmen, others acting as porters, nay, even mere idlers; who, like the Lazzaroni at Naples, almost lived in the market. So Horace, Ars Poet. 245, '*innati* triviis ac pæne *forenses*.' The term came at length to mean persons of the basest sort,—the dregs of society.

— ἄνδρας πονηρούς.] Not 'wicked,' as Bp. Pearce, Abp. Newc., and others render; but rather (as this expression is meant to qualify the τῶν ἀγοραίων), 'mean fellows.' Of this signification of πονηρός, which is somewhat rare, I can adduce the following examples: Thucyd. viii. 73, τινὰ μοχθηρὸν ἄνθρωπον (a beggarly fellow) ὠστρακισμένον—διὰ πονηρίαν, 'because of his meanness.' Aristoph. Eq. 181, where to μέγας γίγνεσθαι is opposed πονηρὸς κἀξ ἀγορᾶς εἶναι. And in Xenophon the πολῖται πονηροὶ are often opposed to the οἱ χρηστοί, *the better sort.* See also Lucian i. 483. Thucyd. vi. 53.

— ἐθορύβουν] 'threw into disturbance;' as in Thucyd. iii. 78. vii. 61, and Dionys. Hal. ix. 68, ἐθορύβησαν τὴν πόλιν.

— τὸν δῆμον.] Not 'the people,' as E. V.; much less 'the mob,' as Doddridge renders; but the *popular assembly:* a signification frequent in Thucydides, Xenophon, and the best writers.

6. ἔσυρον.] See Note supra viii. 3. Πολιτάρχας, 'the city magistrates;' a form of later Grecism, for πολιτάρχους.

but Plato used the Socratic metho

τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν!
7 [e] οὓς ὑποδέδεκται Ἰάσων. Καὶ οὗτοι πάντες ἀπέναντι τῶν e Luke 23. 2. John 19. 12.
δογμάτων Καίσαρος πράσσουσι, βασιλέα λέγοντες ἕτερον
8 εἶναι, Ἰησοῦν. Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτ-
9 άρχας ἀκούοντας ταῦτα. Καὶ λαβόντες τὸ ἱκανὸν παρὰ
10 τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς. [f] Οἱ δὲ f Supra 9. 25.
ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον
καὶ τὸν Σίλαν εἰς Βέροιαν. οἵτινες παραγενόμενοι, εἰς τὴν
11 συναγωγὴν τῶν Ἰουδαίων ἀπῄεσαν. [g] Οὗτοι δὲ ἦσαν εὐγε- g Isa. 34. 16. Luke 16. 29 John 5. 39.
νέστεροι τῶν ἐν Θεσσαλονίκῃ· οἵτινες ἐδέξαντο τὸν λόγον
μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς
12 γραφὰς, εἰ ἔχοι ταῦτα οὕτως. Πολλοὶ μὲν οὖν ἐξ αὐτῶν
ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων,
13 καὶ ἀνδρῶν οὐκ ὀλίγοι. [h] Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσ- h 1 Thess. 2. 4.
σαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ
Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ σαλεύοντες τοὺς
14 ὄχλους. Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ
πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὅ τε Σίλας

— τὴν οἰκ. ἀναστατώσαντες.] This expression is to be taken in a *popular* sense, and not to be too rigorously interpreted. Ἀναστ. is a word only found elsewhere in the LXX. It is for ἀνάστατον ποιήσαντες in the Classical writers. There, however, it is used in the physical sense, of destroying and expelling any people from their country; while here, and infra xxi. 38, it is employed, like our *turn upside down*, to figuratively denote perverting, exciting to tumult and insurrection. So ἀνασείειν in Luke xxiii. 5.

7. ὑποδέδεκται.] Meaning, 'has received as guests and friends.' So in Luke xix. 6. James ii. 25, and often in the Classical writers. The ὑπο in ὑποδ. is not pleonastic, having the force of δέχεσθαι ὑπὸ τὸν οἶκον. See Matt. viii. 8, compared with Gen. xix. 8.

9. καὶ λαβ. τὸ ἱκανόν.] Τὸ ἱκανὸν λαβεῖν is a Greek translation of the Latin law phrase *satisfactionem accipere*, 'to take surety,' the opposite of which is ἱκανὸν δοῦναι. The purport of the engagement (whether by bail or otherwise) probably was, that he would send away Paul and Silas forthwith, and would undertake to keep the peace.

11. εὐγενέστεροι.] Not, 'more *noble*' (for the men were probably but tradesmen), but rather the better sort of people, the more respectable; as Chrysostom seems to have taken the expression by explaining it ἐπιεικέστεροι, which word is so used in Xen. Hist. i. 1. 21, and Thucyd. viii. 93, ἀνθρώπους ἐπιεικεῖς, where see my Note. Now, this may very well *include* the sense assigned by others, candid and *well-disposed*; since it is observable that the better or more respectable class of persons are usually more disposed to a calm and rational investigation of truth, than those of the inferior and less reflecting multitude. In this sense, indeed, the word is used by Philo, de Nobil. p. 904, Ἐπειδὴ τοίνυν ἡ εὐγένεια κεκαθαρμένης διανοίας καὶ καθαρσίοις τελείοις κλῆρος οἰκεῖος, μόνους χρὴ λέγειν εὐγενεῖς τοὺς σώφρονας καὶ δικαίους.

— τὸ καθ' ἡμέραν.] The Article here would seem to have no force, and is in several MSS. not found. It must, however, be retained; since we may better account for its omission than for its insertion. To account for its being employed here, it is proper to bear in mind that καθ' ἡμέραν is often used with the article for the adjective ἡμερινός. The substantive is generally *expressed*, but sometimes *omitted*, and left to be supplied from the context, or the subject-matter. Here ἔθος may be supplied, and the common ellipsis of κατὰ supposed. Thus the sense will be, 'in their daily habits of life;' equivalent to the Thucydidean τὸν καθ' ἡμέραν βίον, or the Æschinæan τὴν καθ' ἡμέραν δίαιταν. And so the best writers say τὸ κατ' ἐμὲ, '*quantum ad me attinet.*'

— ἀνακρίνοντες.] This is well explained by Chrysostom, ἀνερευνῶντες. The ἀνα is intensive, and this sense of κρίνω springs from that primitive sense, 'to *separate*, to *sift* the corn from the chaff;' from which arises the derived and figurative one, to sift out any thing, by separating truth from falsehood.

13. σαλεύοντες] 'agitating;' from σάλος, *the surge of the sea.* The Classical writers (as Soph. Œd. R. 25) have many passages where political turbulence is compared to the tossing of a tempestuous sea.

14. πορ. ὡς ἐπὶ τὴν θάλασσαν.] Markland asks, to *what* sea? and would read Θεσσαλίαν. His query, however, may be readily answered. In the case of places situated, like Berœa, between two seas, to go to *the sea* must denote to the *nearest* sea; and if embarkation for a voyage be implied, the nearest sea-port may be supposed. *That*, in the present case, was *Pydna.* Thus, in a kindred passage of Thucydides, i. 137, Admc-

i Infra 18.5. καὶ ὁ Τιμόθεος ἐκεῖ. [i]Οἱ δὲ καθιστῶντες τὸν Παῦλον, 15
ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς
τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν,
ἐξῄεσαν.
Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, 16
παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον
k Supra ver. 4. οὖσαν τὴν πόλιν. [k]Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ 17
τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ
πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. Τινὲς δὲ 18
τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον

tus, to remove Themistocles out of the reach of those who were seeking his life, sends him ἐπὶ τὴν ἑτέραν ϑάλασσαν, which must mean the Ægean; and, as we afterwards learn, to Pydna. But had τὴν ϑάλασσαν been written, the *Adriatic* must have been understood.

The ὡς ἐπὶ our English Translators render 'as if,' or 'as it were;' which compels them to suppose that this going to the sea was only a *stratagem* to deceive his enemies, who might suppose he was taking ship, when he, in fact, meant to go to his destination by *land*. The ὡς, however, is but a slender foundation on which to erect such a notion. There can be no doubt that the two words ὡς ἐπὶ are to be taken together, and understood according to the sense of the expression in many passages of Classical writers cited by the Commentators, where the ὡς is pleonastic. Or, we may render, 'even unto.'

15. καθιστῶντες.] I would not, with Kuinoel, consider this as put for προπέμποντες. The two words are far from being synonymous; προπέμπω signifying 'to set any one forward on his way to any place,' by accompanying him part of the distance thither; καθίστημι, 'to take charge of any one (as guide and defender) to any place, and there set him down.' So Hom. Od. ν. 274, τοὺς μ' ἐκέλευσα Πύλονδε καταστῆσαι καὶ ἐφέσσαι. The latter term occurs in Thucydides, iv. 78, κατέστησαν (scil. οἱ ἄγοντες) αὐτὸν ἐς Δῖον; and several examples of it might be adduced from Xenophon, Plutarch, and Jamblichus. The construction properly requires an εἰς or ἐπὶ, or δέ. Wetstein, however, adduces an example of μέχρι from Arrian, which comes near to the ἕως of Luke.

16. ἐν αὐτῷ.] This is added, by a Hebraism, as in Dan. vii. 15, 'I was grieved in my spirit in the midst of my body.'

— κατείδωλον] 'full of idols.' An intensive force of κατὰ found in many words, as κατάδενδρος, κατάμπελος, κατάφυτος, &c. With respect to the *fact*, it is fully established and copiously illustrated by Wetstein; ex. gr. Pausanias says, that Athens had more images than all the rest of Greece; so also Thucydides, ii. 38, speaks of the Athenians as ϑυσίαις διετησίοις νομίζοντες, where see my Note.

17. τῇ ἀγορᾷ.] There were many market-places; but the most considerable were the Ceramicus, or *old*, and the Forum Eretriacum, or *new* Forum; the *former* of which is supposed by Ikenius and Schleusner to be the one here meant, the *latter* by Kuinoel and most Commentators. And that this was by far the most frequented, being in the most thickly inhabited part of the city, confirms the latter opinion.

— τοὺς παρατ.] 'those whom he might happen to meet with.' The chief *Forum* was best adapted to his purpose, because it was the place where people met for conversation; and also where Socrates, and many other philosophers, had been accustomed to hold their discussions.

18. Ἐπικουρείων καὶ τῶν Στ.] The *Epicureans* were practically *Atheists;* since they held that the world was neither created by God, nor under the direction of his Providence. *Pleasure* they accounted the *summum bonum*, and held that *virtue* was to be practised only for the sake of pleasure, not for its own sake. They maintained that the soul was material, like the body, and would perish with it, leaving nothing to be either hoped or feared after death. As to the *Stoics*, they did, indeed, believe in the *existence of a God*, but held such chimerical notions of his nature, attributes, and providence, as rendered that belief almost nugatory. They maintained that both God and man were bound by a *necessitas fatalis;* that the wise man yielded in no respect to God; of whom they believed that his nature was *fire*, and diffused throughout the world. On the condition of the soul after death, and on the existence of a state of rewards and punishments, they varied in opinion; but all denied the eternity of a future state. Nay, some thought that, sooner or later, the soul merged in the celestial fire of the Deity. Thus while the former denied the existence, or at least providence, of God, the latter, though professing to believe both, yet, by ascribing all human events to fate, destroyed the foundation of all religion as much as the former. It is obvious that *both* the above systems were as far as possible removed from the doctrines of Christianity; and therefore it is no wonder that the latter should have been both unaccountable and unacceptable to these philosophers. There were, besides, two other sects, the *Platonists* and the *Peripatetics*, the latter of whom probably came not near Paul, since their places of discussion were far removed. The opinions of the *former* made far nearer approaches than those of the other sects to the doctrines of Christianity; and these probably formed the far greater part of those who gave a qualified approbation of Paul's doctrines, by proposing to 'hear him again' on the subject of the immortality of the soul.

— συνέβαλλον.] Supply λόγους, which is *expressed* in Eurip. Iph. A. 830, and Xen. Mem. ii. 2. 21. The elliptical form occurs in Josephus, Jamblichus, and other later writers.

αὐτῷ· καί τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος
λέγειν; οἱ δέ· Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι.
ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο.
19 ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον

— σπερμολόγος.] This word, found only in later Greek writers, was used *properly* of those small birds (*sparrows, &c.*) which live by picking up scattered seeds; but *metaphorically*, to denote those *paupers* who frequented the market-places, and lived by picking up any scattered or refuse produce, and generally *persons of abject condition* without any certain means of support. Again, as the tribes of small birds which live by picking up seeds are especially garrulous, the word came to denote one who picks up and retails trifling stories. Here, probably, both senses may be included; q. d. 'an insignificant chatterer.'

— ξένων δαιμ. καταγγ.] We are not here to understand *gods* in the full sense of the term. It has been proved by the Commentators cited in Rec. Syn. (to whose matter I have there added much that is important, from Max. Tyr., Jamblichus, Plutarch, Liban., Diog. Laert., Dion. Halic., Pindar, and others), that there was properly a *distinction* (though not always observed) between θεοὶ and δαίμονες, by which the former was applied to Jupiter and the other gods *by origin*, the latter to those who had *become* so, though originally men. These, according to some, *included* the ἥρωες, as Hercules; though others made a *third class* of those. The above, then, were all the classes which, properly speaking, were reckoned as *Divinities.* But the Pagan Theology comprehended another order of beings, called δαιμόνια, holding the midway between *divinities* and *mere men*, who were supposed to act as *mediators* between God and man, by revealing the Divine will, and helping the imbecility of human nature. One of these was said by Socrates to visit him; on which Xenoph. Mem. i. 1. 2, tells us, was founded the charge against him of introducing καινὰ δαιμόνια, almost the same expression as that used of St. Paul, and with which we may compare Ælian, V. Hist. ii. 13, ξένοι δαίμονες. Some eminent Commentators think that the Athenians meant by this to express that the place claimed by Paul for Jesus was in this last class. But it is plain that what they heard the Apostle say of Jesus would give them a notion of a Being who was at least a δαίμων, and that one of the higher order. Nay, there is great reason to believe that δαιμόνιον was sometimes used in the sense of δαίμων, as in the above cited passage of Xenophon and those of Diog. Laert., Dio Cass., Ælian, and Josephus, cited by Wetstein, where the expressions καινὰ δαιμόνια εἰσηγεῖσθαι, or εἰσφέρειν, and ξένους δαίμονας εἰσάγειν are used as equivalent.

— τὸν Ἰησοῦν καὶ τὴν ἀνάστ.] Many eminent Interpreters, ancient and modern (as Chrysostom, Œcumen., Selden, Hammond, Spencer, Cudworth, Warburton, Valcknaer, and Doddridge), take ἀνάστ. (written Ἀνάστασιν) as the *name of* a *new goddess.* And certainly there is not a little to urge in favour of that view, on which see Cudworth's Intellectual Syst. book i. chap. 33, who shows at large, that the heathens were accustomed to deify not only virtues and vices, but even the powers of nature. Yet the common interpretation, which was maintained by no less a scholar than BENTLEY, bears in its simplicity the stamp of truth, the sense being, 'preached Jesus, and the resurrection of the dead through him;' as being the first-fruits of those that slept. This, too, seems required by ver. 31, ἀναστήσας αὐτὸν ἐκ νεκρῶν, and 32, ἀκούσαντες ἀνάστασιν νεκρῶν. As to the use just before of the *plural* δαιμόνια, it may readily be accounted for from an idiom of frequent occurrence in all languages, and mostly used when a *charge* is made against any one. Thus it may be considered as said *per hyperbolen.* It is not, however, improbable that they might so far mistake St. Paul, as to suppose that he preached two Gods, i.e. *the Deity*, and *Jesus Christ.* The God (namely, *Jehovah*) preached by him, and avowedly different from the Jupiter of the Athenians, might very well be esteemed by them a new and *foreign God.*

19. ἐπιλαβόμενοι αὐτοῦ.] Commentators are not agreed whether this expression is to be regarded as importing *violence*, or *not.* Examples of both uses occur in the New Test. The former, however, is the more agreeable to the context. And it is countenanced by the *fact*, that the Areopagus was a tribunal for the trial of impiety, such as the introducing of the worship of foreign deities. Yet, after all, it may be doubted whether there was any thing of *apprehension*, properly so called, since there is no appearance of any *regular trial* before the court of Areopagus. There is, indeed, reason to think, that this court retained but a shadow of its ancient consequence, and had abated much of its ancient severity in matters of religion, otherwise foreign deities would not have been so worshipped as they then were at Athens. A stronger proof of which cannot be imagined than the following passage of Aristophanes, Horæ, cited by Athen. l. ix. p. 372, where, after speaking of the abundance of every kind of produce supplied by the season, in such a manner that whatever was wanted could be had at any season, and one could scarcely tell what time of the year it was, this bounty of nature and the gods is ascribed by a speaker (I imagine, the *Horæ* personified) to the piety of the Athenians: Τούτοις ὑπάρχει ταῦτ', ἐπειδὴ τοὺς θεοὺς σέβουσιν. To this it is replied by one who stigmatizes the fondness of the Athenians for foreign superstitions, Ἀπέλαυσαν ἄρα σεβοῦντες ὑμᾶς, ὡς σὺ φῄς· τίητι (quamobrem) Αἴγυπτον αὐτῶν τὴν πόλιν πεποιήκασ', ἀντ' Ἀθηνῶν; meaning, that they had filled Athens as full of gods as *Egypt*, of which it was said, 'there one might sooner find a god than a man.'

These words, then, taken in conjunction with the preceding verse, suggest rather the idea of a *tumultuary* proceeding, on the part of the two classes of persons just before mentioned, than a *regular trial.* They, it should seem, thought proper to call Paul to a public *account;* and considered no place so proper as the hill of judgment called Areopagus: thus the words just after, δυνάμεθα γνῶναι, as also βουλόμεθα γνῶναι. It is observable, too, that the Apostle does

λέγοντες· Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ
λαλουμένη διδαχή; ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς 20
ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι, τί ἂν θέλοι ταῦτα εἶναι.
Ἀθηναῖοι δὲ πάντες, καὶ οἱ ἐπιδημοῦντες ξένοι, εἰς οὐδὲν 21
ἕτερον εὐκαίρουν, ἢ λέγειν τὶ καὶ ἀκούειν καινότερον.
Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη· 22
Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς

not address them as *judges*,—nor seek any justification of his conduct,—but as *philosophers*. If, then, any of them were, as was Dionysius, Areopagites, they were there not sitting *ex officio*, but as private individuals. This may perhaps account for the little seriousness or ceremony which the Apostle met with.

19. δυνάμεθα γνῶναι.] This is Hellenistic Greek; both in the use of δύνασθαι for 'to be permitted,' and in the not prefixing some particle of interrogation to the verb.

20. ξενίζοντα.] Literally, 'matters which strike us with surprise.'

— εἰσφέρεις εἰς τὰς ἀκοάς.] This plural use of the word has been thought rare in any other but the New Testament writers. Yet examples of it might be adduced from Euripides, Ælian, Herodian, Polybius, and Themistius. With εἰσφ. εἰς τὰς ἀκοὰς here I would compare εἰς ὦτα φέρειν in Eurip. Dan. 55.

21. οἱ ἐπιδημοῦντες ξένοι.] The distinction between the ἀστοὶ and ξενοὶ was no where more strongly marked than at Athens. The ἀστοὶ considered themselves as alone possessing any rank, while all the rest were included indiscriminately under the name ξένοι. They called themselves the αὐτοχθόνες, or first inhabitants; the rest they styled ἐπήλυδες, or *new comers*. There was, however, a class *between* one and the other, called μέτοικοι, *sojourners*, who had a sort of *jus civitatis*. Now, it has been debated whether by οἱ ἐπιδ. ξένοι are to be understood *all* the ξένοι, or only the μέτοικοι, or *both* of them. Kypke and Kuinoel adopt the *second* view; and rightly; for though ξένων might include *both* (so Thucyd. ii. 36, τὸν ὅμιλον καὶ ἀστῶν καὶ ξένων), yet since ἐπιδημ. is here added, and as the difference between the μέτοικοι and the ξένοι was, that the *former* were regular *residents* of the city, and accordingly obliged to take the oath of allegiance, and participate in military service, the *latter* were merely *sojourners*, drawn thither by business or pleasure.

—εἰς οὐδὲν ἕτερον εὐκαίρουν] 'nulli rei *magis vacabant*.' Εὐκαιρ. is here used for σχολάζειν, by a use confined to the later writers. The next words are graphic, and point at the chief traits of the Athenian character,—*garrulity*, and *rage for novelty*. Insomuch that at Athens there were places called λέσχαι, appropriated to the reception of newsmongers.

Καινότερον Commentators regard as an example of the Comparative for the Positive. Yet in such cases the Comparative is seldom without its force, though it may not be very possible to *express* it in translating. Here the examples adduced by Commentators are not quite to the purpose; because in those the sentence is *interrogative*. They might more appositely have cited Josephus, Bell. i. 18. 1, τοῖς ὀργάνοις ἀντιμηχανώμενοι ἀεί τι κώλυμα καινότερον. In the present case the full sense probably is, 'to tell or hear the latest news.' So Eurip. Orest. 1327, τί δὲ νεώτερον λέγεις; the sense seems to be, 'What is the latest news you have to tell?'

22. In this brief but forcible address (which would doubtless have been longer, had it not been broken off by the scoffs of some, and the listlessness and abrupt departure of others) the Apostle wisely accommodates himself to the circumstances of his hearers. After a complimentary *exordium* (such as was usual in publicly addressing the Athenians), accompanied with a *præoccupatio benevolentiæ*, frequent in the ancient orators, he notices the *occasion* which led to his addressing them, and shows that it is his desire to enable them to satisfy their wish of worshipping even *unknown gods*, by pointing out that *great Being* (to *them* hitherto unknown) who is THE ONLY AND THE TRUE *GOD*, some of whose chief attributes, together with his various *benefits*, both of creation and providence, the Apostle then proceeds to enumerate. And here we may notice the admirable address, by which a seemingly plain statement of the first principles of natural religion is made acceptable to persons of the most opposite description, and highly instructive, by being aimed at the errors of each. Thus, by adverting to the works of God in *creation*, the Apostle means to censure the dogmas of the *Epicureans*; and by what he says of the providential care of God over all things, he glances at the opinions of the Stoics and Epicureans: finally, in speaking of sacrifices, temples, and the creation of man, he reproves the superstitions of the ignorant *multitude*. He shows where each party was right, and where both parties were wrong; directing his words as well against the irreligious scepticism of the higher ranks, as the grovelling superstition of the inferior classes.

Having thus established the existence of one God and Father of all mankind, he infers the *duty*, incumbent on God's creatures, of seeking, i. e. *worshipping* him; at the same time noticing certain erroneous modes of worship, which had originated in utter ignorance of the true nature of the Deity. This introduces an exhortation to *abandon* these errors, strengthened by an announcement of a future day of judgment and punishment for all wilful disobedience to the Divine will. Now this implied a present state of accountableness, and the duty of guiding themselves by the light of that Gospel, which God had been pleased to reveal by Jesus Christ.

— δεισιδαιμονεστέρους.] The sense most commonly assigned, 'too superstitious,' can by no means be defended. That would imply (what surely could not be supposed) that there may be a degree of superstition that is *good*. Equally objectionable is the sense assigned by Calvin,

23 θεωρῶ. Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα
ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο· ΑΓΝΩΣΤΩι
ΘΕΩι. Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγ-

Beza, Campbell, and Newcome, 'somewhat too religious.' The most eminent Expositors for the last century have been of opinion, that δεισιδ. is here employed in the *good* acceptation,—to denote 'very religious,' i. e. attentive to religion, [as far as they understood it.] So the Pesch. Syr. Version renders, 'I see that in all things ye excel in the worship of the δαίμονες, or gods.' That the expression will *bear* this sense, has been established by a multitude of proofs. And that the *Athenians* were very attentive to religious observances, has been proved on the testimonies of the ancient writers of every kind—dramatists, historians, and philosophers; especially Pausan. Attic. 24, seq. Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς. See also Note at v. 19. That such is the sense intended in the present passage, is plain from the *air of the context*, and will appear by a consideration of the *circumstances* in which the Apostle was then placed. To a people like the Athenians, so scrupulously observant of all the rules of courtesy on such occasions of public address, it were surely far more probable that the Apostle (with that discretion which ever attempered his zeal) should here have chosen to commence with the language of conciliation, rather than *abrupt rebuke;* which, indeed, would have been the more out of place, considering that it was customary for foreigners who had to address the people, to begin with paying some compliment to the place. Nevertheless, we shall, perhaps, not err, if we suppose that St. Paul purposely selected the ambiguous term δεισιδ., because he could not conscientiously use εὐσεβής; since the gods whom they worshipped were, in *his* estimation, dæmons. So 1 Cor. x. 20, ὅτι ἃ θύει τὰ ἔθνη δαιμονίοις θύει, καὶ οὐ Θεῷ. And yet, as δαίμονες properly meant gods of a certain kind, the hint would not be *pointed.* The Apostle, then, commends their *worshipping,* but shows that they 'worship they know not what' (John iv. 22), meaning, that 'they are very religious *in their way.*' Again, that the comparative here means *very*, and not *too*, is plain from the words following. Of ὡς here the sense is not, what some take it to be, *quasi;* and so far from its abating (as Campbell supposes) the import of the comparative, it is *intensive;* as it always is, either when the comparative is put for the superlative, or when, as here, it denotes a high degree of the positive.

23. τὰ σεβάσματα ὑ.] Not 'your devotions,' but (as Erasmus, Koppe, Schleusner, and Kuinoel render) the '*numina*, or objects of your worship,' as shown in temples, altars, images, sacrifices, &c.; as in 2 Thess. ii. 4. Wisd. xiv. 20, and sometimes in the Classical writers.

— ἀγνώστῳ Θεῷ.] These words have occasioned no little perplexity to biblical interpreters. The difficulty hinges on *this*—that, although we find from Pausan. i. 1. v. 14, and Philostr. Vit. Ap. vi. 3, that there were at Athens altars inscribed 'to unknown *gods*,' yet no passage is adduced, which makes mention of any altar 'to *an* unknown *god*.' Now Jerome, Erasmus, and others would remove this difficulty by supposing that the inscription in question was Ἀγνώστοις Θεοῖς, or rather Θεοῖς Ἀσίας καὶ Εὐρώπης καὶ Λιβύης, Θεοῖς ἀγνώστοις καὶ ξένοις. But, as Bp. Middleton observes, 'that is a most improbable supposition; and, indeed, the manner in which the inscription is introduced makes it incredible that St. Paul could intend merely a remote or vague allusion.' Indeed *thus* (as Kuinoel observes) the whole force of the Apostle's argument would be taken away, nay, his *assertion* would not be true. Therefore, 'that the altar (as Bp. Middleton remarks) was inscribed simply Ἀγνώστῳ Θεῷ, must either be conceded, or all inquiry will be in vain.' And, as Baronius and Wonna have observed, 'though there might be *several* altars at Athens and elsewhere inscribed to *unknown gods* generally, or to *the unknown gods* of any particular part of the world, yet that there might occasionally be one inscribed to *one* of them, is extremely probable.' Bishop Middleton, indeed, thinks that the words of the author of the Philopatris (apud Lucian) νὴ τὸν Ἄγνωστον τὸν ἐν Ἀθήναις, are decisive, that Ἀγνώστῳ Θεῷ, in the singular, was a *well-known* inscription. Now this *would*, indeed, be the case if the Philopatris stood in the same circumstances as almost every other work of the Classical writers preserved to us. But, in fact, that tract (which was written, as Gesner has proved, not by *Lucian*, but by an imitator of his style and manner, who lived 200 years after him, in the time of the Emperor Julian, and who bore the same name) contains, as I can attest, after having carefully examined the whole for the purpose of ascertaining, little short of *twenty* passages, written with manifest allusion to various parts of the Scriptures, chiefly of the New Test. There can be no doubt, then, that the writer had the present passage in view; (the article having the use κατ' ἐξοχὴν to denote the *well-known*), and consequently *his* testimony will only serve to prove (what, however, is of some consequence) that the *singular* number *was* used by St. Paul. But though no other writer seems to have recorded the existence of any altar so inscribed, yet the thing has *probability* to support it; and no argument from the *silence* of authors can be drawn to the discredit of any writer of unimpeached integrity.

The question, however, as Bp. Middleton observes, is, 'was this inscription meant to be applied to *one* of a possible multitude, as if we should impute any kindness or any injury to an unknown benefactor or enemy,—or was it meant to be significant of the *one true God?*' He maintains that the latter opinion (though the general one) is ungrounded. It involves, he thinks, a great improbability, that an inscription so offensive to a polytheistical people could have been tolerated. Nay, he affirms that it is inconsistent with the propriety of the Article, and maintains that the *omission of the Article*, the *position of the words*, as also the rules of ordinary language and the custom of inscriptions, alike require that the words should be rendered, 'to an unknown god,' or 'to a god unknown.' He asserts that the discourse of the Apostle is, even according to *that* way of taking ἀγνώστῳ, very pertinent, and that the mention of *any* unknown deity gave him a

1 Supra 14. 15. & 7. 48. Gen. 1. 1.

γέλλω ὑμῖν. [1] Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ 24
ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν

sufficient handle for the purpose in question. But, on the supposition that the sense is 'to an unknown god,' we are encountered with the difficulty, how it could happen that an altar should have been so inscribed. The best solution of which is, that it had been erected by the Athenian people, in acknowledgment of some signal benefit received by the city at large, which seemed attributable to *some* god, though to *whom* was uncertain. If this were the case, there would be little difficulty in supposing (with Chrysostom, Theophylact, and Isidore, of the ancients, and several learned moderns), that the benefit in question was the removal of the *pestilence*, which almost depopulated the city, so finely described by Thucydides. And this is thought to be proved by Diogenes Laert. i. 10. Yet (waving the *fabulousness* of the story) we may observe, that he says nothing about an *unknown* god, but only represents the altars as erected Θεῷ προσήκοντι. And so far from being inscribed Θεῷ ἀγνώστῳ, he says they were ἀνώνυμοι, without any inscription. Indeed, these βωμοὶ ἀνώνυμοι, or four-sided stone altars without inscription of any deity, were common in Greece. To suppose that the one at Athens here meant had such an inscription, is far too hypothetical to be admitted. Not to say that, from the words of Diogenes, it seems very unlikely that there should have been one at Athens. That there were altars at Athens inscribed Θεοῖς ἀγνώστοις καὶ ξένοις, is nothing to the present purpose; since the union of ξένοις with ἀγνώστοις alters the allusion in ἀγν., and the passage merely attests that the Athenians were much attached to foreign superstitions. So Strabo, l. x. p. 472, Falc., observes: Ἀθηναῖοι δ' ὥσπερ περὶ τὰ ἄλλα φιλοξενοῦντες διατελοῦσιν, οὕτως περὶ τοὺς θεούς· πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο. And from Hesychius we learn that there was at Athens a festival called θεοξένια, on which worship was paid to the gods in general, both of their country and foreign ones, called θεοὶ ξενικοί. If it be asked, to *whom*, then, was the altar in question inscribed? I answer, doubtless, to the one true God, the Creator and Lord of all things; which, indeed, seems to be required by the *course of argument* in the passage, as thus stated by *Wonna*, in a Dissertation on the present subject, vol. ii. p. 464 of the Thesaurus Theolog. Philol.: 'Quemcunque Deum Apostolus Atheniensibus annunciavit, is est verus Deus. Sed quem Deum Athenienses ignorantes coluerunt, eique aram inscripserunt, est is Deus, quem Apostolus Atheniensibus annunciavit. E. Is Deus, quem Athenienses ignorantes coluerunt, eique aram inscripserunt, est verus Deus. Major et Minor ex textu liquido constant.' This, he shows, was also the opinion of Clemens Alex. and Augustine, of the ancient Commentators; and, of the modern ones, of Baronius, Menochius, and Heinsius. To which names may be added Cudworth, Intell. Syst. i. 4. 18, and Bp. Warburton. From what the former says,—and especially from what is adduced by Bp. Warburton, in Sect. 4. l. ii. of his Divine Legation,—it is plain that the ancient philosophers of Egypt, Greece, and Rome, were well acquainted with the doctrine of the *Unity* of the Godhead, to inculcate which was the grand end of the *Mysteries*, where (as he has shown) the errors of Polytheism were detected, and the doctrine of the Unity taught and explained.

With respect to the *term* here applied to the Deity, ἄγνωστος, it appears, from what is said by Cudworth and Warburton, to have been by no means unusual. So Damascius (ap. Cudworth, Intell. Syst. i. 4. 18) says, 'the Egyptian philosophers of his time had found in the writings of the ancients, that they held *one principle* of all things, and worshipped it under the name of the *Unknown Darkness*.' Thus we find in the celebrated Saitic inscription, *I am all that was, is, and shall be; and* MY VEIL HATH NO MAN UNCOVERED. In like manner the ancient Mexicans, as we learn from Latrobe's Travels in Mexico, called the great Supreme *Teatl*, i. e. 'the unknown God.' Indeed, the Deity might well be so called, because he is not only *invisible* (hence the Egyptian appellation of the Deity, HAMMIM, *invisible*), but, in respect of his nature and essence, *incomprehensible*, being, as Josephus, contr. Ap. (cited by Cudworth) says, δυνάμει μόνον ἡμῖν γνώριμος, ὁποῖος δὲ κατὰ οὐσίαν ἄγνωστος. As to the objection urged by Bp. Middleton, that thus Θεῷ ἀγνώστῳ would here have been written, it has very little force, and being a mere question of *position*, as respects one writing in a foreign language, involves too minute a criticism to stand in the way of a sense excellent in itself, and demanded by the context. Not to say that the *inscription* might have Θεῷ ἀγνώστῳ, and St. Paul might thus alter it, whether inadvertently, or to give greater prominency to the word on which his argument was meant to rest; or even St. Luke might alter its position. Moreover, in the Pesch. Syr. Version we have ܟܣܝܐ, *hidden*, from the Chaldee גנז, *to hide*. And, besides this, the Translator subjoins the ܐ emphatic (corresponding to the Greek article) to both words; which proves at least that he must have understood the expression of the *one* true God. As to the argument that the 'inscription would have been too offensive to Polytheists to be *allowed* to stand,' it is of no force; for it is well known how tolerant the people of Athens *then* were; and we may suppose that the inscription was worded by the same person or persons who erected the altar, (doubtless, philosophers, who had been initiated in the greater Mysteries,) and that with such discreet ambiguity, by the omission of the article, as to leave it uncertain whether it was meant to express *one* out of many, or *the one alone true God*.

— ὃν ἀγνοοῦντες εὐσ.] Render, 'whom ye worship without knowing him.' This syntax (also occurring at 1 Tim. v. 4) of the Accusative without εἰς or πρὸς is very rare; nor do the Commentators adduce a single example. I have, however, noticed it in Joseph. Bell. ii. 8. 7, εὐσεβ. τὸ Θεῖον.

24. The Apostle now proceeds to show the true *nature* and proper *worship* of the Deity; here evidently impugning what the Grecian philosophers promulgated as to the attributes and providence of God.

25 χειροποιήτοις ναοῖς κατοικεῖ, [m] οὐδὲ ὑπὸ χειρῶν ἀνθρώπων m Psal. 50. 8. Gen. 2. 7.
θεραπεύεται, προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ
26 πνοὴν καὶ τὰ πάντα· [n] ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν n Deut. 32. 8.
ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς,
ὁρίσας * προστεταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς
27 κατοικίας αὐτῶν· [o] ζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφή- o Rom. 1. 20. supra 14. 17.
σειαν αὐτὸν καὶ εὕροιεν· καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἑκά-
28 στου ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα
καί ἐσμεν· ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι·
29 Τοῦ γὰρ καὶ γένος ἐσμέν. [p] Γένος οὖν ὑπάρχοντες τοῦ p Isa. 40. 18.
Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ,
χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι
30 ὅμοιον. [q] Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ q Supra 14. 16. Luke 24. 47.

— οὐκ ἐν χειροπ., &c.] See Note supra vii. 48.

25. οὐδὲ—θεραπεύεται] 'is not served, has no need to be served, by the hands of men;' i. e. by temples, sacrifices, &c. Such, indeed, is the primary sense of θεραπεύω. (See my Note on Thucyd. ii. 51. No. 5.) At προσδεόμενος there may seem to be an ellipsis of ὡς. But, in fact, the apposition *includes* that sense.

Here, then, it is shown that, as to sacrifices, offerings, or gifts, he wants them not, nor is he propitiated by receiving them; for all things that men enjoy are derived from him, as their Author and Preserver. Similar sentiments are adduced by Wetstein and Kypke from the philosophers.

26. ἐξ ἑνὸς αἵματος] 'of one kindred;' as 2 Sam. xxi. 1, and Joseph. ii. 6. 3, ἐσμὲν ἀδελφοὶ καὶ κοινὸν αἷμα. See Note on John i. 13. Wetst. compares from Anth. Gr. iii. 31. 6, "Αστεα—ἑνὸς αἵματος, and Virgil, 'sanguine ab uno.' By thus tracing back the origin of mankind from Adam, the Apostle perhaps meant to check the vanity of the Athenians, who maintained that they were αὐτοχθόνες and γηγενεῖς. See Thucyd. i. 2. ii. 36.

— ὁρίσας προστεταγμένους, &c.] Render, 'having appointed certain determinate periods [for their inhabiting], and the boundaries of the regions they should inhabit.' There seems a reference to the records of the early colonization and settling of the earth, in the books of Moses. For Vulg. προτ. many MSS. and early Editions have προστ., which is adopted by almost every Editor from Bengel and Wetstein to Vater.

27. The Apostle now suggests the grand *design of man's creation;* namely, ζητεῖν τὸν Κύριον, to worship and obey his Maker.

— εἰ ἄρα γε ψηλ., &c.] These words are exegetical of the foregoing; and the sense is, '[to try] if indeed they could, by the glimmering light of reason, feel out and find him.' A Hendiadys for εἰ ψηλαφήσαντες εὕροιεν, if by investigating they could find out his attributes, will, &c. So Plutarch, p. 589 (cited by Elsner), Τὰς μὲν ἀλλήλων νοήσεις οἷον ὑπὸ σκότῳ, διὰ φωνῆς ψηλαφῶντες γνωρίζομεν.

Here Dr. Hales supposes the Apostle to have had in mind a passage of Plato, Phæd. § 47, where the philosopher censures those who *feel after God in the dark*, by resting in second causes, without carrying up their inquiries to that *first cause;* consequently worshipping the creature rather than the Creator. Perhaps, however, the similarity of the two passages is merely accidental, the Apostle merely adverting, by a popular figure, to the less distinct evidences of natural religion, as opposed to the clear ones of Revelation; see ver. 30.

— οὐ μακρὰν ἀπό.] A litotes; the Deity being *near*, by these plain indications of his creating and preserving power.

28. ἐν αὐτῷ, &c.] Many here recognise a *climax*. But it rather seems to be a strong mode of expression for 'to Him we owe life and every faculty connected with it; by Him we are what we are.' So Eurip. Alc. 290, ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μή.

— τῶν καθ' ὑμᾶς π.] for τῶν ὑμετέρων π.; of which Wets. cites an example from Longinus.

— τοῦ γὰρ καὶ γένος ἐσμέν.] These words occur both in Aratus, Phæn. 5, and in a hymn of Cleanthes on Jupiter, v. 5. Similar sentiments, too, are found in other ancient writers; as Pind. Nem. Od. 6, ἓν ἀνδρῶν, ἓν θεῶν γένος, and in a passage of Apollonius, Epist. 44, imitated from the present passage; καὶ πάντας ἀνθρώπους ἀδελφοὺς καὶ φίλους, ὡς ἂν γένος μὲν ὄντας Θεοῦ, μιᾶς δὲ φύσεως.

29. γένος οὖν ὑπάρχοντες, &c.] Meaning, 'If, then, *man* be God's handy-work, or creation, as your own poet says; sure it must be absurd to imagine that *God* can be man's handy-work, or creation.' (Markland.) Here the Apostle adduces the *conclusion*, that mankind are bound to worship *God* THEIR FATHER; and that not with idolatrous, but *spiritual* worship, as being a spiritual Being (see John iv. 23, 24), and not like images made by human art.

To see the full force of the allusions in χρυσῷ ἢ ἀργύρῳ—ἐνθυμήσεως ἀνθρώπου we must, as Mr. Gifford observes, in his Travels in Greece, recollect that 'below, around, and above the spot where the Apostle stood (the Mars' Hill) there stood innumerable idols, and above all the celebrated Minerva of Phidias, on which the highest arts and devices of men, and the most costly materials, had been lavishly expended.'

30, 31. The Apostle now points out the *subject* of his preaching—JESUS AND THE RESURREC-

Θεός, τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ
μετανοεῖν· [r] διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν 31
οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρα-
σχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. Ἀκούσαντες δὲ 32
ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον· Ἀκουσό-
μεθά σου πάλιν περὶ τούτου. Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν 33
ἐκ μέσου αὐτῶν. Τινὲς δὲ ἄνδρες, κολληθέντες αὐτῷ, ἐπί- 34
στευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ
ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

r Supra 2. 24. & 10. 42. Rom. 2. 16.

XVIII. ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν 1
Ἀθηνῶν ἦλθεν εἰς Κόρινθον· [a] καὶ εὑρών τινα Ἰουδαῖον, 2

a Rom. 16. 3. 1 Cor. 16. 19. 2 Tim. 4. 19.

TION; to attend to which he excites them by every motive. To call forth their *love* of God, and *hope* in him, he tells them that their past ignorance of his true nature and worship, and their consequent corruption of morals, God was pleased to overlook; but had now sent his *Son* (that DIVINE Teacher so ardently wished and longed for by the wisest philosophers) to teach men *how* to worship God aright, and to save them, upon condition of repentance for what was past, and reformation as to the future. To work on their *fear* of the Divine Majesty, he apprises them that, if they did not listen to the Lord Jesus and his Gospel, they would incur condign punishment at the general resurrection and subsequent judgment held by him.

30. ὑπεριδὼν] 'overlooking transgression,' forbearing to punish it. So Josephus, Ant. ii. 6. 8, τὰ περὶ μικρῶν ζημιωμάτων ἀφεῖναι τοὺς πλημμελήσαντας ἔπαινον ἤνεγκε τοῖς ὑπεριδοῦσι.

— μετανοεῖν] i. e. 'to cease to do evil and learn to do well;' true repentance implying reformation; see Note on Matt. iii. 2.

31. διότι ἔστησεν, &c.] q. d. '[And there is *need* that you should repent, and reform your lives,] *for* you must give an account,' &c. Ἐν δικαιοσύνῃ; i. e. in such strictness of justice as must exclude all mercy to the impenitent and unreformed. Ἀνδρὶ is (as Œcumenius observes) spoken οἰκονομικῶς, denoting, the *God-man* Jesus, &c.

— πίστιν παρασχεῖν here signifies (as often) 'to produce faith in any thing, or confidence in any one's pretensions,' by adducing sufficient proofs of the existence of the former, and the validity of the latter.

32. οἱ μὲν ἐχλεύαζον.] This feeling of contempt for, and ridicule of, the doctrine in question will not appear so strange, when we consider how wholly unaccustomed were men's minds to the notion of a resurrection of the *body*, and consequently the *identity* of man in a future state; see the Introduction to 1 Cor. xv. Of this their mythological accounts of Elysium had said nothing. And the thing, at first consideration, involved so much to stagger their faith, that the feeling was perhaps natural, but ought to have been suppressed by the consideration of the *omnipotence* of the great God who had pleased that life and immortality should be brought to light by the Gospel of Christ.

— ἀκουσόμεθά σου π. π. τ.] Not, it should seem, that they really desired to hear more; for if so, why should they not hear it *then*, for the Apostle had not wearied his gay fastidious hearers with obscure prolixity? The feeling seems to have been that of *indifference* and *distaste*; or rather, we may consider this as a civil way of saying, 'We will hear no more of this at present: some other time will do;' see Doddridge and Scott. Thus the Apostle's reception was so very discouraging, that he, in disgust, terminated his discourse; which, therefore, may be said to have been as much interrupted and *cut short* as *Stephen's* was, nay, even some of our *Lord's* discourses to the Jews, in St. John's Gospel. Had that not been the case, St. Paul would doubtless have enlarged on the *nature* and *requisitions* of that religion whose divine origin had been thus attested by God himself, by signs and wonders and mighty deeds.

34. κολληθέντες] 'having become his converts;' see Note on ver. 13. Γυνὴ, 'a matron;' doubtless, of some rank, as being here mentioned by name. Some suppose her to have been the wife of Dionysius. Yet thus αὐτοῦ would have been required after γυνή. Jan. 24. 1849.

XVIII. The Apostle, after having departed from Athens, repairs to Corinth, and there meets with Aquila, who, on being expelled from Rome, with the other Jews there, had, with his wife Priscilla, retired to that city. To this person, who was a tent-maker, the Apostle, being of the same trade, joins himself, works in his shop, and lodges in his house (vv. 1—3). Silas and Timotheus come to him from Macedonia (ver. 5). After having stayed a year and a half at Corinth (ver. 11), and, notwithstanding the pertinacious opposition of the Jews, preached to the Gentiles with success the doctrine of Christ, the Apostle takes a journey through Syria; repairs to Cæsarea and Jerusalem (vv. 21, 22); afterwards traverses Galatia and Phrygia (ver. 23); and at length returns to Ephesus, where he had left Aquila and Priscilla (ver. 23), who accompany him into Syria (ver. 18). Meanwhile, at Ephesus, Apollos, having been fully instructed in the Christian doctrine by Aquila and Priscilla, had there preached the Gospel with singular zeal and success (ver. 25, seqq.).

2. Ἰουδαῖον.] Whether Aquila was then a Christian has been by recent Commentators thought doubtful. Certainly, it by no means follows from the silence of St. Luke as to that

ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα
ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, (διὰ τὸ
διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους
3 ἐκ τῆς Ῥώμης) προσῆλθεν αὐτοῖς· [b] καὶ διὰ τὸ ὁμότεχνον
εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνο-
4 ποιοὶ τὴν τέχνην. Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ
5 πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας. [c] Ὡς δὲ
κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος,
συνείχετο τῷ ‡ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς
6 Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. [d] Ἀντιτασσομένων δὲ αὐτῶν

b Infra 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 1 Thess. 2. 9. 2 Thess. 3. 8.
c Supra 17. 14, 15.
d Lev. 20. 9, 12. 2 Sam. 1. 16. Ezek. 3. 18, 19. Matt. 10. 14. & 27. 25. supra 13. 45, 51.

matter, that he was *not*, it being not unusual for ancient writers to omit minute circumstances easily to be supplied, of which this is probably one; especially since the expression προσῆλθεν αὐτοῖς implies a sort of *connexion*, which was probably that of identity of religion. Now there had been, from the earliest period of the Gospel, a congregation of Christians at Rome, which is supposed to have originated with some who had been present at the feast of Pentecost, when the Holy Ghost was imparted; and was doubtless increased by those Jewish Christians, who had occasion to repair to that city on commercial or other business.

— προσφάτως] for πρόσφατος, which properly signifies *recently slain*, but is used, both in the Classical and Hellenistic writers, in the sense *recent.* So Pindar, Pyth. iv. ult., πρόσφατον Θήβῃ ξενωθείς: see Blomfield on Æschyl. Choeph. 791.

— διατεταχέναι] 'had issued a διάταγμα, or decree.' Of which we have mention made in Suetonius, Claud. c. 23, 'Judæos, impulsore Chresto, assiduè tumultuantes, Româ expulit.' The *Chrestus* there spoken of is by most recent Commentators supposed to have been a Hellenistic Jew; while the ancient and earlier modern ones are of opinion that it is but a false reading or spelling for *Christus.* And that *Christus* should be changed into *Chrestus* might easily happen, and did happen on other occasions.

The *tumults* there adverted to were doubtless dissensions between the Jews and Christians (whether Jewish or Gentile), and other political disturbances which so mighty a moral revolution as the introduction of the Gospel could not but produce; and so verifying the words of Christ, that he 'came not to send peace, but a sword.' In this sense, Christ might, by means of his religion, be said to be the *impulsor*.

3. σκηνοποιοί.] Few terms so plain as this have given rise to more discussion as to the sense to be assigned to it. The general opinion of Commentators, both ancient and modern, is, that it signifies *tent-makers.* Some, however (as in the case of τέκτων, Matt. xiii. 55), perhaps thinking such an occupation too humble for the Apostle of the Gentiles, have fancied other senses,—namely, *weavers of tapestry, makers of mathematical instruments, saddlers*, &c. Yet for these significations of the word very slender authority exists; and it may be supposed that St. Luke, writing, as he does, in a plain style, would use such a term as this in its *ordinary* sense; not to say that the two first mentioned trades would require far more exact skill and devoted attention, than could be expected in one like St. Paul, the greater part probably of whose time was spent so very differently. There can be little doubt that the Apostle's trade was (according to ancient opinion) that of a maker of *tents*, formed of leather or thick cloth, both for military and domestic purposes, the latter sort being, from the scarcity of inns, much used throughout the East in travelling; and, in that warm climate, inhabited, during the summer season, as *houses*.

4. ἔπειθε.] This is strangely rendered by Kuinoel and others *docebat;* for πείθειν must surely, from the subject, mean 'swayed their minds, persuaded them [to embrace Christianity];' the *action* being here, as often, put for the *endeavour.* So 2 Cor. v. 11, εἰδότες τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν.

5. τῷ πνεύμ.] Some MSS., several Versions, and a few Fathers, have τῷ λόγῳ, which was preferred by Bengel, Pearce, and Kuinoel, and received by Griesbach, Knapp, Tittman, and Scholz; but without sufficient reason. The external authority for that reading is slender, and the internal by no means strong. The above Editors, indeed, urge that λόγῳ is to be preferred, as being the more *difficult* reading. But it must be remembered, that that canon has its exceptions; one of which is when the reading in question would do violence to the proprietas linguæ, or yield an absurd or unsuitable sense; which is the case here; for the sense 'was *occupied* in preaching,' is most jejune; insomuch that Morus and Heinrichs render συνείχετο *cogebatur*, yet without assigning any tolerable sense to τῷ λόγῳ. But whence, then, it may be asked, *arose* τῷ λόγῳ? I answer, from a marginal or interlineary scholium, of some one who had in his copy, not συνείχετο, but ἐνέκειτο; and thus suggested that λόγῳ should be supplied, or substituted for πνεύματι. That such must have been the reading in *Jerome's* copy is plain from his version *instabat verbo.* The common reading must also claim a preference on the score of being the more *difficult* reading; though not *so* difficult as Markland represents, who professed that he was unable to comprehend it. It surely admits of a very good sense; namely, as Beza, Luther, Calvin, and others explain, 'intus et apud se æstuabat præ zeli ardore,' 'he was under the impulse of ardent zeal.' So xx. 22, δεδεμένος τῷ πνεύματι.

6. ἀντιτασσομένων] 'contradicting and opposing by words;' a *military* metaphor, of which Elsner and Markland adduce two examples; but one more apposite occurs in Thucyd. iii. 83, τὸ

καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς
αὐτούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν! καθαρὸς ἐγώ·
ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. Καὶ μεταβὰς ἐκεῖθεν 7
ἦλθεν εἰς οἰκίαν τινὸς, ὀνόματι Ἰούστου, σεβομένου τὸν
e 1 Cor. 1. 14. Θεὸν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. [e] Κρίσπος 8
δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ
αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον, καὶ
f Jer. 1. 19. infra 23. 14. ἐβαπτίζοντο. [f] Εἶπε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ 9
g John 10. 16. Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· [g] διότι 10
ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί
σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ. Ἐκά- 11
θισέ τε ἐνιαυτὸν καὶ μῆνας ἓξ, διδάσκων ἐν αὐτοῖς τὸν λόγον
τοῦ Θεοῦ.

Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέ- 12
στησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον
αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες· Ὅτι παρὰ τὸν νόμον 13
h Infra 25. 11. οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. [h] Μέλ- 14
λοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων
πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥᾳδι-

δὲ *ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστως ἐπὶ πολὺ διήνεγκεν.*

6. *ἐκτιναξάμενος τὰ ἱμάτια.*] A symbolical action (with which we may compare Nehem. v. 13), like shaking the dust off one's shoes at any one, thereby signifying that we renounce all intercourse with him; see xiii. 51.

— *τὸ αἷμα ὑμῶν ἐπὶ*, &c.] Supply *τρέψεται* (which word is *expressed* in Aristoph. Nub. 39, *ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται*) or *τρέποιτο*, as Aristoph. Ach. 833, *ἐς κεφαλὴν τρέποιτ' ἐμοί*. By *αἷμα* is here meant *destruction*, i. e. figuratively, perdition in the next world. This manner of speaking was common to the Hebrews (see 2 Sam. i. 16. Ezek. xxxiii. 4), the Greeks, and the Romans. Several examples are adduced in Elsner and Wetstein, who rightly derive it from the very ancient custom of putting hands on the heads of victims for sacrifice, and imprecating on them the evils which impended over the sacrifice, or the nation. *Εἰς τὰ ἔθνη πορεύσομαι* must not be understood as implying *abandonment* of the Jews, but only a more especial attention to the Gentiles.

7. *μεταβὰς ἐκεῖθεν.*] Not from the house of Aquila (thus *shifting his lodgings*), as most Commentators suppose; but, as appears from the context, from the *synagogue*,—that being, no doubt, the place where the foregoing exhortations had been pronounced. Besides, if *συναγ.* be not taken as the substantive of place referred to, *there is no other*. *Ἦλθεν εἰς οἰκίαν* must be understood to mean, 'entered into, entered upon, a house,' for the purpose of teaching and preaching, perhaps in an upper apartment appropriated to that purpose; see a kindred passage at xix. 9.

— *συνομοροῦσα*] 'conterminous, contiguous.' The word occurs, I believe, no where else; though *συνόμορος*, from which it is derived, is found in the ancient glossaries. The *Classical* term is *συνορέω*, used by Polybius.

9. *λάλει καὶ μὴ σιωπήσῃς.*] This intermixture of the Imperative with the Subjunctive is thought to be a Hebraism. Be that as it may, there is no *pleonasm;* for the Subjunctive form is more significant than the Imperative, there being an ellipsis of *ὅρα*, q. d. 'Mind that ye be not silent!'

10. *λαός ἐστι.*] The best Commentators remark, that the persons in question are called Christ's people by *anticipation;* just as the Gentiles, who should afterwards embrace the Christian religion, are in John x. 16 already called the *flock* of Christ.

11. *ἐκάθισε*] 'took up his abode.' A Hellenistic use of the word, as in Luke xxiv. 49.

12. *Γαλλ. ἀνθυπ. τῆς Ἀχ.*] The best Commentators are agreed that the sense is, 'on Gallio becoming Proconsul.' *Κατεφίστημι* is a very rare word, but may be compared with *κατεπιχειρέω* and others.

13. *παρὰ τὸν νόμον—Θεόν.*] As much as to say: 'The Roman people permit us Jews in Greece to worship God after the rites of the Mosaic Law (see Josephus, Ant. xiv. 40; xvi. 2); but this fellow teaches things *contrary* to our Law, and excites disturbances among us.'

14. *ἀδίκ. τι ἢ ῥᾳδιούργημα π.*] The best Commentators regard *ἀδίκ.* as equivalent to *παρανόμημα*, any serious offence, and *ῥᾳδ.* they interpret *flagitium.* It should rather seem to either correspond to that minor class of offences with us styled *larceny*, or rather those petty breaches of the peace which with us are called *misdemeanours.* The *ῥᾳδ. πονηρὸν* perhaps had reference to those *mischievous* tricks often played off in Heathen countries in ridicule of the Jewish

οὔργημα πονηρὸν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμην
15 ὑμῶν· εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων, καὶ νόμου
τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων
16 οὐ βούλομαι εἶναι. καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.
17 [i] Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχι- i 1 Cor. 1. 1.
συνάγωγον, ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν
τούτων τῷ Γαλλίωνι ἔμελεν.
18 [k] Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελ- k Num. 6. 18. infra 21. 24.
φοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν· καὶ σὺν αὐτῷ
Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγ-
19 χρεαῖς· εἶχε γὰρ εὐχήν. Κατήντησε δὲ εἰς Ἔφεσον, κἀκείνους
κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν,
20 διελέχθη τοῖς Ἰουδαίοις. Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα
21 χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν· [l] ἀλλ' ἀπετάξατο l 1 Cor. 4. 19.
αὐτοῖς, εἰπών· Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην James 4. 15. Heb. 6. 3.

rites and ceremonies, like Alcibiades' defacing of the Hermæ, ridicule of the mysteries, &c., and such as that which Josephus tells us was committed by a Roman in ridicule of circumcision; and which were always severely punished, when the authors could be detected, by the Roman magistrates.

— *κατὰ λόγον*] 'in reason,' or 'reasonably.' So Artemid. On. v. 77 (cited by Wetstein), *ὀρθῶς καὶ κατὰ λόγον.*

— *ἂν ἠνεσχόμην ὑ.*] Meaning, 'I should lend a patient ear to you.' Of this sense of *ἀνέχ.* examples have been adduced from Job xxi. 3 (Symm.), Polyb. ix. 30, Herodian, i. 17. 10; and one occurs in Josephus, Antiq. xvi. 9. 4, *οὐδὲ γὰρ πέμψαντος αὐτοῦ πρεσβείαν ἀπολογησομένην ὁ Καῖσαρ ἠνέσχετο.*

15. *λόγου καὶ ὀνομ.*] i. e. of doctrine and names [of the respective supporters, as of Moses and of Christ], and of the law which ye hold [as compared with another newly promulgated]. Ὄψεσθε. So Matt. xxvii. 4, *σὺ ὄψει.*

17. *ἐπιλαβόμενοι δέ.*] Render, 'Whereupon the Greeks having seized,' &c. There is no reason to suppose that Ἕλληνες should be cancelled. By *πάντες οἱ* Ἑλλ. are denoted all the Greeks, namely, both Christians and Heathens; of whom the latter as well as the former were incensed at the bitter spirit evinced by the Jews, and were glad to take this opportunity of insulting them. Sosthenes, who seems to have been successor to Crispus as Ruler of the Synagogue, was thus harshly treated, as being, no doubt, the spokesman, and perhaps the promoter of the persecution. By *ἔτυπτον* is merely to be understood 'hitting him with their fists,' probably as he passed through the crowd out of the Hall of justice. So Thucyd. iv. 47, sub fin. *ἄνδρας διῆγον διὰ δυοῖν στοίχοιν ὁπλιτῶν—καὶ παιουμένους καὶ κεντουμένους ὑπὸ τῶν παρατεταγμένων.* Any thing beyond *that* we cannot suppose they would venture on or the Proconsul have permitted.

— *οὐδὲν τούτων τῷ Γ. ἔμ.*] 'none of these things was a matter of concern to Gallio;' 'he took no notice of these things;' not choosing to interfere in the religious disputes of the parties. Moreover, it was the prudential policy of the Roman governors to pass unnoticed any conduct which did not involve the honour or interest of Rome, that its yoke might be the lighter to the provincials.

18. *κειράμενος τὴν κεφαλήν.*] It has been disputed whether this should be referred to *Aquila*, or to *Paul*. The former view (adopted by the most eminent Commentators, and supported by the ancient Versions) is, for several reasons, preferable,—and, besides having far more of probability, avoids many difficulties involved in the latter. Ἐν Κεγχρεαῖς, 'at Cenchrea;' that being the port where he embarked on his voyage.

The best Commentators are agreed that the vow was not a *Nazarite* vow, but a *votum civile*, such as was, among the Jews, taken during or after recovery from sickness, or deliverance from any peril, or on obtaining any unexpected good, importing, 'to consecrate and offer up the hair,' the *shaving* of which signified the *fulfilment* of the vow. A custom this not unusual among the *heathens*, as appears from Artemid. On. i. 28. Juvenal, Sat. xii. 8. Diphilus ap. Athen. p. 225, *κομὴν τρέφων ἱερὰν τοῦ Θεοῦ.* Eurip. Bacch. 494, *ἱερὸς ὁ πλόκαμος· τῷ Θεῷ δ' αὐτὸν τρέφω.*

19. *κἀκείνους κατέλ. αὐτοῦ*, &c.] The sense is obscurely expressed, but there is no necessity to adopt the expedient proposed by Doddridge, of transposing this clause, and placing it after *θέλοντος*, ver. 21. The fact is, that St. Paul had brought them with him, on his voyage to Cæsarea, as far as Ephesus, and there put them on shore; and, the ship stopping there a short time, *including a sabbath-day*, Paul took the opportunity of preaching to the Jews, to whom his discourse was so acceptable, that they pressed him to remain longer with them; which request, however, he was obliged to refuse, because if he permitted the ship to go without him, he should probably not be able to meet with another to convey him in time for the feast at Jerusalem.

21. *δεῖ με π. τὴν ἑορτὴν*, &c.] Meaning (by a popular mode of expression centered in *δεῖ*) 'I must spend the feast time,' &c. The Apostle's

ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ
Θεοῦ θέλοντος. Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου· καὶ κατ- 22
ελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν,
κατέβη εἰς Ἀντιόχειαν. Καὶ ποιήσας χρόνον τινὰ, ἐξῆλθε, 23
διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν,
ἐπιστηρίζων πάντας τοὺς μαθητάς.
m 1 Cor. 1. 12. [m] Ἰουδαῖος δέ τις, Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ 24
γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν
n Infra 19. 3. ἐν ταῖς γραφαῖς. [n] Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ 25
Κυρίου· καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς
τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω-
άννου· οὗτός τε ἤρξατο παῤῥησιάζεσθαι ἐν τῇ συναγωγῇ. 26
Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο
αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν.
o 1 Cor. 3. 6. [o] Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρε- 27
ψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν·
ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ

purpose may be supposed to have been to promote the cause of the Gospel, and open the communication between the Christians of Jerusalem and those of other parts of the world; also to endeavour to remove the prejudices of his countrymen.

22. ἀναβάς.] Namely, to Jerusalem; for to this the word may very well be referred, from εἰς Ἱεροσόλυμα having occurred only a little before. To take it, as many have done, of *Cæsarea*, involves far greater harshness; since it would forbid all mention of the going to Jerusalem, the great object of the Apostle's voyage into those parts.

24. Ἀπολλώς.] A name contracted from Ἀπολλώνιος, as *Epaphras* from *Epaphroditus*, and *Artemas* from *Artemonius*.

— ἀνὴρ λόγιος.] An expression denoting, in the earlier writers, a *man of letters*, especially an historian; but in the later ones (especially Philo and Josephus) an *eloquent* man; which is most probably the sense here. Δυνατὸς ἐν ταῖς γραφαῖς, 'well versed in the interpretation of the Scriptures of the Old Test.'

25. κατηχημένος τὴν ὁδὸν τοῦ Κυρίου.] By the expression ἡ ὁδὸς τοῦ Κυρίου must (as appears from the words following) be meant that *part* of God's plan for the salvation of man by a Redeemer, which regarded the doctrine and methods of John the Baptist, and enjoined repentance and reformation, and the being baptized unto the faith of the future Messiah. Or, taking Κύριος here to denote *Christ*, we may understand, 'instructed in the doctrine of *a* Messiah,' not, in the doctrine of *Jesus Christ*; for Apollos knew only the doctrine of *John*, who baptized εἰς τὸν ἐρχόμενον, preaching repentance, and announcing the coming of the Messiah (see Matt. iii. 2, compared with Acts xix. 4); while, by the *more accurate instruction* which Apollos received from Aquila and Priscilla, must be understood that of the Messiahship of *Jesus*, and what he had enjoined as to faith and practice, in order to the attainment of everlasting salvation. By τὸ βάπτισμα is meant, *per synecdochen*, the doctrine of John the Baptist, of which baptism was a principal feature. Now, this must imply that Apollos had received that baptism; as also, ἐπιστάμενος μόνον, that he had not received *Christian* baptism. It is generally believed that he had been baptized by *John* himself, and had, since that time, obtained some knowledge of the Gospel; though he had not been baptized unto the faith of Christ. This, however, involves much improbability. It should rather seem that he had been baptized *not long before* by one of John's disciples; and, in short, was become one of the sect of the *Johannites*, which existed about this period, and on which see Tittman's Introd. to the Gospel of St. John. Ἀκριβῶς has reference, not to the *doctrine*, but to the *manner of teaching it*, namely, 'as exactly as he knew how.'

26. παῤῥησιάζεσθαι.] This may have reference not only to his descanting on the necessity of repentance and reformation, but to his freely pointing out many errors in the usual mode of understanding the Scriptures, especially the Prophecies.

— προσελάβοντο.] The word signifies properly, 'to take any one to oneself,' and figuratively, 'to one's society and confidence.' Ἐξέθεντο, 'exposuerunt, explained, set forth.'

27. προτρεψάμενοι] 'exhorting him' [to carry into effect his resolve].

— συνεβάλετο πολὺ τοῖς, &c.] i. e. contributed to the spiritual good of. Of the next words, διὰ τῆς χάριτος, the sense depends upon the construction of the sentence; on which a difference of opinion exists. Some, as Piscator and Hammond, construing it with τοῖς πεπιστευκόσι; others, and indeed almost all the best Expositors, with συνεβάλετο. The latter method is far preferable; for to construe it with τοῖς πεπιστευκόσι not a little embarrasses the sentence; and no such phrase as πιστεύειν διὰ τῆς χάρ. elsewhere occurs in Scripture. Indeed, the sense thus arising would be here little suitable.

28 τῆς χάριτος. εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο
δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν
Ἰησοῦν.
1 XIX. [a] ἘΓΕΝΕΤΟ δὲ, ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν
Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς
2 Ἔφεσον· καὶ εὑρών τινας μαθητὰς, [b] εἶπε πρὸς αὐτούς· Εἰ
Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν·
3 Ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν. Εἶπέ τε πρὸς
αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον· Εἰς τὸ
4 Ἰωάννου βάπτισμα. [c] Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβά-
πτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον
μετ' αὐτὸν ἵνα πιστεύσωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν.
5 Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.
6 [d] καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ
Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προ-

a Supra 18. 24. 1 Cor. 1. 12.
b John 7. 39. supra 8. 16. & 10. 44.
c Matt. 3. 11. Mark 1. 4, 8. Luke 3. 16. John 1. 26. supra 1. 5. & 11. 16.
d Supra 2. 4. & 6. 6. & 8. 17. & 10. 46. & 11. 15.

The transposition is by no means harsh; and, we may suppose, was here adopted because the words could not well have been introduced between συνεβάλετο and its dative, especially as πολὺ was also interposed.

To proceed to the *sense* of the words. I can by no means agree with those who take τῆς χάριτος to mean *grace of diction and manner*, as in Luke iv. 22, τοῖς λόγοις τῆς χάριτος; a sense which would *here* be not sufficiently *weighty*, and, indeed, would require the addition of τοῦ λόγου. There can be little doubt that τῆς χάριτος stands for τῆς χάριτος τοῦ Θεοῦ, an expression of such frequent occurrence that sometimes the τοῦ Θεοῦ is dispensed with. So Rom. xii. 3, διὰ τῆς χάριτος τῆς δοθείσης, and xii. 6. xv. 15, and especially v. 17, οἱ τὴν περισσείαν τῆς χάριτος λαμβάνοντες. Thus the expression may be supposed to have reference to that especial grace of God by the extraordinary influences of the Holy Spirit, so likely to be communicated to one thus devoted to the great work of evangelization. A sense at once natural, and suitable to the context, and agreeable to the language of Scripture elsewhere; see 1 Cor. iii. 18.

Feb. 5. 1849.

XIX. 1. τὰ ἀνωτερικὰ μέρη.] The upper and, as regarded Ephesus, the inland regions, namely, Phrygia and Galatia. See my Note on Thucyd. i. 7.

— μαθητάς.] Some suppose these to have been merely believers in *a* Messiah, and followers of John the Baptist. Yet thus they could not well have been called 'disciples,' meaning disciples of Christ. It should rather seem that the men had been, some time before, baptized by some of *John's disciples*, but had been not long at Ephesus,—when, partly by means of Apollos, and partly of Aquila, they became convinced of the truth of the Christian religion, and were disciples of Aquila,—though they were not yet thoroughly acquainted with its doctrines, nor had yet been formally baptized.

2. εἶπε πρὸς αὐτούς· Εἰ, &c.] Here there is (as often in reporting speeches) a blending of the oratio directa with the indirecta.

— ἀλλ' οὐδὲ—ἠκούσαμεν.] This, according to the sense assigned by our common Version, would imply such ignorance as, even on the supposition that the men were only *Johannites*, would be incredible. However, it is quite unnecessary to so interpret; for Grotius, Bp. Pearce, and others have proved, that διδόμενον, or λαμβανόμενον, must be supplied at ἐστι; meaning, that they had not heard whether the Holy Spirit was imparted; or, as Pr. Robinson, in his Lex., explains, they did not know that the Holy Spirit had yet been given; namely, that the time foretold by Joel had arrived. So, at John vii. 39, it is said, οὔπω γὰρ ἦν Πνεῦμα ἅγιον, where our common Version very properly *expresses* the διδόμενον. In both passages the *extraordinary* influences of the Holy Spirit are to be understood.

3. εἰς τί.] Supply βάπτισμα, or ὄνομα. Εἰς is here used, not to denote *purpose*, but, with the Accusative, stands for ἐν, *by*, with a Dative, as in forms of swearing; ex. gr. Matt. v. 35, εἰς Ἱεροσόλυμα, which is just after followed by ὀμνύειν ἐν τῇ γῇ.

4. βάπτισμα μετανοίας.] Meaning, a baptism which bound those who received it to repentance, reformation, and purity of life. See Matt. iii. 2, and Note.

— τουτέστιν εἰς τὸν Χ. Ἰ.] These are to be understood as the words of the *Apostle*, briefly importing, 'namely, that Messiah whom John bound you to worship is *Jesus*.' Doubtless the Apostle proceeded to enlarge on the conclusive nature of the evidence existing for the Messiahship of Jesus, and the benefits whereof we are made partakers by his religion.

5. ἐβαπτίσθησαν, &c.] That the circumstance of these persons being rebaptized in the name of Jesus, affords no countenance to the notions of Anabaptists, has been shown at large in Recens. Synop.

6. ἐλάλουν τε γλώσσαις καὶ προεφ.] Notwithstanding the opinion of several recent Commentators as to the import of these expressions, the sense must surely be, 'they spake with [foreign] tongues, and used their gift in the exercise of the προφητεία, or inspired teaching and

e 2 Tim. 1. 15. infra v. 23. & 24. 14.
f Infra 20. 31.
g Mark 16. 20. supra 14. 3.
h Supra 5. 15.

ἐφήτευον. Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο. Εἰσ- 7, 8
ελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαῤῥησιάζετο, ἐπὶ μῆνας τρεῖς
διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.
[e] Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν 9
ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς
μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου
τινός. [f] Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο· ὥστε πάντας τοὺς 10
κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου
[Ἰησοῦ], Ἰουδαίους τε καὶ Ἕλληνας. [g] Δυνάμεις τε οὐ τὰς 11
τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου· [h] ὥστε 12
καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς
αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν
τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ‡ ἐξέρχεσθαι [ἀπ'
αὐτῶν]. Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων 13
Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύ-
ματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες·
Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. Ἦσαν 14
δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ, οἱ τοῦτο

preaching.' It is plain that γλώσσαις here is for ἑτέραις γλώσσαις, as in the similar passage supra ii. 4, ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι, where St. Luke gives the complete phrase, though afterwards he uses the elliptical form; as does St. Paul universally. We may here recognise a *climax;* the προφητεία being, as we learn from 1 Cor. xiv. 5, a higher gift than the λαλεῖν γλώσσαις. Thus it is meant that 'they had not only the gift of tongues, but, what was greater, that of prophecy;' as it is said in the above passage, μείζων ὁ προφητεύων, ἢ ὁ λαλῶν γλώσσαις.

9. ἐσκληρ. καὶ ἠπείθουν.] A sort of Hendiadys; 'obstinately refused to yield credence.' So Ecclus. xxx. 12, μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι. See also Ps. xciv. 8, and Heb. iii. 8. Ἀποστὰς must be understood of separation from the synagogue and church communion.

— ἐν τῇ σχολῇ Τυράννου τ.] What *sort* of a school this was, Commentators are not quite agreed. Some suppose it to have been a kind of *Beth-Midrasch*, or *Divinity Hall*, designed for reading theological lectures. Others think it was a *philosophical lecture-room*, and that Tyrannus was a rhetorician, or sophist. If the former conjecture be correct, he was probably a converted Jew; if the latter, a converted Gentile.

10. πάντας.] This *may* be taken, with many Commentators, in a qualified sense. But surely, considering the constant influx of persons to this emporium and metropolis of Asia Minor, there could not be many individuals but had heard, at least by the report of others, of the doctrines of Christianity.

11. οὐ τὰς τυχούσας.] Literally, 'such as were not of every day occurrence,' meaning extraordinary and illustrious.

12. ἐπιφέρεσθαι.] For this many ancient MSS. and the Vulgate have ἀποφέρ., which has been edited by Lachmann; but wrongly; since the common reading presents a more appropriate term; for the ἐπι in ἐπιφέρ. ought not (as it has been by many) to be considered as *pleonastic*, but as having the sense *ad*. Indeed, the word seems to have been a *medical* term, signifying *adferre*, to *apply*. There is, I would observe, the more reason to contend for strict propriety in this term, since the other two verbs in this sentence are quite appropriate, — ἀπαλλάσσεσθαι and ἐξέρχεσθαι. And though, instead of the latter, very many MSS. have ἐκπορεύεσθαι (which has been received by Griesbach, Knapp, Tittman, and Scholz), yet I have thought proper, with Matthæi and Vater, to retain it, as being by far the more probable reading, the term being often elsewhere used in Scripture; ex. gr. supra viii. 7; whereas ἐκπορεύεσθαι is no where found in Scripture, or elsewhere.

— σουδάρια.] See Luke xix. 20. Σιμικίνθια is from the Latin *semicinctum*, a half-girdle, or garment, equivalent to our apron.

— ἀπ' αὐτῶν.] These words, not found in those MSS. which have, for ἐξέρχεσθαι, ἐκπορεύεσθαι, have been cancelled by Griesbach, Tittman, and Scholz.

13. τινες ἀπὸ τῶν περιερχ. Ἰ. ἐ.] Render, 'some of the Jews who go about as exorcists.' These (called by the Greeks ἀγύρται, and by the Romans *circulatores*) were a class of persons who, like our travelling quacks, or mountebanks, or conjurors, pretended to cure violent disorders beyond the skill of the physician, and even to cast out devils; and all this, with the use of certain incantations or charms, made effective, partly by administering certain powerful medicines, and partly by strongly operating on the imagination. See Joseph. Ant. viii. 2, 5.

14. τινες.] This must be construed with ἑπτὰ, 'some seven persons, sons of Sceva.' See infra xxiii. 23, and Thucyd. iii. 11. vii. 87.

— ἀρχιερέως.] Not 'High Priest,' but 'a chief

15 ποιοῦντες. Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε· Τὸν
Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες
16 ἐστέ; Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ
πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυσε κατ'
αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ
17 οἴκου ἐκείνου. [i] Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν, Ἰουδαίοις
τε καὶ Ἕλλησι, τοῖς κατοικοῦσι τὴν Ἔφεσον· καὶ ἐπέπεσε
φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ
18 Κυρίου Ἰησοῦ. [j] Πολλοί τε τῶν πεπιστευκότων ἤρχοντο
ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.
19 Ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς
βίβλους, κατέκαιον ἐνώπιον πάντων. καὶ συνεψήφισαν τὰς
20 τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. [k] Οὕτω
κατὰ κράτος ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.
21 [l] ὩΣ δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι,
διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερου-
σαλὴμ, εἰπών· Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ
22 Ῥώμην ἰδεῖν. [m] Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν
διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχε

i Luke 1. 65. supra 7. 16. & 2. 43.
j Matt. 3. 6.
k Isa. 55. 11. supra 6. 7. & 12. 24.
l Supra 18. 21. Rom. 15. 25. Gal. 2. 1.
m Supra 13. 5. Rom. 16. 23. 2 Tim. 4. 20.

priest,' meaning a head of one of the twenty-four classes of priests mentioned at 1 Chron. xxiv., and adverted to at Matt. ii. 4, &c., and consequently, *ex officio*, of the Sandedrim.

15. τὸν Ἰησοῦν γινώσκω—τίνες ἐστέ;] q. d. 'I recognise the authority of Jesus and Paul, but yours I disavow.' Wetstein compares a passage of Isæus, σὺ δὲ τίς εἶ; οὐ γινώσκω σε.

16. ἐφαλλόμενος.] This use of the word (which is by a metaphor taken from wild animals) is rare, and not exemplified by the Commentators. I have, however, in Recens. Synop. adduced some examples from Homer.

— κατακυρ. αὐτῶν, ἴσχ. κατ' α.] Almost all Commentators for the last century are agreed in taking ἴσχυσε κατ' αὐτῶν to denote 'exercised force over them, by maltreating them.' But the expression may be rather taken simply to mean, 'after overpowering them, held the mastery over them.' And we may compare a similar mode of expression at v. 20, ηὔξανε καὶ ἴσχυεν. Γυμνοὺς is of course to be taken in a qualified sense.

18. ἐξομολ. καὶ ἀναγγ.] The two expressions are nearly synonymous, denoting open and unreserved confession. By πράξεις are especially meant magical arts, though also evil practices of every kind.

19. ἱκανοί.] Lit., 'a good many.'

— τὰ περίεργα.] Περίεργος, as applied to *persons*, signifies *nimis sedulus*, *male curiosus*; and hence, as applied to *things*, *supervacuus*, *vanus*. Thus it was used, like *curiosus* in Latin, to denote the *arts* of magic; a sense occurring both in the Scriptural and Classical writers. The *books* here mentioned were, no doubt, treatises on magic and necromancy; such as those of Artemidorus and Astrampsychus on the interpretation of dreams. Ephesus was the chief resort of the professors of the black art, who drew up what are called in the Classical writers the Ἐφέσια γράμματα; which were scrolls of parchment inscribed with certain formulæ, and bound to the body, being used as *amulets*. Of pernicious books being publicly burnt, several examples are adduced by Wetstein. I have adopted the above pointing at πάντων, since, in the words following, the subject is not the same as in the preceding; for, I apprehend, it was not the persons that burnt the books, who were the computers of the value. We have only to suppose an ellipsis of ἄνθρωποι. In which case the phrase may be expressed by our impersonal form, thus: 'the cost of them being estimated, was found to be,' &c. So, indeed, the words were understood by the Vulgate and Arabic Translators, as they have also been by some modern ones, as Wakefield and Newcome.

— ἀργυρίου.] What *kind* of silver coin is here meant,—whether the silver shekel, or the drachm,—it is impossible to determine. The *latter* is the more probable opinion.

20. κατὰ κράτος] for ἰσχυρῶς, 'exceedingly;' a Hellenistic idiom; the Classical writers only employing the expression in the place of ἰσχυρῶς, to signify *vehementer*.

21. ἔθετο ἐν τῷ πν.] 'statuit apud se,' 'resolved in his mind.' So the Hebrew שׂום בלב. Comp. Dan. i. 8. Hagg. ii. 19. 1 Cor. vii. 37. Such the best Commentators have been long agreed in assigning as the sense, rather than to refer τῷ πνεύματι (as others have done) to the *Holy Spirit*.

22. ἐπέσχε χρόνον.] Ἐπέχειν signifies, 1. to *hold to any thing* (ἐπὶ); and, 2. to *keep to*, *stay by*; and has a reflected force by the ellipse of ἑαυτόν. In the sense of *stay*, it occurs either *without*, or (as here) *with* the addition of an Accusative (depending on κατὰ), denoting duration of time.

n 2 Cor. 1. 8. supra 9. 2. χρόνον εἰς τὴν Ἀσίαν. [n] Ἐγένετο δὲ κατὰ τὸν καιρὸν 23
o Supra 16. 16. ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. [o] Δημήτριος 24
γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέ-
μιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· οὓς 25
συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν·
Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία
p Ps. 115. 4. Jer. 10. 3. ἡμῶν ἐστι· [p] καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, 26
ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας
μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ
χειρῶν γινόμενοι. Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ 27
μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς

24. ἀργυροκόπος.] The word signifies a silver-smith, or *worker in silver* in any way, whether in forming utensils thereof, or in stamping metals. Here, however, only one branch of the trade is meant, namely, that of making the silver shrines.

— ναοὺς ἀργυροῦς.] So Artemid. iv. 34, ἀργυρίου ναοῦ ἐργεπιστάτης. These ναοὶ ἀργυροῖ Ἀρτ. are, with most probability, supposed to have been small silver models of the Temple of Diana at Ephesus (one of the wonders of the world), or at least of the *sanctum*, or *chapel*, which contained the famous statue of the goddess. These were much bought up, both for *curiosity* (as memorials of a building so matchless), and for *purposes of devotion* (as are the models of the Santa Croce at Loretto, in modern times), and were carried about by travellers or others, like the *moveable altars* in use among the Roman Catholics; the model being always provided with a small image of the goddess. Probably the ἀργυροκόποι also executed large *medals* representing the temple, with the image of Diana, of which some have been preserved.

— παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλ., &c.] 'produced much gain to,' as supra xvi. 16, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς, &c. By the τεχνῖται are here denoted the *chief* workmen; and by the ἐργάται, the inferior artizans, employed on the rougher work of these portable chapels. Τὰ τοιαῦτα, i. e. statuary, painting, and such sort of occupations connected with the Pagan religion.

25. ἡ εὐπορία ἡμῶν.] We have here a term of *middle* signification, to be interpreted according to the circumstances of the case. In the present instance it cannot mean *wealth*, but must simply have the sense *facultates*, *property*, *living*; as supra xi. 29, καθὼς ηὐπορεῖτό τις.

26. πείσας μετέστησεν] 'has by his persuasions drawn away.' Μεθιστάναι signifies properly to *change the position* of any thing or person; to remove any one from any present station; and, figuratively, to alienate any one's attachment to another.

— λέγων ὅτι οὐκ εἰσὶ ϑεοὶ οἱ διὰ χ. γιν.] The heathens (at least the ignorant multitude) regarded the images of the gods as the *gods themselves*. Hence the makers of these were called ϑεοποιοί; and on the removal of the images, they supposed the *gods* themselves to be taken away. The better instructed, indeed, did not harbour so gross a fancy; yet they maintained that the gods *in illis* LATUISSE, and that hence they were ϑεῖοι, and filled with the presence of the Deity. They readily allowed that the gods did not *need* images; which, they said, were only invented in condescension to the weakness of men, and only meant as *helps, to raise the soul to heaven*, and as symbols and handmaids to religion. They regarded the images as *representatives* of the gods, and, as such, entitled to every honour. Finally, they maintained that they did not adore the *images*, but only the *gods*, who, as it were, resided in them. In short, they resorted to such arguments and excuses as those by which the idolatries of the Romish Church have ever been defended; but which were indignantly rejected by the great Christian Apologists, in their Answers to Celsus, Porphyry, and Julian; who would, doubtless, were they alive now, be as strenuous opposers of *Romish*, as they were once of *Pagan* idolatry.

27. ἡμῖν τὸ μέρος.] The general sense here is clear; yet to exactly fix it, and show *how* it arises, is by no means easy. Some learned Expositors take the expression to mean, 'this part,' namely, as regards the present business. Others explain, 'this matter of concern;' and Valcknaer and Wolf, 'quod ad nos spectat, quæstus noster.' But of these interpretations the one last mentioned is much too far-fetched, and the others are destitute of valid proof. It should seem that the expression in question is one deviating from Classical usage, and taken from the language of common life; the sense being simply, 'this very occupation of ours, [by which we subsist].' Μέρος may be supposed to have this signification, from that by which it denotes (as sometimes in Xenophon) *office* or *duty*, like the Latin *pars*, and our *part*. Thus Johnson (in his English Dictionary) gives, among other senses of the word *part*, that of *duty*, *business*. Hence it came to mean an *occupation*, or employment; literally, 'that which it is our allotted duty to perform.'

— ἀπελεγμὸν] *disgrace*; from ἀπελέγχεσθαι, 'to be utterly refuted or rejected.' The word occurs in Symmachus, and ἐλεγμὸς in the Sept. The construction of this passage is somewhat anomalous, and it has therefore been treated as corrupt, and has been tampered with by both ancient and modern Critics. But no change is necessary, since the style is what is called *popular*, and the construction is: κινδυνεύει τὸ ἱερὸν—λογισθῆναι, τήν τε μεγαλειότητα αὐτῆς μέλλειν καὶ καθαιρεῖσθαι. Much to the present purpose is a passage of Aristoph. Pac. 1212, where Trygæus,

Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαι-
ρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκου-
28 μένη σέβεται. Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ,
29 ἔκραζον λέγοντες· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων! [q] καὶ q Infra 20.4. & 27. 2. Col. 4. 10.
ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν
εἰς τὸ θέατρον, συναρπάσαντες Γαΐον καὶ Ἀρίσταρχον
30 Μακεδόνας, συνεκδήμους [τοῦ] Παύλου. Τοῦ δὲ Παύλου
βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί.
31 Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες
πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.
32 Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγ-
κεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύ-
33 θεισαν. [r] Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, r Supra 12. 17. & 13. 16. infra 21. 40.
προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατα-

by bringing about a peace, incurs the open hatred and hostility of the armourers and manufacturers of swords, shields, and helmets. The helmet-maker exclaims: *οἴμ', ὡς προθέλυμνόν μ', ὦ Τρυγαῖ', ἀπώλεσας. Τρ. τί δ' ἐστὶν, ὦ κακόδαιμον; οὔ τι που λοφᾷς; Λο. ἀπώλεσάς μου τὴν τέχνην, καὶ τὸν βίον, καὶ τουτουῒ, καὶ τοῦ δορυξοῦ κεινουΐ.*

29. *θέατρον*] as being the place of public resort for every kind of business or pleasure. *Συνεκδήμους*, fellow-travellers, or, as others explain, townsmen,—those who had left their country together with Paul.

31. *Ἀσιαρχῶν.*] These *Asiarchs* were of the number of those annual magistrates, who, in the eastern part of the Roman empire, were (like the Roman *Ædiles)* superintendents of things pertaining to religious worship, the celebration of the public games, &c. They were called, according to the *province* over which they presided, *Asiarchs*, *Lyciarchs*, *Bithyniarchs*, *Syriarchs*, &c. The office was only for a year, and was elective; a certain number of persons (in Proconsular Asia, *ten)* being elected by the cities, and sent to form a common council at some principal city. Of these the Proconsul appointed *one* to act as *the* Asiarch; the rest being his colleagues, though also styled Asiarchs: for those who had borne the office were afterwards called Asiarchs by courtesy.

— *μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.*] I cannot agree with Valcknaer and Kypke in regarding this as a *forensic* mode of expression, like *εἰσελθεῖν εἰς τὸν δῆμον* just before. For though they adduce examples of this use from Josephus, yet there *εἰς κίνδυνον* is added. It should rather seem to be a *popular* form of expression, denoting 'not to trust himself in the theatre.' So Cicero, c. Verr. iii. 19, 'Populo se ac coronæ daturum.' And so Diod. Sic. v. 59, *διδοὺς ἑαυτὸν εἰς τὰς ἐρημίας.* See also Joseph. Ant. xv. 7. 7.

32. *οἱ πλείους*, &c.] A lively picture applicable to a mob in every age.

33. This verse involves no little obscurity, partly from certain words being used in a somewhat unusual acceptation; but chiefly from the construction being left incomplete, and the circumstances of the transaction in question rather left to be *gathered* from what is said, than distinctly narrated. Hence considerable difference of opinion exists, both as to the *construction* and the *sense.* The construction commonly adopted is *προεβίβασαν Ἀλέξανδρον ἐκ τοῦ ὄχλου·* which, though involving a somewhat harsh transposition, might be admitted, if the *context* would permit it. But it does not; for thus no tolerable account could be given of the transaction in question. It must therefore be taken *before* *προεβίβασαν*, and a nominative supplied,—either *τινες*, as referred to *ἐκ τοῦ ὄχλου*, or the common ellipsis *ἄνθρωποι* must be supposed at *προεβίβασαν·* the sense of which term will depend upon the view taken of the affair then going forward; which has been not a little misunderstood by some Expositors, as Hamm. and Bp. Pearce. It should seem that certain well-disposed persons of the people present, with a view to quiet the tumult, were desirous to set up some one to address the multitude, and endeavour to appease their wrath, by showing that there were no just grounds for it. Now the *Jews* present were sure to join them, because they saw that the anger of the multitude was directed against both the Christians and themselves; and they were anxious that the speaker should at least take the blame off *their* shoulders, and lay it—where it ought, they thought, to be,—on the *Christians.* They therefore put forward, as a proper person to speak, one Alexander, who, it seems, had a talent for haranguing; the same, probably, with Alexander the *coppersmith*, mentioned in 2 Tim. iv. 14. Hence it appears that *προεβ.* cannot mean '*drew* out,' or 'thrust forth;' for the word has never that sense, and here the context would not permit it: whereas *προβιβάζω* and *ἀναβιβάζω* are very often used of *setting any one up to speak*, especially as an advocate for others; sometimes, however, only to *express their sentiments.* Examples in abundance are supplied by the Commentators and Steph. Thesaur. The above interpretation is supported by the authority of the Pesch. Syr. Version.

Προβαλόντων, just after, may be taken (as often) in a metaphorical sense for *proposing* him, recommending him [as a fit person]. These words *προβαλόντων αὐτὸν τῶν Ἰουδαίων* are added, to point out the prominent part taken by the

σείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. * Ἐπι- 34
γνόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς
ἐπὶ ὥρας δύο κραζόντων· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων!
Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησίν· Ἄνδρες 35
Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων
πόλιν νεωκόρον οὖσαν τῆς μεγάλης [θεᾶς] Ἀρτέμιδος καὶ τοῦ
Διοπετοῦς; Ἀναντιῤῥήτων οὖν ὄντων τούτων, δέον ἐστὶν 36

Jews in the transaction; who, indeed, had some cause to feel alarmed for their safety, since their hostility to all idol-worship was well known; and the bitter animosity felt towards them by the multitude is plain, from their refusing to hear the speaker because he was a *Jew*. Of ἀπολογεῖσθαι the sense is simply that of *addressing* the people in the way of justification, to show them that no insult had been offered to the worship of Diana; or, at least, that the *Jews* were not the persons who had done the wrong.

34. ἐπιγνόντες.] This (for the common reading ἐπιγνόντων), found in many of the best MSS., almost all the early Editions, and several Fathers, has been adopted by almost every Editor from Wetstein to Vater; and rightly; for besides the strong external evidence, *internal* is quite in its favour, it being the more difficult reading. It is, however, not so much a Nominative absolute, as it involves an *anacoluthon*.

35. Καταστέλλω signifies properly to *put down*, as Ps. lxv. 7, καταστ. τὸ κύτος τῆς θαλάσσης. But it is more frequently used in a metaphorical sense, of quieting a tumult.

— γραμματεύς.] It is easier to ascertain the *rank* and *duties* of this office, than to represent the term by any corresponding one of modern languages. From the passages of ancient writers adduced by Wets., it appears that the Γρ. was *President of the Senate*, and that his duties embraced most of those of our *Chancellor and Secretary of State*. It may be conjectured that this functionary (of different dignity in different cities) was so called, from being the keeper of the archives, containing all the γράμματα of the State; as public treaties, decrees, and documents of every kind.

— τίς γάρ ἐστιν, &c.] Pearce and Markland observe that the γὰρ has reference to some clause omitted, and to be filled up thus: '[There is no *need* of this clamorous repetition of 'Great is Diana,'] for what man is there,' &c. Of this elliptical use of γὰρ at the beginning of a speech, they adduce an example from Herodot. vi. 11, Ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα; q. d. '[I am now induced to address you;] *for* our affairs are in the utmost danger.'

— νεωκόρον.] The word at first denoted merely a *sweeper of the temple*. Afterwards, however, (when the humility of religious devotees made the office sought after even by persons of rank,) the term was employed to denote a *curator*, one whose office it was to *see* that the temple was kept clean and in good repair, and furnished with every thing proper for the celebration of public worship. (See Jos. Ant. i. 7. 6. Xen. An. v. 3. 6.) Sometimes, too, it meant, not *curator*, but simply *cultor, worshipper*; as in Joseph. Bell. v. 9. 5, οὓς (Israelites) ὁ Θεὸς ἑαυτῷ νεωκόρους ἦγεν. At length, what was properly applicable only to a *person*, came to be transferred, by *Prosopopœia*, to *cities*; especially as it was usual to *personify* them. And thus, by an accommodation of the sense, the term came to signify *devoted, consecrated to*; in which acceptation it was used not only of *Ephesus*, but also (as we find from inscriptions on coins) of other cities of Greece and Asia Minor. Nay, sometimes one and the same city was called νεωκόρος, with respect to three or even four different deities. So great was this devotion of the Ephesians to Diana, that we find from Ælian, Var. Hist. iii. 26, the city was styled her ἀνάθημα. And that it should have been thus attached to her service, we may easily imagine; since by devoting itself to the goddess, the city was said to have been formerly saved from destruction, when about to be stormed by Crœsus. (See Herodot. i. 26.) The dedication in question, we learn, was accomplished by a very significant action,—namely, that of fastening cords to the walls and gates, and tying the other end to the pillars of the temple: the very manner in which the Island of Rheneia was dedicated to Apollo by Polycrates. See Thucyd. iii. 94.— Θεᾶς before Ἀρτέμιδος (which is not found in several MSS. and Versions) has been cancelled by Griesbach, Knapp, and Tittman.

— τοῦ Διοπετοῦς.] Supply ἀγάλματος, which is expressed in the Syr. Version. It is not surprising that images of an antiquity so remote as to ascend beyond all historical record, should have been feigned by the priests to have come '*from heaven*.' And from heaven, in a certain sense, they might be said to have come, as far as regards the *material*; since *aërolites* (i. e. meteoric stones, or rather, metallic substances of stone-like appearance) of immense size, and most grotesque shapes, are known to have fallen from the skies. One or two of these might, in the infancy of society and the origin of idolatry, (bearing, by a *lusus naturæ*, a rude resemblance to the human bust) have been regarded as images of gods, and, as coming from the *skies*, sent from heaven to be worshipped. Afterwards similar aërolites, not *naturally* shaped like a bust, would be so formed by *art*. Of the latter kind were, I suspect, the far-famed *Palladia* of Troy and of Athens, both said to be διοπετῆ. Sometimes, however, in a rude condition of society, the aërolite was left in its natural state, without any attempt to form it into a bust. Of this we have at least *two* instances; *one* in the famous *black stone* in the *Kaaba* at Mecca,—which, there is reason to think, has been an object of worship from the earliest ages;—the other, in an idol mentioned in Herodian, v. 3, and which he speaks of as existing in the Temple of the Sun at Baalbec, namely, a sort of image not χειροποίητον, but ἀνεργαστὸν, of black stone, and of a conical figure, bearing in form a resemblance to the sun, and said to be διοπετές.

ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράτ-
37 τειν. Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους
38 οὔτε βλασφημοῦντας τὴν * θεὸν ὑμῶν. Εἰ μὲν οὖν Δημή-
τριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρός τινα λόγον ἔχουσιν,
ἀγόραιοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλή-
39 λοις. Εἰ δέ τι † περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ
40 ἐκκλησίᾳ ἐπιλυθήσεται. Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι
στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ
41 οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. Καὶ
ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.
1 XX. [a] ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσ- a Supra 19. 29—40. 1 Tim. 1. 3.
καλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος,
2 ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. Διελθὼν δὲ τὰ
μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν
3 εἰς τὴν Ἑλλάδα· [b] ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ b Supra 9. 23. infra 23. 12.
ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν

36. κατεσταλμένους] 'quiet and orderly.' Μηδὲν προπ. πράττειν, 'to do nothing precipitate,' was probably a proverbial form of dissuading any one from doing a thing rashly, and such as he would afterwards have to repent of.

37. ἠγάγετε γάρ.] Here again the γὰρ refers to a sentence omitted, q. d. '[And that you *have* been hasty and rash is certain,] *for* you have brought hither,' &c.

— ϑεόν.] This, for the common reading ϑεὰν, is found in many MSS., nearly all the early Editions, and some Fathers, has been preferred by Mill, and adopted by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz. It is also confirmed by *internal* testimony; since the scribes were far more likely to change ϑεὸν into ϑεὰν, than the contrary, as appears from this,—that some who had ϑεὸν in their originals changed τὴν into τὸν, which Griesbach, by a grievous blunder, has received into the text.

38. λόγον.] Some take this to mean a *case at law*, like πρᾶγμα at 1 Cor. vi. 1; but others, more agreeably to the simple style of St. Luke, interpret it a *complaint*, by an ellipsis of μομφῆς, as in the Hebr. דבר at Exod. xviii. 16, for ἀντιλογίαν. At xxiv. 19, and Matt. v. 23, we have simply ἔχειν τι.

— ἀγόραιοι ἄγονται.] At ἀγ. supply ἡμέραι. Render, 'there are court-days held for hearing causes.' So Strabo, cited by Wetstein, τὰς ἀγοραίους ποιοῦνται καὶ τὰς δικαιοδοσίας.

— ἀνθύπατοι.] The only satisfactory way of accounting for the *plural* here is to regard it not so much as an *hyperbole*, as a *popular* idiom, by which the *plural* is put for the singular, in a *generic* sense, q. d. 'It is for laws and proconsuls to decide such matters.' So Demosth. de Coron. p. 15, νόμοι εἰσὶν, and Seneca, Controv. iii. 8, 'Quid cœtu (tumultu) opus est? Sunt scriptæ ad vindictam injuriarum omnium leges.'

— ἐγκαλείτωσαν ἀλλήλοις] for ἔγκλησιν or ἐγκλήματα εἰσαγέτωσαν, 'let them go to law with each other.'

39. ἑτέρων.] Meaning, other matters of public concern, whether political or religious. Such, at least, is the sense (though not a very apposite one) if ἑτέρων be the true reading. Many MSS., however, (some very ancient) have περαιτέρω, which seems to have been read by the Pesch. Syr. and Arabic Translators. It is also found in the very ancient *Itala*, and was probably read by the Vulgate Translator (for the *alterius* of that Version seems to be nothing more than an error of the scribes for *ulterius*); and such has been edited by Lachmann. That περαιτέρω should be altered by the scribes to περὶ ἑτέρων, was by no means unlikely; especially as τι preceded, and ε and αι are, by Itacism, continually interchanged. Certainly the reading in question could not have originated in an error of the scribes. Though it might possibly be an emendation of the Alexandrian Critics.

— τῇ ἐννόμῳ ἐκκλ.] Not '*a* lawful assembly,' but '*the* regular assembly.' By τῇ κυρίᾳ it is intimated that the present assembly was not such.

40. κινδυνεύομεν.] The first person is delicately used for the second, per κοίνωσιν. Στάσις, in the law sense, denoted not only *sedition*, but *tumult*, and is further explained by συστροφῆς following, which signifies a tumultuous assemblage, ξύστασις, as a Classical writer would have said. Though Herodotus, vii. 9, init. has κοίνην πλήθεος συστροφήν. But the use of the word is almost confined to the phrase κατὰ συστροφὴν, or συστροφὰς εἶναι, or συνιέναι.

XX. 1. ἀσπασάμενος] 'having given them the parting embrace of farewell.'

3. ποιήσας.] A Nominative absolute. Or rather, we may suppose, an anantapodoton. At αὐτῷ ἐπιβ. ὑπὸ, &c. ἐπιβουλὴ, as a verbal, takes the construction of the verb from which it is derived. On the plot in question Commentators variously speculate. It was probably one to contrive means to make away with Paul while on the voyage. To this the Apostle alludes, 2 Cor. xi. 26, κινδύνοις ἐκ γένους.

Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.
[c] Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος· 4
Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος
Δερβαῖος καὶ Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος.
οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. [d] ἡμεῖς δὲ ἐξε- 5, 6
πλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ
ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ
διετρίψαμεν ἡμέρας ἑπτά. [e] Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, 7
συνηγμένων ‡ τῶν μαθητῶν [τοῦ] κλάσαι ἄρτον, ὁ Παῦλος
διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον· παρέτεινέ τε
τὸν λόγον μέχρι μεσονυκτίου. Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν 8
τῷ ὑπερῴῳ οὗ ἦσαν συνηγμένοι. καθήμενος δέ τις νεανίας, 9
ὀνόματι Εὔτυχος, ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ
βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ
τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός.
[f] Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν 10
εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν.
Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν 11

c Supra 16. 1. & 19. 29. infra 21. 29. & 27. 2. Col. 4. 7, 10. 1 Cor. 1. 14. Eph. 6. 21. 2 Tim. 4. 12, 20. Titus 3. 12.
d Supra 16. 8. 2 Cor. 2. 12.
e Supra 2. 42, 46. 1 Cor. 10. 16. & 11. 20.
f 1 Kings 17. 21. 2 Kings 4. 34.

3. *ἐγένετο γνώμη.*] Repeat *αὐτῷ*, 'it was his purpose.'

— *διὰ Μακεδονίας*] 'by the way of Macedonia,' i. e. as he had *come* into Greece.

5. *οὗτοι.*] It is not clear whether by *οὗτοι* are to be understood all the foregoing persons, or only the two last.

6. *μετὰ τὰς ἡμ. τ. ἀζ.*] 'after Passover time;' for the Jews spoke of their festivals in the same way as we do, when we say *Christmas-time*, or *Michaelmas-time*. *Ἄχρις ἡμερῶν π.*, 'within five days.' This use of the word is Hellenistic, and found at Rom. viii. 22. xi. 25.

7. *μιᾷ τῶν σαββ.*] See Note on Matt. xxviii. 1.

— *τῶν μαθ.*] About 17 MSS. and several Versions have *ἡμῶν*, which is preferred by Grot., Mill, and Bengel, and edited by Griesbach, Knapp, Tittman, Vater, and Scholz. But without sufficient reason. *Τοῦ* before *κλάσαι*, not found in many MSS. and almost all the early Editors, has been cancelled by Matthæi, Griesbach, and Scholz. It probably came from the margin, especially as it is not found supra xv. 6. On the thing itself see ii. 42.

8. See Note on John vi. 10.

9. *τῆς θυρίδος*] 'the window;' which, it seems, was a kind of lattice, or casement, to let in light, admitting of being thrown back, so as to admit air into the apartment, heated by so much company and so many lamps; see Arundel in the 2d vol. of his 'Discoveries in Asia Minor.' *Καταφερόμενος ὕπνῳ*, for *εἰς* or *πρὸς ὕπνον*, of which latter construction examples are adduced by the Commentators. The former is Hellenistic, but occurs in Parthen. Erot. 10, *εἰς βαθὺν ὕπνον καταφέρεσθαι*. The Commentators closely connect *καταφ.* with *ἔπεσεν*, taking it to mean only *ἔπεσεν κάτω*. But the latter may denote the *completion* of the action described as in progress at *καταφερ.*

— *ἀπὸ τοῦ ὕπνου*] 'from the effects of sleep.'

— *τριστέγου*] 'the third story;' for *στέγος* signifies not only a *roof*, but the *flooring* of an upper apartment, as being a roof to the apartment below. So the Latin *tristega tecta*, for the third floor. Artem. iv. 46, has *ἡ τριστέγη*.

— *ἤρθη νεκρός.*] Many recent Commentators, from Bp. Pearce downwards, suppose the word to mean 'was taken up for dead.' They urge that persons falling from a high place are often found in a swoon, and that there is nothing in the context that would lead us to think the lad was *dead*. Nay, that Paul himself says, 'he is *not* dead.' The first argument, however, has no force as opposed to the plain words of St. Luke. And the second and third have next to none. There is no trait in the Apostles and Evangelists more remarkable, than their avoiding every thing like *setting off* any circumstance to the utmost. Further, it by no means follows from St. Paul's stretching himself upon the young man, that he thought him alive, or meant to see whether he was so or not. The Apostle, by doing the very thing which Elijah in similar circumstances did, evidently regarded him as dead; and, no doubt, followed the example of the Prophet, in offering up fervent prayers that he might be brought to life. And as to the expression of St. Paul, *ἡ γὰρ ψυχὴ αὐτοῦ—ἐστιν*, we are no more to infer from *that*, that the young man was *not dead*, than, in the narration at Matt. ix. 24, from the words *οὐ γὰρ ἀπέθανε*, that the damsel was not dead; see the Note there.

10. *συμπεριλαβὼν*] 'having embraced.' A sense very rare in the Classical writers: only *one* example, from Plutarch, is adduced by Wetstein, and even that of *περιλ.*

11. *κλάσας ἄρτον καὶ γευσάμενος.*] Some difference of opinion here exists as to whether this is to be understood of the *Eucharist*, or of a *common meal*. The older Expositors adopt the

12 τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. Ἤγαγον δὲ τὸν
13 παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. Ἡμεῖς δὲ προ-
ελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν
μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγ-
14 μένος, μέλλων αὐτὸς πεζεύειν. Ὡς δὲ συνέβαλεν ἡμῖν εἰς
τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην·
15 κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ
Χίου. τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν
16 Τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. [g] Ἔκρινε [g] Infra 21. 12. & 24. 17.
γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται
αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γάρ, εἰ δυνατὸν
ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱερο-
σόλυμα.
17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο
18 τοὺς πρεσβυτέρους τῆς ἐκκλησίας. [h] Ὡς δὲ παρεγένοντο [h] Supra 19. 10.

former view; the latter ones, from Grotius downwards, in general, the *latter;* and with reason. For, 1. The expression κλᾶν ἄρτον is only used of the *Apostle;* 2. Wherever that phrase is used of the *Eucharist*, it is used *simply*, never with the addition of καὶ γευσάμενος· especially since the term γεύσασθαι did not imply eating *little*, but merely denoted *taking food*, whether little or much; 3. The following term ὁμιλήσας suggests the idea of a common *meal*, since wherever it occurs in Scripture it is used of *ordinary conversation*, not of *preaching*, as in the Ecclesiastical writers; for which διαλέγεσθαι is used, as just before. Not to mention, that as the Apostle had already so much exceeded the usual time in his discourse, he would not, at that unseasonable hour of the night, *resume* it, and continue it 'a good while, till day-break:' nor would he then *celebrate the Eucharist*, which had, probably, been administered at an early period of the meeting. The meal in question was, doubtless, taken by the Apostle to strengthen him for his journey.

— οὕτως ἐξῆλθεν.] Meaning (as the best Interpreters are agreed), 'then he departed.'

12. ἤγαγον] for εἰσήγ. The sense seems to be, 'Now they had brought in;' probably just before the Apostle departed.

— ζῶντα] 'alive and well.' That such is the sense, and not *alive* only (as is alleged by those Commentators who deny the miracle), is clear from the context, especially the words following. Of this sense of ζῆν examples occur in John iv. 50, ὁ υἱός σου ζῇ. (where see Note.) 2 Kings i. 2, and Is. xxxviii. 9. Soph. Trach. 235, καὶ ζῶντα καὶ θάλλοντα κοὺ νόσῳ βαρύν. Æschyl. Agam. 660, καὶ ζῶντα καὶ βλέποντα. See Note on Gen. xlviii. 27. Whole note

13. προελθόντες ἐπὶ τὸ πλοῖον.] No ship has been recently spoken of; but at ver. 6 mention was made of one sailing from Philippi. Therefore Bp. Middleton, with reason, supposes this to be the ship there meant; in which, it seems, Luke and his party performed their coasting voyage from Philippi, touching at Troas and other places by the way, till they reached Patara. The stay made by him at Troas may be accounted for by supposing that the ship occasionally stopped on account of commercial business. It should seem that Paul and his companions depended for their passage on such coasting vessels employed in the carrying trade as they should meet with, and which would be likely to most forward them on their way to Jerusalem; embracing, at the same time, every opportunity (afforded by the occasional stoppage of those vessels for the purposes of trade) to salute and instruct their Christian brethren by the way. Hence we may account for (what has been thought strange) the Apostle's not calling at Antioch in his way; namely, because the vessel, in which he had taken his passage, did not touch there.

— ἦν διατεταγμένος.] We have here an example of Pret. Pass. for Pret. Midd. (as supra xiii. 2); on which see Matthiæ, Gr. Gr. § 493.

— μέλλων αὐ. πεζεύειν.] On the *reason* for this, Commentators variously speculate; see Recens. Synop. It was, I apprehend, simply to avoid the tedious and, considering the want of skill in the ancient navigators, *dangerous* circumnavigation of the promontory of Lectrum, which extends a long way into the sea; insomuch that the distance from Troas to Assos is about one-third shorter by land than by sea. And the Apostle's perils by *sea* had been so great, that he might well prefer going by land; especially when the distance was so much shorter. I say, *going by land;* for there cannot be a doubt (notwithstanding that Commentators and Translators in general prefer the sense 'going on *foot*') that such is the meaning of πεζεύειν here, as very frequently in good writers. This, indeed, is required by the antithesis implied in αὐτός. The same error is observable at Matt. xiv. 13, and Mark vi. 33, in the case of πεζῇ, which must surely mean, 'by land.'

15. ἀντικρύ.] Answering to καταντικρὺ in Thucyd. vii. 26.

17. τοὺς πρεσβυτέρους.] As these persons are at ver. 28 called ἐπισκόπους, and especially from a comparison of other passages (as 1 Tim. iii. 1), the best Commentators, ancient and modern, have with reason inferred that the terms

πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης
ἡμέρας ἀφ᾽ ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ᾽ ὑμῶν τὸν
πάντα χρόνον ἐγενόμην, δουλεύων τῷ Κυρίῳ μετὰ πάσης 19
ταπεινοφροσύνης, καὶ [πολλῶν] δακρύων, καὶ πειρασμῶν τῶν
i Infra ver. 27. συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· [i] ὡς οὐδὲν 20
ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ
k Mark 1. 15. Luke 24. 47. διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ᾽ οἴκους, [k] διαμαρτυρόμενος 21
Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ
l Supra 19. 21. πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. [l] Καὶ νῦν 22
ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ
m Infra 21. 4, 11. supra 9. 16. τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς· [m] πλὴν ὅτι τὸ 23
Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται λέγον, ὅτι δεσμά
n Infra 21. 13. 2 Tim. 4. 7. Gal. 1. 1. Tit. 1. 3. με καὶ θλίψεις μένουσιν. [n] Ἀλλ᾽ οὐδενὸς λόγον ποιοῦμαι, 24
οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν

as yet denoted the same thing. Ἐπίσκοπος might denote either an *overlooker* or a *care-taker*; and these senses would be very suitable to express the pastoral duties. But the word might also (correspondently to the Heb. פקיד) denote a *ruler*, or *governor*, an idea naturally arising out of the former. The term πρεσβύτεροι was borrowed from the Jewish Hierarchy, and corresponded to the זקנים, or Archisynagogi of the Jews. Now all πρεσβύτεροι were *officially* ἐπίσκοποι. Yet we are not therefore to infer that there was no *superintending supreme* authority in the primitive Church; for reason will show that no society can exist without some laws, and consequently persons to administer those laws. We may suppose that *one* of the presbyters (as there were *many* at Ephesus) was, in such a case, invested with authority over the others, and consequently was a *Bishop* in the modern sense of the term. And since, after Episcopacy, in that sense, was established, it became proper to have a *name* by which to designate the *ruling* Presbyter, none seemed so proper as ἐπίσκοπος, because it was far better fitted to denote the *Episcopal* than the *Pastoral* duties; while πρεσβ. had, no doubt, been always more in use to denote the *Pastoral.*

From ver. 25 it is justly inferred by Markland, that the Apostle convoked not only the Presbyters of Ephesus, but of the district (namely, Asia proper, the ancient Ionia); no part of it being far from Ephesus, the Christians of all which constituted the *Church* of Ephesus.

18. πῶς μ. ὑ. ἐγενόμην.] 'How I have conducted myself among you.'

19. δουλεύων—ταπεινοφ.] 'discharging the ministry of the Lord with all humility and modesty.' The μετὰ must be repeated at δακρύων, and rendered, with a small accommodation of sense, *amidst*, or *amongst.* So the Hebr. ב, *by.* Συμβ. ἐν, ב, 'which happened through or by.' See my Note on Thucyd. ii. 70. N. 3.

20. οὐδὲν ὑπεστ.] Ὑποστέλλεσθαι signifies, in the Middle form, 'to withdraw oneself through fear;' and, in a deponent sense, 'to withdraw, keep back any thing.' So Josephus, Bell. i. 20. 1, μηδὲν τῆς ἀληθείας ὑποστειλάμενος. Julian, Orat. i. p. 17, εἰ δεῖ μηδὲν ὑποστειλάμενον εἰπεῖν.

— ἀναγγεῖλαι ὑμῖν καὶ διδάξαι.] In these expressions there seems to be a reference to the Gospel preached being at once a *message* and a body of *instruction.*

— κατ᾽ οἴκους.] From the foregoing term δημοσίᾳ, which has reference to meetings of the whole congregation at once, it is plain that κατ᾽ οἴκους must mean, not 'from house to house,' but 'in private houses' (the κατὰ only denoting *rotation*), namely, those where separate parts of the whole number of Christians met. So κατ᾽ οἶκον supra ii. 46, where see Note.

22. δεδεμένος τῷ πνεύμ.] Many Commentators take πνεύμ. to mean the *Holy* Spirit. But thus δεδεμένος admits of no satisfactory sense, and the next clause discountenances this interpretation. It is better, with others, to take πνεύμ. of the *mind* of St. Paul; a very frequent sense of the word. Δεδεμένος τῷ πνεύμ. is well explained by Rosenmuller, Kuinoel, and Middleton, 'under a strong impulse of my mind;' by a metaphor very similar to that in συνέχεσθαι τῷ πνεύματι at xviii. 5, where see Note.

23. πλὴν ὅτι.] Sub. ἓν and τοῦτο, 'But this one thing [alone I know] that.' So Soph. El. 426, πλείω δὲ τούτων οὐ κάτοιδα· πλὴν ὅτι πέμπει με, &c. The ἓν is *expressed* in Aristoph. Pac. 227. Τὸ Πνεῦμα τὸ ἅγιον is rightly taken by the best Commentators to denote *persons endued by the Holy Spirit;* the sense being 'that the Holy Spirit in every city testified by the mouth of inspired prophets;' see xxi. 4. 11. Μένουσι, 'await me.' This seems to be a Latinism.

24. οὐδενὸς λόγον ποιοῦμαι.] 'I make no account of, care not for, any thing.' A mode of expression occurring in the best writers. So Dionys. Hal. ix. 50, λόγον οὐδενὸς αὐτῶν ποιησάμενος.

— οὐδὲ ἔχω τὴν ψυχήν μ. τιμ.] A *popular* mode of expression, in which ἔχω is used like the Latin *habeo*, for *to account.* There is here an ellipsis of οὕτω, which word is *expressed* in a similar passage of Liban. p. 407, cited by Wetstein. So also Josephus, Ant. xvi. 4, 3, οὐχ οὕτως ὁ βίος ἡμῖν τίμιος, ὡς, &c.

— τελειῶσαι τὸν δρόμον.] An *agonistic*

δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ
τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος
25 τοῦ Θεοῦ. Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ
πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν
26 βασιλείαν τοῦ Θεοῦ. [o] Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον o Supra 18. 6.
27 ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· [p] οὐ p Luke 7. 30. Eph. 1. 11.
γὰρ ὑπεστειλάμην, τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν
28 τοῦ Θεοῦ. [q] Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, q 1 Pet. 5. 2. 1 Tim. 3. 1, 2. & 4. 16. Phil. 1. 1.
ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν Eph. 1. 7. Col. 1. 14.
τὴν ἐκκλησίαν τοῦ Κυρίου καὶ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ 1 Pet. 1. 19. Rev. 5. 9.

metaphor. Τελειῶσαι is employed in two senses, adapted to the two different clauses to which it belongs. Διαμαρτύρασθαι—Θεοῦ is explanatory of διακονίαν.

25. καὶ νῦν ἰδοὺ, &c.] Here it is not necessary, in order to reconcile this with the fact, almost certain, that the Apostle did again visit Proconsular Asia, after his release from imprisonment at Rome, to suppose, with some, either that all the Presbyters now present were dead when he again visited Asia, or (with others) that the Apostle means to say, he shall not see them *all* again. We have only to understand the Apostle as here speaking ἐν πνεύματι, according to his human spirit or mind, and therefore (as he said just before) μὴ εἰδὼς, not *certainly* knowing that it *would* be so, but *presaging* such from the threatening intimations he had received. Indeed, the form οἶδ' ὅτι, or even εὖ οἶδ' ὅτι, is perpetually used in the best writers to denote something far short of certain knowledge, and only of *opinion*, or *present persuasion*. Comp. supra iii. 17, and infra xxvi. 27, and see my Note on Thucyd. vi. 34.

26. μαρτύρομαι.] 'I solemnly affirm to you,' namely, by calling God to witness.

— καθαρὸς ἐγὼ ἀπὸ τοῦ αἵμ. π.] So it is said, Hist. Sus. i. 5, καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος ταύτης. Gen. xxiv. 8, καθαρὸς ἔσῃ ἀπὸ τοῦ ὅρκου τούτου. The construction is Hebraistic; the Greek writers using the Genitive without a preposition.

27. ὑπεστειλάμην.] See Note supra v. 20.

28. In this passage (much disputed by Critics and Commentators) the MSS. present no less than *six* readings; namely, τοῦ Θεοῦ: τοῦ Κυρίου: τοῦ Χριστοῦ: τοῦ Θεοῦ καὶ Κυρίου: τοῦ Κυρίου Θεοῦ: and τοῦ Κυρίου καὶ Θεοῦ. The relative merits of these are discussed by Wetstein, Griesbach, Kuinoel, and Dr. Pye Smith, Scrip. Test. vol. iii. p. 66, sq., who decide in favour of Κυρίου. On the contrary, other Critics of not less eminence, as Mill, Bengel, Wolf, Venema, Michaelis, Ernesti, Valcknaer, Wassenberg, Matthæi, Wakefield, Tittman, Vater, Bp. Middleton, Gratz, and Rinck, reject Κυρίου, and almost all read Θεοῦ; though some, as Matthæi and Middleton prefer τοῦ Κυρίου καὶ Θεοῦ. The question is, indeed, one of no easy decision, and in which the Critical arguments usually employed *draw two ways*. In the first edition of this work I decided in favour of the common reading τοῦ Θεοῦ. But upon reconsidering the whole question (in consequence of the remarks and suggestions offered in an able critique on the present work, in the Eclectic Review for Dec. 1832) I have come to a somewhat different conclusion, the reasons for which will appear further on.

First, with respect to the state of the evidence. Perplexing as it appears, yet it may be much cleared by the consideration that *three* out of the above six Varr. Lectt. (namely, τοῦ Χριστοῦ, —τοῦ Κυρίου Θεοῦ,—and τοῦ Θεοῦ καὶ Κυρίου) are scarcely entitled to the appellation of *varr. lectt.*, being partly formed on the others, and partly proceeding from an evident *alteration to avoid a difficulty*; and having scarcely any authority of MSS., they merit no attention, except as furnishing *data* to assist us in judging of the *remaining three* PRIMARY READINGS, namely, τοῦ Θεοῦ;—τοῦ Κυρίου;—and τοῦ Κυρίου καὶ Θεοῦ. Let us now examine these readings, as to the evidence both *external* and *internal*. As to the *former*, Κυρίου is supported by 13 MSS. (five of them very ancient, and the rest neither ancient nor very valuable), by the Coptic, Sahidic, and Armenian Versions, and some Fathers, chiefly Latin. 2. Τοῦ Κυρίου καὶ Θεοῦ is supported by *one* very ancient MS. and 63 others, none of much antiquity or consequence, but of *different families*; also by the Sclavonic Version, the Edit. Princ., and Plantin. 3. Τοῦ Θεοῦ is supported by the most ancient of the MSS. (the Cod. Vat.) and 17 others; some of the 10th, 11th, or 12th centuries, but most of them more modern: also by the Pesch. Syr. in *some MSS.*; by the *Latin Vulgate*; and, according to some, the Æthiopic. Finally, it is quoted, or referred to, by Ignatius, Tertullian, Basil, Chrysostom, Epiphan., Ambrose, Theophylact, Œcumen., and 12 other Fathers of the Greek and Latin Church. Now it is manifest that τοῦ Κυρίου is greatly inferior in MS. authority to τοῦ Κυρίου καὶ Θεοῦ, and not superior to τοῦ Θεοῦ: and of the 4 valuable Venice MSS. lately collated by Rinck, *two* have τοῦ Κυρίου καὶ Θεοῦ, *one* τοῦ Κυρίου Θεοῦ, and *one* Θεοῦ. And as τοῦ Κυρίου was evidently formed on τοῦ Κυρίου καὶ Θεοῦ, that is decisive. Consequently the reading τοῦ Κυρίου καὶ Θεοῦ has an undoubted superiority as to *external* evidence. As to *internal*, the reading Θεοῦ has been contended for by eminent Critics (though with very different views) strenuously, but, I am now of opinion, not successfully; for while the phrase ἐκκλησία τοῦ Θεοῦ occurs 12 times in St. Paul's Epistles, ἐκκλησία τοῦ Κυρίου is found *no where* in the New Test., consequently, it was far more probable that Κυρίου should be altered to Θεοῦ than Θεοῦ to Κυρίου. Besides, the former might be done without any evil intention, while the lat-

r 2 Pet. 2. 1. Matt. 7. 15. ἰδίου αἵματος. [r] Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται 29
μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι
s 1 John 2. 19. τοῦ ποιμνίου· [s] καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες 30
λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾷν τοὺς μαθητὰς ὀπίσω
t Supra 19. 10. αὐτῶν. [t] Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν, νύκτα 31

ter could only arise from sinister design; which ought surely never to be imputed without very strong reasons. Now if τοῦ Θεοῦ be the true reading, the sense will be that assigned by the above-mentioned learned Reviewer, 'Feed the Church of Him who is God, which he hath purchased with his own blood;' implying an assertion at once of the *Deity* and the *Humanity* of our Lord, without confounding the two natures. Yet this is somewhat harsh, and cannot fairly be elicited from the words; and therefore there is the less reason to impute the reading to any pious fraud on the part of the *Trinitarians*. And as little reason is there to impute the reading Κυρίου to an alteration of the *Arians;* for, not to say that they never had the *power* to foist in a reading, so as to introduce it into above two-thirds of the Copies, they were not driven to do so from necessity, having, as we see in the case of Mr. Wakefield, contrived such a sort of interpretation, as to keep out any sense that might compromise their opinions. It may, indeed, be argued that τοῦ Θεοῦ, as being unquestionably the most *difficult* reading, ought to be preferred. And it is true that the readings may perhaps all of them be accounted for as so many various attempts to soften that harshness. Yet that is evidently too hypothetical.

Let us now proceed to examine the comparative evidence, external and internal, for the readings τοῦ Κυρίου and τοῦ Κυρίου καὶ Θεοῦ. Now *external* evidence is decidedly in favour of the *latter;* but *internal* evidence is somewhat in favour of the former; for though Bp. Middleton (after Matthæi) thinks it quite as probable that the readings τοῦ Θεοῦ and τοῦ Κυρίου may have arisen by *dividing* the reading τοῦ Κυρίου καὶ Θεοῦ, as that the reading τοῦ Κυρίου καὶ Θεοῦ was *compounded* of those readings; nevertheless, since the *former* circumstance so very rarely occurs, and the latter so frequently in all writers, I really cannot agree with the learned Prelate. I am quite disposed to assent to the observation of Dr. Pye Smith, that 'τοῦ Κυρίου being admitted to be the original reading, all the others may be accounted for by suppositions easy and probable in themselves, and known to have been realized in numerous instances.' But, to advert to the evidence as regards the *secondary* readings. The reading Χριστοῦ supports that of Κυρίου; and the reading τοῦ Κυρίου Θεοῦ supports τοῦ Κυρίου καὶ Θεοῦ; while τοῦ Θεοῦ καὶ Κυρίου, I think, supports τοῦ Θεοῦ; for it seems to have arisen from the alteration of some who, stumbling at the harshness of Θεοῦ, subjoined καὶ Κυρίου, in order to supply some word to which τοῦ ἰδίου αἵματος could be applied. Under all the circumstances, I have thought proper (with Matthæi and Vater) to *admit* the words Κυρίου καί; but, from the state of the comparative *internal* evidence, I have not chosen, with Vater, to *bracket* καὶ Θεοῦ; since, as all the other readings may be accounted for (though with less probability), on the supposition that τοῦ Θεοῦ is the true reading, it may, after all, be such; and it must be owned that the testimony of Versions and Fathers is strongly in its favour, and also that it is found in the most ancient of MSS. And certainly it is more likely to be the *original* reading than τοῦ Κυρίου καὶ Θεοῦ.

It is scarcely necessary to observe, that if the reading τοῦ Κυρίου καὶ τοῦ Θεοῦ *be* authentic, it affords a strong proof of the Divinity of our Lord Jesus Christ; since (as Bp. Middleton has shown at large) the sense must be, 'of Him being (i. e. who is) both Lord and God.' And even if τοῦ Κυρίου be the true reading, yet the passage will still bear attestation to the same doctrine; for (as the learned Reviewer above-mentioned observes) the phrase 'Church of the Lord' equally denotes the Divinity of the Proprietor and Redeemer of the Church, the Object of its worship, who has given himself for it, that he might sanctify it, and *present it to himself a glorious Church*, Eph. v. 27.

28. ἣν περιεποιήσατο.] Περιποιεῖσθαι signifies 'to make one's own by purchase.' The term was often used of acquiring a right to any one's services, by preserving or sparing his life in war; see Herodot. i. 110. Wetstein compares Dionys. Hal. iv. 11, ἣν (scil. γῆν) ὑμεῖς δι' αἵματος ἐκτήσασθε.

— διὰ τοῦ ἰδίου αἵματος.] 'The Lamb is God, the Son of God, very God of very God, and so the blood of this Lamb is the blood of God. And it is this dignity of his nature that especially setteth so huge a value upon his blood, that it is of an infinite price, of infinite merit, able to satisfy an infinite justice, and to appease an infinite wrath.' (Bp. Sanderson, Serm.)

29. St. Paul here adverts to the *reason* for this solemn admonition, namely, the *danger* which would shortly overtake the Church from false teachers, whose rapacity would be as great as their hypocrisy. We have here the same metaphor as at Matt. vii. 15, 16 (where see Note); though in the present instance there is a tacit allusion to the case of the shepherd, or his watch-dogs appointed to guard the flock, gratifying their voracity by even preying on the flock itself. So Dio Cass. p. 389, ἐπὶ γὰρ τὰς ἀγέλας ὑμῶν φύλακες, οὐ κύνας οὐδὲ νομέας, ἀλλὰ λύκους πέμπετε. Themist. Orat. viii. οὐκοῦν οὐδὲ τὸν ποιμαίνειν παρὰ σοῦ ταχθέντα, εἰ λύκος ἀντὶ ποιμένος ὀφθείη, κερδαίνειν τὴν προσήκουσαν δίκην ἐᾷς. Comp. 2 Cor. xi. 20. In addition to *rapacity* and *hypocrisy*, the Apostle in the next verse subjoins the *sowing of heresies and schisms*, such as those of Phygellus and Hermogenes, and others, who afterwards promulged the Nicolaitan errors.

30. διεστραμμένα] 'erroneous.' So Arrian opposes δόγματα ὀρθὰ to διεστραμμένα καὶ στρεβλά. The metaphor is the same as that in our adjective *wrong*.

31. τριετίαν] i. e. about the space of three

καὶ ἡμέραν, οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκα-
32 στον. [u] Καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ καὶ u Supra 9. 31. Eph. 1. 18.
τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι,
καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.
33 [v] Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. v 1 Sam. 12. 3.
34 [x] αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χρείαις μου, καὶ τοῖς οὖσι μετ' 1 Cor. 9. 12. 2 Cor. 11. 9. & 12. 13.
35 ἐμοῦ, ὑπηρέτησαν αἱ χεῖρες αὗται. [y] Πάντα ὑπέδειξα ὑμῖν, x Supra 18. 3.
ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, 1 Cor. 4. 12. 1 Thess. 2. 9. 2 Thess. 3. 8.
μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· y 1 Cor. 9. 12.
36 Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν. [z] Καὶ ταῦτα z Infra 21. 5.
εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο.
37 Ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ
38 τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν· ὀδυνώμενοι
μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ
πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ
πλοῖον.
1 XXI. ὩΣ δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας
ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ
2 ἑξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα. Καὶ εὑρόντες

years; for there is no occasion to suppose that the Apostle here speaks with arithmetical exactness. Though, indeed, if to the *two* years he taught in the School of Tyrannus be added the three months he taught in the synagogue, and the time he taught privately with Aquila and Priscilla, we have something near that period.

32. καὶ τῷ λόγῳ τῆς χάριτος α.] Τῷ λόγῳ τῆς χάρ. α. we *may*, with some, take as standing, by a Hebraism, for the *grace itself*, per Hendiadyn; by which δυναμένῳ will be referred to *God*. But we may better, with others, understand it of the *Gospel* and its doctrines, which can alone edify, &c. See Eph. ii. 20. 1 Cor. iii. 10. The ἐπι in ἐποικοδομῆσαι may refer to the *gradual* edification of the Gospel, as buildings are raised, *course by course*, by the architect. The metaphor in κληρονομία is meant to suggest the *certainty* of the rewards laid up in heaven for the righteous. By τοῖς ἡγιασμένοις here (and at xxvi. 18, and Heb. x.) are denoted not simply *Christians*, but 'those who have *walked worthy* of their high calling in baptism.'

33. What is here said was evidently suggested by the conduct of the false teachers. By ἱματισμὸς is meant that handsome clothing, which among the Hebrews was reckoned part of any one's wealth. See Matt. vi. 19. 2 Kings v. 26. Such, it might have been supposed, he had accepted as presents, especially since Ephesus was famous for the manufacture of stuffs.

34. τοῖς οὖσι μετ' ἐμοῦ.] A popular brevity of expression, for ταῖς τῶν ὄντων μετ' ἐμοῦ; such as occurs also at Luke xiii. 1. 2 Pet. i. 1. Jude 7; and is occasionally found in the Classical writers.

— αἱ χεῖρες αὗται] 'these hands,' holding them up. By the same expressive action, as on another occasion, infra xxvi. 29, παρεκτὸς τῶν δεσμῶν τούτων.

35. πάντα ὑπέδειξα ὑμῖν.] Sub. κατὰ, and take ὑπέδειξα for ὑποδείγματα ἔδωκα, as in a kindred passage of John xiii. 15.

— ἀντιλαμβάνεσθαι] 'to assist;' lit. 'to bear up;' see Note on Luke i. 54. By τῶν ἀσθενούντων we are to understand, not (as some explain) the weak in faith, nor (as others) the poor; but the sick and infirm, who could not, by their own labour, provide themselves with the necessaries of life.

— μακάριόν ἐστι, &c.] Render, 'More blessed of God is it to give than,' &c., *magis juvat*, &c. This is one of the sayings of our Lord unrecorded in the Gospels, (see John xxi. fin.) of which, no doubt, there were then many circulated among the Christians, and some of which are recorded by the early Fathers; on which see Fabric. Cod. Apoc. New Test. i. 131, and especially the very scarce tract of Koerner de Sermonibus Christi ἀγράφοις, Lips. 1776, 8vo.

37. ἐπιπεσόντες ἐπὶ τὸν τράχ.] According to an Oriental custom, still retained in the East.

XXI. 1. ἀποσπασθέντας ἀπ' α.] The sense assigned by many, 'separated ourselves, or withdrawn ourselves,' does not well represent the idea intended in this expressive term, which is not simply that of *going away*, but of *unwilling separation*, suitably to the deep sorrow just before mentioned. Thus the proper rendering is, 'after having parted from them;' intimating how loath they were to separate from each other. So it is well remarked by Kuinoel: ''Ἀποσπᾶσθαι dicuntur imprimis amici, qui sibi invicem valedicentes, vix avelli possunt et discedere. Eurip. Alc. 287, οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσά σου.' So also Virg. Æn. ii. 434, '*divellimur* inde.' Of the ancient Versions, the Vulgate and Arabic, and all the early modern Latin ones, I find, express this sense.

πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. Ἀνα- 3
φανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον,
ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ
ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. [a] Καὶ ἀνευρόντες 4
τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ
Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερου-
σαλήμ. [b] Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελ- 5
θόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων, σὺν γυναιξὶ
καὶ τέκνοις, ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ
τὸν αἰγιαλὸν προσηυξάμεθα. Καὶ ἀσπασάμενοι ἀλλήλους, 6
ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.
Ἡμεῖς δὲ, τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου κατηντήσαμεν 7
εἰς Πτολεμαΐδα· καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς, ἐμείναμεν
ἡμέραν μίαν παρ' αὐτοῖς. [c] Τῇ δὲ ἐπαύριον ἐξελθόντες [οἱ 8

a Supra 20. 23. infra ver. 12.
b Supra 20. 36.
c Supra 6. 5. & 8. 26, 40. Eph. 4. 11.

3. ἀναφανέντες δὲ τὴν K.] Such is the reading of the *textus receptus*, as well as the Ed. Princ. and almost all the MSS. The Stephanic reading ἀναφάναντες was only taken from the Erasmian Editions, in which it was probably a mere typographical error. For ἀναφαν. Stephens and Beza conjecture ἀναφήαντες; which would, indeed, make good grammar and be good Greek, as answering to the phrase ἀποκρύπτειν τὴν γῆν, which is used, like the Latin *aperire terram*, of, as we say, *making* a land. See my Note on Thucyd. v. 65. 7. Yet the idiom in ἀναφανέντες τὴν Κύπρ., though different from the other, is quite as correct. So Theophan., p. 392, ἀναφανέντων δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρατηγοί. Commentators regard it as a nautical phrase, for ἀναφανείσης τῆς Κύπρου. There is, in truth, an *hypallage;* the sense being, 'brought into view of Cyprus;' or rather, as in the Active, ἀναφαίνω governs an Accusative of thing, and Dative of person, so in the Passive the Dative becomes the subject, and the Accusative is retained.

— καταλιπόντες αὐτὴν εὐών.] 'leaving it on the left hand.' Another nautical phrase, of which examples are adduced by Wetstein.

— ἦν ἀποφορτιζόμενον] for ἀπεφορτίζετο, lit., 'was unloading;' though, in reality, (by an interchange of the past with the present, to denote what is shortly to happen,) it signifies, 'was soon to unload.'

4. τοὺς μαθητάς.] A good many MSS., some Fathers, and the Ed. Princ. have not the Article, which Bp. Middleton thinks should be cancelled, since there is no place for it here. So, too, it seems, thought the Alexandrian Critics, who expunged it. Yet surely there *is* a place for it; the sense being simply, 'the persons, or such persons there as were disciples, i. e. believers, Christian brethren;' as supra vi. 2. xi. 26. To cancel the Article would be a violation of one of the most certain of Critical Canons; since we may easily account for the omission, but not for the insertion of the word, which has been rightly retained by Griesbach and Scholz.

— ἔλεγον—μὴ ἀναβαίνειν.] There may seem something strange in these persons, under the impulse of the Spirit, bidding Paul not to go to Jerusalem, when it was doubtless the will of God that he should go. To remove this difficulty, some Commentators take διὰ τοῦ Πνεύμ. to mean 'ex proprio spiritu.' Such a phraseology, however, would be unprecedented. The expression must retain its force, and be rendered 'under the influence of the Holy Spirit.' The difficulty, however, which that sense involves will be effectually removed by supposing in ἔλεγον—μὴ ἀναβαίνειν an idiom common in all the best writers (ex. gr. Thucyd. vi. 29, ἔλεγον—πλεῖν); by which the words, being used *populariter*, may be understood as limited by some clause omitted; and thus the sense will be, 'they counselled him [if he valued his safety] not to go to Jerusalem.' The Spirit did not order them to bid him *not go*, but only enabled them to predict that there would be *danger* in his going. It is plain that Chrysost. so took the words; for he explains them by προφητεύουσι τὰς θλίψεις. And that Paul so understood what they said is certain; for if he had really regarded himself as *forbidden* by the Holy Spirit to go, he would not have gone.

5. ἐξαρτίσαι] 'had completed.' This use of ἐξαρτίζειν ἡμ. is Hellenistic. Ἕως ἔξω τῆς πόλ. is probably an idiom of the common dialect; at least I have noted nothing like it in the Classical writers.

— θέντες τὰ γόνατα, &c.] We have here a most *graphic trait*, illustrating the fervent devotion of the primitive Christians.

6. ἀσπασάμενοι ἀλλήλ.] 'having bade adieu.'

— εἰς τὰ ἴδια.] See John xvi. 32, and Note. Τὸ πλοῖον, i. e. the ship by which they had sailed from Patara to Tyre.

7. τὸν πλοῦν διαν.] The only mode of removing the difficulty involved in this expression is (with Markland and Kuinoel) to take the Aorist as put for the Present, and render, 'thus accomplishing our *voyage*,' i. e. the *sailing* part of our journey.

8. ἐξελθόντες—εἰς K.] It is not quite certain whether they went by sea or by land; and Commentators are divided in opinion. The latter, however, is far the more probable; the ship, it seems, stopping at Ptolemais longer than *they* could conveniently stay. Besides, the route by *land* to Cæsarea was more convenient than that

περὶ τὸν Παῦλον] ἤλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες
εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, [τοῦ] ὄντος ἐκ
9 τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. [d] Τούτῳ δὲ ἦσαν θυγατέρες d Joel 2. 28. supra 2. 17.
10 παρθένοι τέσσαρες προφητεύουσαι. [e] Ἐπιμενόντων δὲ ἡμῶν e Supra 11. 28.
ἡμέρας πλείους κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης
11 ὀνόματι Ἄγαβος. [f] καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν f Supra 20. 23. infra v. 33. & 24. 27.
ζώνην τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς
πόδας, εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα,
οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἱερουσαλὴμ οἱ
12 Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. [g] Ὡς δὲ g Matt. 16. 22.
ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ
13 μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ. [h] Ἀπεκρίθη δὲ ὁ h Supra 20. 24.
Παῦλος· Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν
καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν
εἰς Ἱερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου
14 Ἰησοῦ. [i] Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες· i Matt. 6. 10. Luke 11. 2. & 22. 42.
Τὸ θέλημα τοῦ Κυρίου γενέσθω.
15 Μετὰ δὲ τὰς ἡμέρας ταύτας ‡ ἀποσκευασάμενοι ἀνεβαί-

by sea, which would have been tedious and dangerous, on account of doubling the formidable promontory of Mount Carmel. The words *οἱ περὶ τὸν Παῦλον*, not found in very many MSS., Versions, and Fathers, and all the early Editions, have been cancelled by Griesbach, Matthæi, Tittman, Vater, and Scholz; and justly: since they have every appearance of being a mere marginal Scholium. Wakefield retains them: for no better reason, it should seem, than that they are found in his favourite *Æthiopic Version.* On nearly the same grounds the above Editors also, a little further on, cancel the *τοῦ* before *ὄντος*.

9. *προφητεύουσαι*] i. e. 'who were endowed with the *προφητεία*, or gift of speaking or preaching under divine inspiration.' See supra ii. 18.

11. *ἄρας τὴν ζώνην*, &c. *εἶπε*.] Thus following the custom of the Prophets of the Old Test., who, in order to impress more strongly on men's minds the things which they had to communicate (whether predictions or declarations), used to employ some corresponding *external* sign symbolical of the thing. See Jerem. xiii. 1. xxvii. 2, seqq. 1 Kings xxii. 11. Ez. iv. 1—13. See also Hos. i. 2, seqq. (Grotius and Wetstein.) It was not, however, confined to the *Prophets;* for the employment of *symbolical actions* was a custom generally prevalent in the early ages, both among the Jews and the Gentiles.

12. *οἱ ἐντόπιοι*] 'the inhabitants [of the place],' i. e. with the limitation suggested by the circumstances of the case, the Christians of Cæsarea. *Ἐντόπιος* is properly synonymous with *ἐγγενὴς*, 'a native of any place;' but it was, by the later writers, used for *ἐγχώριος*, 'an inhabitant of a place.' Yet the former signification is found in Soph. Œd. Col. 841. Elmsl.

13. *τί ποιεῖτε;*] This Markland regards as a popular form of expression (as at Mark xi. 5) for *τί βούλεσθε;* comparing Theophr. Char. 9, *τί βούλονται λογοποιοῦντες;* And Kuinoel observes, that verbs denoting *action* often indicate, not the *effect* of the action, but only the intent and will. The same idiom, indeed, exists in our own language. Thus, then, the full sense is, 'What mean ye to do by thus weeping and breaking,' &c., i. e. weeping and [thus] quite subduing my courage. For in *συνθρύπτοντες* the *συν* has an intensive force, as in *συντρίβειν*, *συγκλᾶν*, *συντήκειν*, &c., and denotes the utter destruction of a thing, by its being *crushed together*, and thus *broken up*. Hence the *γὰρ* in the following sentence will be seen to have much propriety; q. d. 'for *courage* I *have*, being ready,' &c.

— *ἑτοίμως ἔχω*.] We have here an example of that use of *ἔχω*, by which it is so joined with an adverb, as to form a phrase equivalent to *εἰμὶ* and the adjective corresponding to that adverb.

15. *ἀποσκευασάμενοι*.] There has here been no little debate as to the *reading.* The MSS. fluctuate between *ἀποσκ.*, *ἐπισκ.*, *παρασκ.*, and *ἀποταξάμενοι*, of which the last two are, it is plain, merely *glosses* on the preceding. *Ἐπισκευασ.*, found in several good MSS. and early Editions, as also in Chrysostom, Theophylact, and Œcumen., has been preferred by most Critics, and is edited by Bengel, Matthæi, Tittman, and Vater; but without sufficient reason. They object, indeed, to *ἀποσκ.*, that the word can only signify *to unpack luggage;* whereas the context requires the sense to *collect* one's baggage for a journey; which *ἐπισκευάζεσθαι does* express, being of frequent occurrence in the best writers. This is very true. But how, then, are we to account for the alteration of the ordinary term *ἐπισκ.* into what has been thought the anomalous term *ἀποσκευασάμενοι?* This, I conceive, will go far to prove that the new reading is a mere *gloss*, and the old reading the true one, which has been retained by Griesbach and Scholz. As to alleging that *ἀποσκ.* is not susceptible of the required sense, it were surely hypercritical to set

νομεν εἰς Ἱερουσαλήμ. Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ 16
Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί
τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.
Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο 17
ἡμᾶς οἱ ἀδελφοί. [k] Τῇ δὲ ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν 18
ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι.
Καὶ ἀσπασάμενος αὐτοὺς, ἐξηγεῖτο καθ' ἓν ἕκαστον, ὧν 19
ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. [l] Οἱ 20
δὲ ἀκούσαντες ἐδόξαζον τὸν ‡ Κύριον, εἶπόν τε αὐτῷ· Θεωρεῖς, ἀδελφὲ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. Κατ- 21
ηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. Τί οὖν ἐστι; 22
πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας.
[m] Τοῦτο οὖν ποίησον, ὅ σοι λέγομεν. Εἰσὶν ἡμῖν ἄνδρες 23
τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· τούτους παραλαβὼν 24

k Supra 15. 13. Gal. 1. 19.
l Rom. 10. 2. Gal. 1. 14.
m Supra 18. 18. Num. 6. 2, 13, 18.

limits to the signification of certain Greek words. And as ἀποσκευὴ, both in the Sept. and the Classical writers, often denotes *baggage*, surely ἀποσκευάζεσθαι may very well mean to *pack up one's baggage*. Indeed, that it *has* that sense, is proved by an example adduced from Dionys. Hal. ix. 23, οὐδὲ ἀποσκευάσασθαι δύναμιν ἔσχον οἱ φεύγοντες· ἀλλ' ἀγαπητῶς αὐτὰ τὰ σώματα διέσωσαν, οὐδὲ τὰ ὅπλα πολλοὶ φυλάττοντες. To which I add Polyb. iv. 81. 11, τὰ ἀπὸ τῆς χώρας ἀπεσκευάζοντο, where, though the sense is *removed*, yet that includes the idea of *packing up*, previous to removal.

16. ἄγοντες — Κυπρίῳ.] The sense of the passage is plain, but the *construction* not so clear. Most Commentators, from Grotius to Kuinoel, recognise here a *Hebraism*, the datives Μνάσωνί τινι Κυπρίῳ being, they say, put, like the Heb. ל, for accusatives with πρός. Yet the two Apostles were not going to, as we say, *call on* Mnason, but to *lodge at his house*. Hence it is better to suppose here a frequent idiom (usually called *Attic*, but in reality extending to the *common dialect*), by which a noun is attracted to the case of the relative, as in Matt. vii. 2. Luke i. 4. Acts xxii. 24. Rom. vi. 17, ὑπηκούσατε ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς, for τῷ τύπῳ διδαχῆς, εἰς ὃν παρ. Thus in the present passage it is as if there had been written ἄγοντας (ἡμᾶς, to be supplied from ἡμῶν preceding) παρὰ Μνάσωνί τινι, Κυπρίῳ, ἀρχαίῳ μαθ. παρ' ᾧ ξενισθῶμεν. Examples of the phrase ἄγειν παρὰ are adduced by Bornemann.

18. Ἰάκωβον.] Peter and John were, it seems, both absent; and James (son of Alphæus,—see xv. 13.) is supposed to have presided, both in his Apostolical character, and as Bishop of Jerusalem, at the meeting now held to consider of the business which regarded Paul.

20. τὸν Κύριον.] For Κύριον, many ancient MSS. have Θεόν, which is received by Vater; but on insufficient grounds; for it is evidently from the margin.

— ζηλ. τοῦ νόμου.] So 2 Macc. iv. 2, ζηλ. τῶν νόμων.

21. κατηχήθησαν π. σ.] 'they have been informed concerning thee.' So Plutarch, de Fluv. 10, κατηχηθεὶς περὶ τῶν συμβεβηκότων.

— ἀποστασίαν.] Later Greek for ἀπόστασιν.

22. τί οὖν ἐστι;] This (like that in 1 Cor. xiv. 15. 26) seems to be a *popular* formula, similar to our '*what then?*' and the Latin, '*quid ergo est?*' and *quid igitur est?* sub. πρακτέον. So that it may be a *Latinism*; for I am not aware that it ever occurs in the Greek Classical writers.

— πάντως δεῖ πλῆθος συνελθ.] Pisc., Beza, and Grotius understand this of a *regular convocation* of the *people*, as contradistinguished from the *Presbyters*. But all the best *recent* Commentators seem right in determining the sense to be, 'It is unavoidable but that a multitude should flock together.' Δεῖ, like ἀνάγκη, often (ex. gr. 1 Cor. xi. 19) denotes only what *must and will* happen.

23. τοῦτο οὖν ποίησον.] This is of course to be regarded as the language of *advice*, not of *command*. For a justification of the conduct of the Apostle in thus conciliating the Jews to the compromise, as some have thought, of the leading doctrines of the Gospel, see Witsius de Vitâ Pauli x., Dr. Hales, iii. 536, sq., and Townsend. Suffice it to say, that though the Apostle taught that *Jewish* as well as Gentile Christians are freed from the observance of the Mosaic Law, yet he never forbade the *Jewish* converts to observe it, or any part of it, on the score of *expediency*; since he himself occasionally did so, that he might 'gain the more' to Christ. See 1 Cor. ix. 20. Acts xvi. 3. Whether εὐχὴν is to be understood of a *votum civile*, undertaken on account of recovery from sickness, or deliverance from calamity, or *a vow of Nazariteship*, is not agreed. The last is the more probable opinion, since the term ἁγνίζεσθαι, which follows, is appropriate thereto.

ἁγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρή-
σωνται τὴν κεφαλήν· καὶ ‡ γνῶσι πάντες, ὅτι ὧν κατήχηνται
περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον
25 φυλάσσων. [n] Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς n Supra 15. 20, 29.
ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ
φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα, καὶ
26 πνικτὸν καὶ πορνείαν. [o] Τότε ὁ Παῦλος παραλαβὼν τοὺς o Num. 6. 13. infra 24. 18.
ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ
ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ,
ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.
27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς
Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα
28 τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν, κράζοντες·
[p] Ἄνδρες Ἰσραηλῖται, βοηθεῖτε! οὗτός ἐστιν ὁ ἄνθρωπος ὁ p Infra 24. 6.
κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας
πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ
29 ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον. [q] Ἦσαν γὰρ q Supra 20. 4.
[προ]εωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, 2 Tim. 4. 20.
30 ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. [r] Ἐκινήθη r Infra 26 21.

24. ἁγνίσθητι, &c.] i. e. 'undertake the same abstinence and purity enjoined by the vow,' and pay their expenses for them; namely, those of the sacrifice, on going to the Temple, for the purpose of being released from the vow by shaving the head. From what has been adduced by Wetstein, Witsius, and Lardner, it appears that this participation in the ἁγνεία did not necessarily make the person *himself* a *Nazarite;* and also, that to so participate with and pay the expenses of Nazarites, was not unusual among the Jews, and was regarded as a mark of singular piety.

— δαπάνησον ἐπ' αὐτοῖς.] Literally, 'be at the expense of their sacrifices.'

— ἵνα ξυρήσωνται.] Meaning, that they may end their vow by shaving their heads; which they could not do till the termination of their vow: and that could only be by offering sacrifice: but they, not being able to provide the offering, could not shave their heads. Thus the phrases to *cause any Nazarite to be shorn*, and to *pay his expenses*, came to be convertible. So Maimonides says, 'Mihi incumbit ut *radatur Nazaræus per me*.'

— γνῶσι.] Many MSS. have γνώσονται, which is supported by some Versions, and edited by Griesbach, Tittman, and Scholz. This reading, however, though more agreeable to propriety of language, may strongly be suspected to have arisen *ex emendatione*. Στοιχεῖς φυλάσσων τὸν νόμον signifies, 'that thou livest in the habitual observance of the law;' στοιχεῖν, like περιπατεῖν and the Heb. הלך, being used of habitual action.

25. περὶ δὲ τῶν πεπ., &c.] The δὲ is *adversative*, and the sense is, 'But as to the *Gentile* believers, [the case is different, and] we have ordered [thus]; determining that,' &c.

— ἐπεστείλαμεν.] Ἐπιστέλλω properly signifies to *send word* to any one, whether verbally or by letter; 2. to send directions or orders to.

26. ἁγνισθείς.] See Note supra v. 24.

— διαγγέλλων τὴν ἐκπλήρ., &c.] 'giving notice [to the Priests] of the [period of the] completion of the days of purification;' which the persons themselves had not done, because they could not provide the offering. The period, as it appears from what follows, was *that day week*. Every one, it seems, was allowed to fix the period of his votive purification, either when he *commenced* it, or at any time during its course; so that the Priests had proper notice, in order to make the necessary arrangements as to the victims, &c. Ἕως οὗ, 'at which;' as ἕως ὅτου, Luke xv. 8. xxii. 16, 18. John ix. 18. Προσφορὰ is the θυσία προσφερομένη. See Eph. v. 2.

27. αἱ ἑπτὰ ἡμέραι.] As the number of days had not been before mentioned, this must be put for αἱ ἡμέραι, ἑπτὰ οὖσαι. Συνέχεον is for συνεκίνουν. So Demosth. cited by Schleus. Lex., συγχεῖ ὅλην τὴν πολιτείαν.

28. βοηθεῖτε.] The sense is, 'Come to our aid [in apprehending this person].' A sense of the word very frequently occurring in Thucyd. and the best writers. Ἕλληνας is considered by Kuinoel as an exaggeration for Ἕλληνα. But it is better to suppose an idiom, found in all languages, by which the plural is used instead of the singular, taken generically; a *single* action being spoken of as if it were *habitual*.

— κεκοίνωκε.] The penalty of any Gentile passing the partition-wall between the inner and outer wall was, as we learn from Philo, θάνατος ἀπαραίτητος.

29. προεωρακότες.] The προ, not found in very many MSS., several Versions and Fathers, and all the early Editions except the Erasmian, has been cancelled by Bengel and Matthæi.

30. ἐκινήθη] 'was in commotion,' as in Plu-

τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπι-
λαβόμενοι τοῦ Παύλου, εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ
εὐθέως ἐκλείσθησαν αἱ θύραι. Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, 31
ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται
Ἱερουσαλήμ· ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατον- 32
τάρχους, κατέδραμεν ἐπ᾽ αὐτούς. Οἱ δὲ ἰδόντες χιλίαρχον
καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον.
s Supra v. 11. [s] Τότε ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε 33
δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι
πεποιηκώς. Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ. μὴ 34
δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν
ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. Ὅτε δὲ ἐγένετο ἐπὶ 35
τοὺς ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρα-
t Luke 23. 18. John 19. 15. infra 22. 22. τιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. [t] ἠκολούθει γὰρ τὸ πλῆθος 36
τοῦ λαοῦ, ‡ κράζον· Αἶρε αὐτόν!

Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος 37
λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε; Ὁ δὲ
ἔφη· Ἑλληνιστὶ γινώσκεις; οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ 38

tarch, vol. ii. 435, Xyland. and Thucyd., l. iii. 82, *πᾶν τὸ Ἑλληνικὸν ἐκινήθη*.

30. *συνδρομή*.] A word often used of *riotous assemblage*.

— *εἷλκον αὐτὸν ἔξω τοῦ ἱερ.*] i. e. in order (as Chrysostom suggests) to avoid polluting the Temple with murder; and also, it should seem, to be more unrestrained, than the Priests and Levites could decently permit them to be; who appear to have themselves closed the doors, in order to preserve the Temple from pollution, and be thought to have no hand in whatever might ensue.

31. *φάσις* for *φήμη* is confined to the later writers.

32. *ἐξαυτῆς*] scil. *ὥρας*. A later Greek form for *ἐξαῦθις*. Render, *forthwith*.

33. *δεθ. ἁλ. δυσί*.] See Note supra xii. 6. Perhaps in the present case the feet also were bound with a chain. At least so we may suppose from supra v. 11.

34. *τὸ ἀσφαλὲς*] 'what was assuredly the truth.' So xxii. 30. *Παρεμβολὴ* properly signifies a place where tents *παρεμβάλλονται*. But it here denotes the barracks in the castle of Antonia. And this is confirmed by the *ἀναβαθμοὺς* just after; for the castle of Antonia was situated on an eminence.

35. *τοὺς ἀναβ.*] This term is supposed to denote the flight of stairs leading from the portico of the Temple to the castle of Antonia, which nearly joined the Temple, being built (as we find from Joseph. Bell. v. 5. 3) at an angle of it. In illustration of the present passage, I would adduce an apposite one of Joseph. Bell. v. 5. 8, *ἐνδοτέρω δὲ τούτου* (scil. *ἦν*) *τὸ πᾶν διάστημα* (I read from Cod. Bigot., *ἀνάστημα*, *ædificium*, *structura*), *τὸ δὲ ἔνδον βασιλείων εἶχε χώραν καὶ διάθεσιν. μεμέριστο γὰρ εἰς πᾶσαν οἴκων ἰδέαν τε καὶ χρῆσιν, περίστοά τε καὶ βαλανεῖα καὶ στρατοπέδων αὐλὰς πλατείας, ὡς τῷ μὲν πάντα ἔχειν τὰ χρειώδη, πόλεις εἶναι δοκεῖν, τῇ πολυτελείᾳ δὲ βασίλειον*, where by the *περίστοα* are meant courts surrounded by columns, and by the *στρατοπέδων αὐλαὶ πλατεῖαι*, the *soldiers' barracks*, laid out, it should seem, in *quadrangles*. As to the words *πόλεις εἶναι δοκεῖν*, they are, perhaps, corrupt. If correct, they can only refer to *barracks*; and then *βασίλειον* must be wrong, and *βασίλεια* would be required. But *such* a description would not be suitable to the *barracks*, and is, no doubt, meant of the *whole of the citadel*, which formed a sort of *military city*. Now this sense (which is undoubtedly the true one) may be obtained by simply reading *πόλις* instead of *πόλεις*, and for *δοκεῖν*, *δοκεῖ*, or, from the Cod. Bigot., *δοκοίη*, which evidently requires *πόλις*.

— *βαστάζεσθαι*] 'carried on their shoulders;' for security against the violence of the people. Pricæus and Wetstein, however, think the term does not mean that he was literally *carried*, but was *borne* off his legs by the press; and they produce a passage of Dio Chrys., where a person is described (p. 141) as *βαδίζοντα μετὰ πολλοῦ πλήθους, καὶ μηδὲ ἐκβαίνοντα τῆς γῆς, ἀλλ᾽ ὑψηλὸν φερόμενον ὑπὸ τοῦ ὄχλου*. Here, however, nothing is said about a great *press*.

36. *αἶρε αὐτὸν*] 'away with him,' viz. from the earth. So xxii. 22, *αἶρε ἀπὸ τῆς γῆς*.

— *Ἑλληνιστὶ γινώσκεις*;] Supply *λαλεῖν*, expressed at Nehem. xiii. 24. This is not a Latinism, since we find in Xen. Cyr. vii. 5. 11, *τοὺς Συριστὶ ἐπισταμένους*. The *interrogation* here, as often, imports surprise.

38. *Αἰγύπτιος*, &c.] Namely, an Egyptian *Jew*, who set himself up at Jerusalem for a prophet. A full account of this may be seen in Joseph. Ant. xx. 8. 6, and Bell. ii. 13. 5; between which, however, and what is here said, a considerable discrepancy exists; for Josephus, in the latter passage, reckons them at 30,000. Many

πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας, καὶ ἐξαγαγὼν εἰς τὴν
39 ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; [u] Εἶπε u Supra 9. 11, 30. infra 22. 3.
δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεὺς,
τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου,
ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν.
40 [x] Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος, ἑστὼς ἐπὶ τῶν x Supra 12. 17. & 13. 16. & 19. 33.
ἀναβαθμῶν, κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς
γενομένης, προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ, λέγων·
1 XXII. Ἄνδρες ἀδελφοὶ, καὶ πατέρες, ἀκούσατέ μου τῆς
2 πρὸς ὑμᾶς νῦν ἀπολογίας. Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι
διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν.
3 Καί φησιν· [a] Ἐγὼ μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν a Supra 9. 11. & 21. 39. 2 Cor. 11. 22. supra 5. 34. Gal. 1. 14.
Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ
παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ ἀκρίβειαν

methods have been devised to remove the discrepancy; of which the only effectual one is that supplied by the aid of *criticism*, applied to the texts of the two writers, in one of whom there must be some error, doubtless proceeding from the *scribes*. Now there is no reason to suppose any error in *St. Luke's* text, since the MSS. agree, and the number is a very probable one. The error, therefore, must rest with *Josephus;* and that there is a corruption in that writer is certain; the number 30,000 being incredibly large. Besides, while in his *Antiq.* he says the number was 30,000, and of these πλεῖστοι (*very many*) were slain, yet in his *Wars*, though he does not mention the *total* number, he says that 400 were slain, and 200 taken prisoners. Now 400 cannot be considered *very many* out of 30,000. To remove this discrepancy, Aldrich would in the Antiq. read δισχιλίους, instead of διακοσίους. A conjecture, however, little probable; and, indeed, it is not the number of the *prisoners* that we are concerned with, but that of the *slain*. There is little doubt that the error rests with τρισμυρίους. Yet I would not, with Aldrich, read in the Antiq. τετρακισχιλίους, *on purpose to make the* accounts of Josephus and St. Luke *exactly agree.* But for τρισμυρίους I would read τρισχιλίους, which will make Josephus consistent with himself; for certainly 600 may be considered very *many* out of 3000. And the difference between the accounts in Josephus and that of the Chiliarch (not St. Luke) is of no consequence. It is scarcely necessary to observe how frequently χίλιοι and μύριοι in composition with δὶς, &c. are confounded, from the similarity of the contractions and single words to denote the numbers in question. Had, indeed, the real number been 30,000, Josephus would not have omitted in his Antiq. to advert to the *great multitude* of persons.

— σικαρίων.] *Banditti;* literally, *cut-throats;* from *sica*, the short cutlass (of Oriental origin, in fact the *Kriese* of India and China), which was carried under the arm, like the Italian *stiletto*. From being *private assassins*, the Sicarii at length became public murderers and rebels. The air of the question seems to imply that the officer had been told that Paul *was* that Egyptian.

39. οὐκ ἀσήμου πόλ.] An elegant litotes, as Eur. Ion, 8, πόλιν οὐκ ἄσ. to denote 'a celebrated city.' So Stephan. Byz. calls it πόλις ἐπισημοτάτη.

XXII. 1. In this able address the Apostle first vindicates himself from the charge of throwing contempt on the Mosaic ordinances, by adverting to his Jewish birth and education, which would render the thing highly improbable; he then states his former hatred of Christianity, and relates the circumstance of his miraculous conversion. He, moreover, alleges his praying in the Temple as a *proof* that he could mean no disrespect to it; and finally he explains the *reason* why he preached to the Gentiles.

2. παρέσχον ἡσυχίαν.] Not an Hellenistic phrase; the same occurring in Dionys. Hal. Ant. ii. 32 (cited by Wetstein), τοῖς περιεστῶσι διασημήνας ἡσυχίαν παρασχεῖν, λέγει τοιάδε. See also Josephus, Ant. v. 9.

3. ἀνατεθραμμένος—πεπαιδ.] The construction here has been disputed; some (chiefly the ancient and early modern Commentators) joining παρὰ τοὺς πόδας Γ. with the words *preceding;* others (especially the more recent Interpreters) with the words *following*. Of these two modes the former is preferable. As to the *regularity* imparted to the passage by the other construction, that is little characteristic of Scriptural, or, indeed, of ancient style in general. Finally, the *tautology* (if such there be) objected to in the former construction is far overbalanced by the harsh *transposition* involved in the latter.

Ἀνατ. παρὰ τοὺς πόδας answers to what we call being educated *under* such and such a master,—by an Hellenistic idiom, alluding to the *posture* in which Jewish scholars received instruction from their masters. Here a Classical writer would have used παρὰ with a dative of the person educating. So Plutarch, Polit. Oper. Moral. t. ii. p. 434 (of Achilles), τεθραμμένος παρὰ τῷ σοφωτάτῳ Χείρωνι.

In the words following, πεπαιδευμένος κατὰ ἀκρίβειαν ('trained by him to the most exact knowledge'), Rosenmuller thinks that ἀκρίβειαν has reference to the ceremonies and institutions of their ancestors; while Wetstein, Morus, Schleusner, and Kuinoel, ascribe to it the signification *severity*, as in Acts xxvi. 5, and Sapient.

τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς
b Supra 8.3. & 9.1. infra 26. 9. 1 Cor. 15. 9. Gal. 1. 13. 1 Tim. 1. 13. — πάντες ὑμεῖς ἐστε σήμερον· [b] ὃς ταύτην τὴν ὁδὸν ἐδίωξα 4
ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας
c Supra 9. 2. infra 26. 12. — τε καὶ γυναῖκας· [c] ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν 5
τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς
τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς
ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.
d Supra 9. 3. infra 26. 12. 1 Cor. 15. 8. 2 Cor. 12. 2. — [d] Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ, 6
περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι
e Infra 26. 14, 15. — φῶς ἱκανὸν περὶ ἐμέ. [e] Ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα 7
φωνῆς λεγούσης μοι· Σαοὺλ, Σαοὺλ, τί με διώκεις; Ἐγὼ δὲ 8
ἀπεκρίθην· Τίς εἶ, κύριε; εἶπέ τε πρός με· Ἐγώ εἰμι
f Supra 9. 7. Dan. 10. 7. — Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. [f] Οἱ δὲ σὺν ἐμοὶ ὄντες 9
τὸ μὲν φῶς ἐθεάσαντο, καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν
οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Εἶπον δέ· Τί ποιήσω, 10
Κύριε; ὁ δὲ Κύριος εἶπε πρός με· Ἀναστὰς πορεύου εἰς
Δαμασκόν· κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί
σοι ποιῆσαι. Ὡς δὲ οὐκ ἐνέβλεπον, ἀπὸ τῆς δόξης τοῦ 11
φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον
g Supra 9. 17. — εἰς Δαμασκόν. [g] Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν 12
νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰου-
δαίων, ἐλθὼν πρός με καὶ ἐπιστὰς εἶπέ μοι· Σαοὺλ ἀδελφὲ, 13
h Supra 3. 14. & 7. 52. infra 26.16. 1 John 2. 1. — ἀνάβλεψον· κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. [h] Ὁ 14
δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε
γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι
φωνὴν ἐκ τοῦ στόματος αὐτοῦ· ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς 15
i Matt. 3. 11. Mark 1. 4. Luke 3. 3. — πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας. [i] Καὶ νῦν τί 16
μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας
k Supra 9. 26. — σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου. [k] Ἐγένετο δέ μοι 17
ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν

xii. 21. And so Isocr. cited by Wetstein, νόμος μετὰ ἀκριβείας κείμενος. By νόμος must be understood not merely the *patria lex*, but also the πατρικαὶ παραδόσεις mentioned in Gal. i. 14.

3. ζηλ. ὑπ. τοῦ Θεοῦ.] Meaning, 'of God's law,' namely, what he *then* esteemed such. The Apostle may have here had in mind the words of Elijah, 1 Kings xix. 10. 14, 'I have been very jealous for the Lord God of hosts,' i. e. meaning for his honour. And so Arrian, Epict. ii. 14 (cited by Wetstein), ὡς Θεοῦ τοίνυν ζηλωτῇ τὰ ἑξῆς πάντα καὶ ποιεῖν καὶ λέγειν. Comp. also Rom. x. 2, ζῆλος Θεοῦ.

In so expressing himself, the Apostle, we may suppose, intended delicately to refute the charge brought against him, of blaspheming the Law; speaking of it in terms such as to tacitly *admit its divine origin*.

4. ὅς.] The relative must here, as often, be resolved into the demonstrative with a copula.

5. ὁ ἀρχιερεύς.] Meaning, 'the then High Priest.' Μαρτυρεῖ μοι is to be taken in a popular sense, for 'He can bear me witness,' 'I can appeal to him.'

6—11.] See Notes at ix. 3, seqq.

13. ἀνάβλεψον.] Ἀναβλέπειν properly signifies to *look up*, and sometimes only to *look*; namely, when it is followed by εἰς τινὰ or τι. Sometimes, however, the ἀνα signifies *re*, and thus ἀναβλέπειν has the sense to *recover sight*, as here; or sometimes (as in John ix.) to *receive*, *obtain* the faculty of sight.

14. τὸν Δίκαιον] 'the Just one.' See Note on Luke xxiii. 47.

16. ἀναστὰς βάπτισαι.] So supra ii. 38, βαπτισθήτω — εἰς ἄφεσιν ἁμαρτιῶν: reference being made, in each passage, to the method appointed by Christ for remitting the sins of those who rightly receive this sacrament.

17. καὶ προσευχομένου μου.] A change of construction for προσευχομένῳ μοι. On ἐν

18 τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, καὶ ἰδεῖν αὐτὸν λέγοντά
μοι· Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ
19 παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ. [l] Κἀγὼ εἶπον· l Supra ver. 4.
Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων
20 κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· [m] καὶ ὅτε m Supra 7. 58. & 8. 1.
ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς
ἤμην ἐφεστὼς καὶ συνευδοκῶν [τῇ ἀναιρέσει αὐτοῦ], καὶ
21 φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. [n] Καὶ εἶπε n Supra 9. 15. & 13. 2. Gal. 1. 15. & 2. 8. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.
πρός με· Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.
22 [o] Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν o Supra 21. 36.
τὴν φωνὴν αὐτῶν, λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦ-
23 τον· οὐ γὰρ * καθῆκεν αὐτὸν ζῆν. Κραυγαζόντων δὲ αὐτῶν,
καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς

ἐκστάσει (see Note at x. 10), we must be content to see through a glass darkly.

19, 20. Meaning to say, 'Lord, as these (the Jews) well know how bitterly I persecuted those who believed in Thee, they must be convinced it is only on irresistible conviction, that I am become a preacher of the faith I once persecuted; and, accordingly, I may hope that they will hearken to my preaching.' See Doddridge.

19. φυλακίζων] 'committing to prison;' from φυλακή, 'a jail.' The word is of rare occurrence, found in Wisd. xviii. 4, and Act. Thom. § 45, but not in the Classical writers.

20. συνευδοκῶν.] On this expression see Note supra viii. 1. The words τῇ ἀναιρέσει αὐτοῦ, not found in several ancient MSS. and some Versions, have been, with some reason, cancelled by Griesbach, Tittman, and Scholz.

— φυλάσσων τὰ ἱμάτια.] See Note supra vii. 58. As the persons employed in the office of stoning used to throw off their clothes, like the *Athletæ*, so from this passage, and Macho ap. Athen. 348. F. we find that in the Gymnasia there were persons appointed τὰ ἱμάτια τῶν εἰσιόντων λαμβάνοντας τηρεῖν.

21. πορεύου.] The Lord overrules this plea by simply *repeating the order*.

22. αἶρε ἀπὸ τῆς γῆς.] Alluding, it may be supposed, to the law which ordered that persons guilty of sacrilege should suffer the punishment of καταποντισμός. So Philo, ap. Euseb. viii. p. 392, νόμου κειμένου τὸν ἱερόσυλον κατακρημνίζεσθαι ἢ καταποντίζεσθαι.

— καθῆκεν.] This, for the common reading καθῆκον, found in very many MSS., early Editions, and Fathers, has been received by almost every Editor from Wetstein to Scholz. And justly; not, indeed, from the preponderance of external evidence, for that is pretty equally divided between the two readings. The words in question are (like προσῆκεν, προσῆκον, and προσήκει) so often confounded by the scribes, that here suitableness and propriety of language far outweigh authority of MSS. Now of the two terms καθῆκεν and καθῆκον, the former is in the present instance decidedly preferable. Nor can καθῆκον claim to be received on the ground of its being the *more difficult* reading; for that canon applies not to manifest violations of the linguæ proprietas, which would certainly be the case here, for we have no proof that καθῆκον was ever used for καθῆκόν ἐστι. If a present sense be thought required, καθῆκεν may be taken for προσήκει, used in Plato, de Legg. l. iii. p. 168, and ἀνῆκεν for ἀνήκει in Col. iii. 18. And so often χρῆν is used for χρὴ, and ἔδει for δεῖ. To this purpose is the *gloss* (for such it is) of several MSS., and also of all the Versions, ancient and modern, προσήκει. After all, however, the expression has, strictly speaking, not a present sense; but (as Winer suggests) may best be represented by the Latin *debuerat*, answering to our vulgar idiom, 'had not ought.' So 2 Cor. xii. 11, ὤφειλον ὑφ' ὑμῶν συνίστασθαι.

23. ῥιπτούντων τὰ ἱμάτια.] This certainly cannot mean what some understand, 'rending their garments;' or, as others, 'shaking their garments, as if in rage.' More probable is the sense assigned by others, 'tossing up their garments;' this being regarded as an action betokening approbation, proceeding from certain persons too far off to *otherwise* participate in the tumult. I see not, however, how ῥίπτω will bear the sense toss *up*, nor how it could be thought to import any thing but *disapprobation* and anger. The true interpretation seems to be that of Grotius, Tirinus, Parkh., and Bretschn., 'tossing off, and casting down their garments,' as a preparation for violence; a *symbolical action* quite in unison with the *violent expressions* of such of their companions as stood near, the whole forming a lively picture of rabid fury. Here, indeed, we have only to suppose a *union* of two senses, each separately occurring in both the Scriptural and Classical writers, viz. to *cast down*, and to *cast off*; one implied in the other. The above interpretation is indeed placed beyond doubt by a very similar passage of Plato de Rep. p. 665, Ἡγοῦ ἐπὶ σὲ πάνυ πολλοὺς οἷον ῥίψαντας τὰ ἱμάτια, γυμνοὺς λαβόντας ὅ τι ἑκάστῳ παρέτυχεν ὅπλον, θεῖν διατεταγμένους.

In κονιορτὸν βαλλόντων εἰς τὸν ἀέρα we have *another symbolical action*, quite in unison with the preceding; for Grotius, Wetstein, and Kuinoel, rightly take it of *kicking up*, or otherwise throwing up dust into the air, which, as appears from the Classical citations of Wetstein, and the accounts of modern travellers, was then, and still is, in the East, a frequent mode of raising a tumult.

τὸν ἀέρα, ἐκέλευσεν αὐτὸν ὁ χιλίαρχος ‡ ἄγεσθαι εἰς τὴν 24
παρεμβολὴν, εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτὸν, ἵνα ἐπιγνῷ
p Supra 16. 37. δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. [p] Ὡς δὲ ‡ προέτεινεν 25
αὐτὸν τοῖς ἱμᾶσιν, εἶπε πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ
Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν
ὑμῖν μαστίζειν; Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν 26
ἀπήγγειλε τῷ χιλιάρχῳ, λέγων· [Ὅρα] τί μέλλεις ποιεῖν·
ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. Προσελθὼν δὲ ὁ 27
χιλίαρχος εἶπεν αὐτῷ· Λέγε μοι, [εἰ] σὺ Ῥωμαῖος εἶ; ὁ δὲ
ἔφη· Ναί. Ἀπεκρίθη τε ὁ χιλίαρχος· Ἐγὼ πολλοῦ κεφα- 28
λαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη·

24. *ἄγεσθαι.*] For this, many ancient MSS. have *εἰσαγ.*, which has been received by Griesbach, Tittman, Vater, and Scholz; but injudiciously; for the word has every appearance of being a mere interpretation of *ἄγεσθαι.*

— *ἐπεφώνουν αὐτῷ.*] The word signifies literally to *raise the voice* AT a person; and has therefore two senses, either *acclamo, applaud*, as in Acts xii. 22, or *inclamo, exclaim against*, as here.

— *μάστιξιν ἀνετ.*] The *plural* is here used with reference to the many thongs of which the *μάστιξ* was formed. *Ἀνετάζειν* signifies properly to examine carefully; but here *quæstionem habere*, denoting examination by torture; see Gen. xii. 17. xvi. 6. Wisd. ii. 19. 2 Macc. vii. 37. Sept.

25. *ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμᾶσιν.*] There are few passages more perplexed by variety of reading, and diversity of interpretation, than this. Not less than *six* or *seven* varr. lectt. exist; but the only material diversity is between the *singular προέτεινεν*, and the *plural προέτεινον* or *προέτειναν*. Before entering into the question as to *which* of these two should be preferred, I would advert to one main error that runs through the interpretations of most modern Commentators,—which is, the taking *ἱμᾶσι* in the sense *scourges*; q. d. 'they stretched him for the scourges.' This is surely most harsh; and, indeed, I know of no authority for such a use of *ἱμὰς* in the *plural*. The true interpretation of the word is doubtless that of the ancient and some modern Expositors, who take it in the ordinary sense *straps* or *thongs*, as Mark i. 7. Luke iii. 16. John i. 27. The *plural* is here used, because, it seems, the prisoner was fastened to a post with *two* straps. So Dio Cass. xi. 49, *Ἀντίγονον ἐμαστίγωσε σταυρῷ προδήσαντες*, where *σταυρῷ* means the *whipping-post*. How common was the use of these thongs or belts may, as Bp. Middleton suggests, be inferred from the use here of the *Article*. Again, in *προέτ.* we have an allusion to the *posture* of the sufferer, necessarily a *stooping* one, as the position of the post was an *inclining* one. As strongly confirmative of the above view, I subjoin the following passage of an ancient Greek Martyrologist from a tract entitled *Martyrium Tarachi*, *περιελόντες αὐτοῦ τὸ πάλλιον, καὶ περιζώσαντες, τείνατε, καὶ νεύροις ὠμοῖς τύψατε—δήσαντες αὐτὸν—τείνατε, καὶ νεύροις ὠμοῖς σχισατε τὸ νῶτον αὐτοῦ—τείνατε αὐτὸν ἐν τοῖς πάλοις, και νεύροις ὠμοῖς μαστίζετε.* These *straps*, or *belts*, were, it should seem, fastened about the person something like the harness of our horses, and were then attached to the post by some ring or buckle there provided to receive them. In short, the mode was, I apprehend, exactly like that now adopted in Russia, in the punishment of the *knout*; of which Captain Frankland, in his late Travels in Russia, vol. ii. gives the following description:—'It is a large solid piece of wood, about seven feet in height, thrust end-ways in the ground in an inclining posture. At the top is a groove cut for the reception of the neck of the sufferer; at the two sides are two other grooves for the arms. On the part fronting the spectators, opposite to the side on which the sufferer is placed, are three *iron rings*, to which the hands, neck, and feet of the criminal are made fast by *thongs*.'

But to advert to the sense of *προέτ.* as dependent on the reading,—retaining the *singular*, we must refer the action not, as has been generally supposed, to the *Tribune*, but to the *Centurion*, understanding him as here said to *do* what he *orders* to be done, and *sees* done. Thus supposing the words as they now stand to be in the place of what would have been more plainly expressed as follows: *ὡς δὲ προέτεινεν αὐτὸν ὁ ἑκατόνταρχος [ἐν] τοῖς ἱμᾶσι, εἶπε πρὸς αὐτὸν ὁ Π.* If, however, this be thought, as it may, too harsh, we must adopt a *plural* reading, which is strongly supported by the ancient Versions; either *προέτειναν* or *προέτεινον*. If *προέτειναν* be read, it must be taken in a pluperfect sense, and *ὡς* be taken for *ὅτε*. So Luke i. 41, *ὡς ἤκουσε—τὸν ἀσπασμὸν*, and ii. 39, *ὡς ἐτέλεσαν ἅπαντα*. John xix. 23, *ὅτε ἐσταύρωσαν τὸν Ἰησοῦν*. If *προέτεινον* (for which there exists nearly equal authority) be read, the sense will be, 'As they were stretching him forward [to the block] by thongs:' which latter, as it seems the more apt sense, is to be preferred.

— *τὸν ἑστῶτα.*] The Article has reference to the custom of the Romans, to have a centurion to stand by at the execution of any punishment.

26. *Ὅρα* here, and *εἰ* in the next verse, not found in very many MSS., have been cancelled by the recent Editors.

28. *ἐγὼ πολλοῦ—ἐκτησάμην.*] These words imply *surprise* how a person of Paul's mean appearance could possess this privilege. Perceiving which, the Apostle makes the rejoinder, '*Ay, but I am even so by birth.*' Κεφαλαίου (at which supply

29 Ἐγὼ δὲ καὶ γεγέννημαι. Εὐθέως οὖν ἀπέστησαν ἀπ'
αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. καὶ ὁ χιλίαρχος δὲ
ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν
δεδεκώς.
30 Τῇ δὲ ἐπαύριον, βουλόμενος γνῶναι τὸ ἀσφαλὲς, τὸ τί
κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν [ἀπὸ τῶν
δεσμῶν], καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ
συνέδριον αὐτῶν· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς
1 αὐτούς. XXIII. [q] Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ, q Infra 24. 16. 2 Tim. 1. 3.
εἶπεν· Ἄνδρες ἀδελφοὶ, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπο- r 1 Kings 22. 24. Jer. 20. 2. John 18. 22.
2 λίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. [r] Ὁ δὲ ἀρχ-
ιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ

χρήματος) signifies properly the *total* arising from the addition of several small sums; but as that generally implies a tolerably large sum, so it came to mean *a considerable sum*. On the various modes whereby the freedom of Rome could be attained by foreigners, i. e. by *merit* or *favour*, by *money*, or by *being freed, from servitude*, and on the peculiar nature of the freedom claimed by the citizens of Tarsus, see Recens. Synop.

29. ἀνετάζειν.] This (like the simple ἐτάζω) is here, as often, used for βασανίζειν, 'to examine by torture.'

— ἐφοβήθη—ὅτι ἦν αὐτὸν δεδ.] On the privilege of a Roman citizen under arrest, see the Notes of Kuinoel and my own in Rec. Syn., where I have proved that the term δεδ., here used, refers *only* to his having had the belts applied in order to scourging, not to his being put in irons; for Paul's citizenship was of a class which did not exempt him from *that*; and, in point of fact, we find the *bonds retained* after his removal from the post, and he is afterwards called ὁ δέσμιος.

30. ἔστησεν εἰς αὐτούς.] The full sense seems to be, 'set him up to speak face to face, as to the charges they brought against him.' On this use of καθίστημι see my Note on Thucyd. iv. 84. 1. The παρὰ just before is for ἀπὸ or ὑπὸ, 'at the instance or accusation of.'

XXIII. 1. ἀτενίσας τῷ συνεδ.] 'after having looked stedfastly at the council.' Not, I apprehend (as many have supposed), for the purpose of close observation, in order to discover the character of his judges, but simply in order to thereby fix their attention upon himself, and what he was about to say. So supra iii. 4, it is said, Peter and John looked fixedly on the cripple, and bade him look at them, in order to draw his attention to what was about to be said and done. We may suppose, too, that the Apostle meant thereby to show the Council that he could then as confidently look them in the face as heretofore, when he had been in the highest honour and trust. And thus the action corresponded with the words of his speech, which, as Calvin and Newcome remark, 'are meant to obviate the unfavourable impression occasioned by his appearing before the Council as a malefactor.' Hence his speech commences with the solemn assurance, that he had at all times, now as heretofore, acted πάσῃ συνειδήσει, according to the best light of his conscience towards God, whether well or ill informed; that he had never acted from sinister motives, but from a sense of duty.

— πάσῃ συνειδ. ἀγ.] An expression occurring also in Herodian, vi. 3. 9, signifying a consciousness of doing what is right.

— πεπολίτευμαι.] 'I have conducted myself.' The word properly signifies to *act as a citizen*, and sometimes to have the conduct of state affairs; see my Note on Thucyd. i. 84. 5. Hence it came to mean, to *conduct oneself, behave*, and was followed by a Dative of the object to which the action is subservient; as here and in 2 Macc. vi. 1, τοῖς νόμοις πολ.

2. The Ananias here meant is undoubtedly Ananias, son of Nebidæus (see Joseph. Ant. xx. 5. 3), who had discharged the pontifical office under the procuratorship of Quadratus, predecessor of Felix. By Quadratus he was sent a prisoner to Rome, together with Annas, prefect of the temple, to give an account of his high-priesthood to Claudius Cæsar (see Joseph. Ant. xx. 6. 2). But by the intercession of Agrippa, Junior, they were acquitted, and returned to Jerusalem. Ananias, however, was not reinstated in the pontifical office. For during the procuratorship of Felix it was filled by Jonathan, who (as Josephus tells us, Ant. xx. 10) was successor to Ananias. This Jonathan was, afterwards, by the connivance, at least, of Felix, assassinated in the temple by some *sicarii*; see Josephus, Ant. xx. 8. 5. The office then remained unoccupied until king Agrippa appointed Ishmael, son of Phabæus, Josephus, Ant. xx. 8. 8. Hence, at the period in question, Ananias was not High-Priest, but was usurping the dignity. (Krebs and Kuinoel.) Or rather Ananias was not *usurping* the office, but *holding it provisionally*.

— ἐπέταξε τοῖς παρ. α. τύπτειν, &c.] Meaning by this action to intimate both displeasure at what had just been said, as if bordering on profanity (see ver. 4), and an inhibition to speak further. In the former view I would compare Aristoph. Lysist. 635, αὐτὸς γάρ μοι γίγνεται τῆς θεοῖς ἐχθρᾶς πατάξαι τῆσδε γραὸς τὴν γνάθον. Also 1 Kings xxii. 24, ἐπάταξε τὸν Μ. ἐπὶ τὴν σιαγόνα. Into this unjustifiable violence towards the Apostle he was hurried, we may suppose, 1. by Paul's *solemn protestations of innocence*, which gave the lie to

s Lev. 19. 35. Deut. 17. 4, 9. & 25. 12.

τὸ στόμα. ˢ Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε 3
μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε! καὶ σὺ κάθῃ κρίνων με
κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;
Οἱ δὲ παρεστῶτες εἶπον· Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; 4
t Exod. 22. 28. ᵗ Ἔφη τε ὁ Παῦλος· Οὐκ ᾔδειν, ἀδελφοὶ, ὅτι ἐστὶν ἀρχιε- 5
ρεύς· γέγραπται γάρ· Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς
u Infra 24. 15, 21. & 26. 5, 6. Phil. 3. 5 κακῶς. ᵘ Γνοὺς δὲ ὁ Παῦλος, ὅτι τὸ ἓν μέρος ἐστὶ Σαδ- 6
δουκαίων τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ·
Ἄνδρες ἀδελφοὶ, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ
ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι! Τοῦτο δὲ 7
αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν
x Matt. 22. 23. Mark 12. 18. Luke 20. 27. Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. ˣ Σαδδουκαῖοι μὲν 8
γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε
y Supra 5. 39. & 22. 7, 17, 18. infra 25. 25. & 26. 31. πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. ʸ Ἐγέ- 9
νετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες [οἱ] γραμματεῖς
τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν
κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα

the accusations of the Chief Priests. 2. By his addressing them as *Brethren*, not as Fathers or Rulers of Israel. 3. From his having been liberated by Roman soldiers, and throwing himself on their protection as a Roman citizen.

3. τύπτειν σε μέλλει, &c.] Whether these words are, what most Commentators regard them, a *prediction*, may be doubted. Certainly they are not, what Camerarius, Zeger, Limborch, Wetstein, Heumann, and most of the recent Commentators suppose, a *formula malè precantis*, q. d. 'God smite thee, as thou hast smitten me.' A sense not at all permitted by the words. We may, I think, simply understand them as expressing a *full persuasion* that God would punish Ananias for this outrage (a view supported by the opinion of Chrysostom, Jerome, and Augustin), or we may regard them as a *prophetic denunciation*.

From what we read in Josephus, Bell. ii. 17. 8, there is some reason to think that Ananias did come to a violent death about six years after.

— τοῖχε κεκονιαμένε.] A frequent metaphor to designate *hypocrisy*. See Note on Matt. xxiii. 27.

— καὶ σὺ κάθῃ, &c.] The καὶ, when prefixed to interrogative sentences, implying admiration, is best rendered *itane? and so? so then?* see Kuinoel. Παρανομῶν for παρὰ τὸν νόμον.

5. οὐκ ᾔδειν—ἀρχιερεύς.] That the Apostle should have been ignorant of the presence of the High Priest, would seem strange; and has been variously accounted for. Of the many solutions of the difficulty offered by Commentators, *two* only seem to have any semblance of truth: 1. that of Chrysost., Dionysius, Cajet., Gataker, Wolf, Michaelis, and Townsend, who prove, from the history of the times, as recorded in Josephus, that the office of the High Priest was then vacant, and that Ananias was only discharging its duties *pro tempore*; which Paul, having been in Jerusalem only a few days, might not be aware of: 2. that of Bps. Sanderson and Mann, Episcop., Bengel, Wetstein, Pearce, Valcknaer, Morus, Schott, and Kuinoel, who take the expression οὐκ ᾔδειν in the sense, 'I did not reflect or consider' (as it were excusing a momentary impetuosity), as in Eph. vi. 8. Col. iii. 24, and some passages of the Classical writers cited by the Commentators. The *former* seems the most satisfactory solution.

6. περὶ ἐλπίδος καὶ ἀναστ. νεκ.] It is not necessary here to suppose a *Hendiadys*. We may render, 'for the hope of the dead and their resurrection.' Compare Ps. xvi. 9, and 1 Thess. iv. 13.

8. ἀμφότερα.] At this expression Commentators, both ancient and modern, stumble, because there would seem to be *three* terms above-mentioned, *resurrection*, *angel*, and *spirit*. To avoid this difficulty some would cancel μηδὲ ἄγγελον. Others would alter the punctuation. Others, again, remark that ἀμφότερα might, by a writer not very attentive to accuracy, be used of *more than two*. Yet of such an idiom no sufficient proofs have been adduced. The sacred writer, I conceive, here meant to advert to the *two* points of difference between the Pharisees and Sadducees; and the two things referred to are the *Resurrection*, and the *Existence of Immaterial Beings*; πνεῦμα and ἄγγελος being considered as falling under the same head.

9. διεμάχοντο] 'they contended [on behalf of Paul]'. In this manner the word is also used by the Classical writers; not, however, followed by λέγοντες, but by an Infinitive with an Accusative, as in Thucydides, iii. 40. 42, where see my Notes.

— εἰ δὲ πνεῦμα, &c.] Here we have only to suppose an *aposiopesis*, such as is often found in the best writers, when something which we do not care to directly mention, is omitted. Chrysostom supplies ποῖον ἔγκλημα, and the Pesch. Syr. something similar. The words following, μὴ θεομαχῶμεν, are omitted in 7 MSS., 4 inferior Versions, and some Fathers, and are cancelled by

10 ἐλάλησεν αὐτῷ ἢ ἄγγελος·—[μὴ θεομαχῶμεν.] Πολλῆς δὲ
γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ
ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν
ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμ-
βολήν.
11 [z] ΤΗι δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· z Supra 18. 9.
Θάρσει, [Παῦλε·] ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς
12 Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. [a] Γε- a Infra ver. 20, 30. Matt. 26. 74.
νομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων συστρο-
φὴν, ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε
13 πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. (Ἦσαν δὲ πλείους
τεσσαράκοντα, οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες·)
14 οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις
εἶπον· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσα-

Griesbach and Knapp; but without reason. The *external* authority for so doing is very slender; and the *internal* is quite against the omission. Kuinoel acutely traces the origin of the omission to an ill-founded *objection* to the words, as if too much favouring Christianity. To suppose them introduced from ver. 39 is too hypothetical.

The *angel*, or *spirit*, is thought to have reference to the *two kinds* of appearance, which those who were inclined to think with Paul ascribed to the *Divine vision* narrated by the Apostle; for those appearances were always supposed to take place through the medium of an angel, or a *spirit*. Certain recent Commentators here attempt to *explain away* all idea of Divine appearance; considering the whole as a mere *dream* produced by the workings of high-wrought imagination, and the resolution previously taken by Paul to avail himself of *any* opportunity of appealing to Cæsar; and this from a desire to go to Rome, foreseeing that he should be able to accomplish much good there. 'Hence (say they), as the event turned out *accordingly*, he, as usual, ascribed the dream to a Divine appearance!!' How little such a notion will bear examination (being no other than the same flimsy hypothesis advanced by these Commentators on various other occasions) it needs but little reflection to discover. So far from the resolution to make this appeal *giving occasion to the dream*, the appeal was most probably not thought of until *after the dream*; certainly not *carried into execution* till more than two years after, though many opportunities had, in the mean time, occurred for the Apostle to have appealed unto Cæsar; which he, however, did not. Nor is it probable that he would have done so *at last*, had he not been *compelled* for his personal safety. I mean not to deny that the Apostle had thought of going to Rome; but surely he would be anxious not to go *as a criminal*. The vision, then, was undoubtedly preternatural.

10. εὐλαβηθεὶς] for φοβηθείς. An Hellenistic idiom found occasionally in the Sept. and Josephus, but scarcely ever occurring in the Classical writers.

— μὴ διασπασθῇ.] Pricæus, Kypke, and Wetstein have proved by examples, that the term is often used of great violence but short of death.

Τὸ στράτευμα, 'the forces.' The word is a *vox mediæ significationis*, and signifies sometimes a whole *army*, sometimes, as here, a small detachment.

11. ἐπιστάς.] See Luke ii. 9. Acts xii. 7.

— Παῦλε.] This word (not found in a good many ancient MSS. and some Versions and Fathers) has been cancelled by Griesb. and Scholz. But the omission may be strongly suspected to have proceeded from certain Critics who wished the passage to run in the usual manner of Classical composition; and from the Syriac and Æthiopic Versions we find that other Critics, thinking the *name* should appear somewhere in the sentence, while they removed Παῦλε, altered the αὐτῷ into Παύλῳ.

12. συστροφὴν] 'a conspiracy.' Of this signification of the word numerous examples might be adduced from Dionys. Hal., Josephus, and Artemidorus.

For ποιήσαντές τινες τῶν Ἰουδαίων συστ., many ancient MSS. and some Versions have ποιήσαντες συστρ. οἱ Ἰουδαῖοι: a reading which has been received by Griesbach, Knapp, Tittman, and Scholz; but injudiciously: the genuineness of the common reading being attested by a certain harshness of idiom and peculiar character frequent in the New Testament writers; whereas the other reading has every appearance of being an *alteration* of the Alexandrian Critics, to make the passage run more smoothly.

These persons were probably *Zelotæ*, or *Sicarii*, set on by Ananias and his party.

— ἀνεθεμάτισαν ἑ.] This ἀναθ. implied the binding oneself under a curse to do any thing, and was sometimes, as in the present case, accompanied with a resolution not to eat or drink until the accomplishment of the thing vowed. It appears that the Jews were much given to this banding of themselves together, in order to make away with any one whom they thought ought not to live; and especially when he was accounted to have deserved death by violating the Divine laws. So in Joseph. Ant. xv. 8. 3, we read of ten men binding themselves by an oath to encounter every danger in order to take the life of Herod for his innovations in their religion, and bringing in foreign customs.

σθαι, ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. Νῦν οὖν ὑμεῖς 15
ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὔριον
αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν
ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσαι
αὐτὸν, ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ ὁ υἱὸς 16
τῆς ἀδελφῆς Παύλου ‡ τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελ-
θὼν εἰς τὴν παρεμβολὴν, ἀπήγγειλε τῷ Παύλῳ. Προσ- 17
καλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων, ἔφη·
Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ
τι ἀπαγγεῖλαι αὐτῷ. Ὁ μὲν οὖν παραλαβὼν αὐτὸν, ἤγαγε 18
πρὸς τὸν χιλίαρχον, καί φησιν· Ὁ δέσμιος Παῦλος, προσ-
καλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρός
σε, ἔχοντά τι λαλῆσαί σοι. Ἐπιλαβόμενος δὲ τῆς χειρὸς 19
αὐτοῦ ὁ χιλίαρχος, καὶ ἀναχωρήσας κατ᾽ ἰδίαν, ἐπυνθάνετο·
b Supra v. 12. Τί ἐστιν, ὃ ἔχεις ἀπαγγεῖλαί μοι; [b] Εἶπε δέ· Ὅτι οἱ Ἰου- 20
δαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὔριον εἰς τὸ συν-
έδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστε-
ρον πυνθάνεσθαι περὶ αὐτοῦ. Σὺ οὖν μὴ πεισθῇς αὐτοῖς· 21
ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαρά-
κοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν,
ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσι, προσδεχόμενοι
τὴν ἀπὸ σοῦ ἐπαγγελίαν. Ὁ μὲν οὖν χιλίαρχος ἀπέλυσε 22
τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα ἐν-
εφάνισας πρός με. Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκα- 23
τοντάρχων εἶπεν· Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως
πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα, καὶ
‡ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· κτήνη 24

15. ἐμφανίσατε] 'give notice by letter.' A forensic term. Διαγινώσκω has here the sense, also forensic, of *examine*, literally *determine* some point; of which several examples are given by Wetstein and Loesner.

— πρὸ τοῦ ἐγγίσαι α.] Namely, that the Sanhedrim might not be thought to have any hand in the thing.

16. Παύλου τὸ ἔνεδρον] 'the plot laid against Paul.' The common text has τὴν ἐνέδραν, while all the early Editions (with Mill's) and very many MSS. have τὸ ἔνεδρον, which has been edited by Matthæi, Griesbach, Tittman, Vater, and Scholz: and with reason; this being an Hellenistic form very frequent in the Sept., while the other is the usual Greek one.

19. ἐπιλαβόμενος τῆς χειρὸς α.] A *popular* form of expression, signifying (as appears from the examples adduced by Pricæus) little more than *taking any one aside*.

20. ὡς μέλλοντές τι ἀκριβ. πυνθ.] So Joseph. Vit. § 2, συνιόντων—ὑπὲρ τοῦ παρ' ἐμοῦ περὶ τῶν νομίμων ἀκριβέστερόν τι γνῶναι.

21. τὴν ἀπὸ σοῦ ἐπαγγελίαν.] The Commentators are not agreed whether this should be explained *promise*, or *order*. There is much to be urged for either sense, but the context rather requires the latter. Render, 'the order to be given by you, for Paul to be brought up.'

22. παραγγείλας—πρός με.] A remarkable instance of the blending of the *oratio directa* and *obliqua*, as supra i. 4.

23. δεξιολάβους.] With this word the Commentators have been not a little perplexed. The reading of one MS. and a few Versions, δεξιοβόλους, plainly arose from the *conjecture* of those who could not understand δεξιολάβους, which is generally supposed to denote *lictors*, like our *provost marshal* and his attendants. But although there is reason to think that the word came, in after-ages, to bear that sense, yet it were absurd to suppose *so many* lictors to be attendant on a single tribune's forces, as that 200 should be sent to guard one prisoner. One of the most probable opinions is that of Beza, Drus., Kuinoel, Schleus., and Wahl, that they were the tribune's *body guards*; so called from taking the right side of their officer (as being the *unguarded* side. See Thucyd. iii. 23. v. 10. 71), and thus protecting him. It should rather seem, however, that they

τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι
25 πρὸς Φήλικα τὸν ἡγεμόνα· γράψας ἐπιστολὴν περιέχουσαν
26 τὸν τύπον τοῦτον. "Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι
27 Φήλικι χαίρειν. [c] Τὸν ἄνδρα τοῦτον, συλληφθέντα ὑπὸ τῶν [c] Supra 21. 33.
Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν
τῷ στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι.
28 Βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ,
29 κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν· ὃν εὗρον ἐγκα-
λούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον
30 θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. Μηνυθείσης δέ μοι ἐπι-
βουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων,
ἐξαυτῆς ἔπεμψα πρός σε, παραγγείλας καὶ τοῖς κατηγόροις
λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἔρρωσο."
31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς,
ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν
32 Ἀντιπατρίδα. Τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύ-
33 εσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν. οἵτινες
εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστο-
34 λὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. Ἀνα-

were a kind of troops *attendant* on the heavy-armed and the cavalry, like the ἅμιπποι mentioned in Thucyd. v. 57: see my Note there. They were probably light-armed, and similar to the *lancearii*, who covered the right flank. They seem to have performed the duties both of scouts and of *attendant soldiers* on the heavy-armed, and probably sometimes that of *body guards* on the principal officers, like our *sentinels*.

24. κτήνη.] There is no occasion to suppose (with Kuinoel) that the beasts were for Paul and the two soldiers who held his chains. We may imagine them to have been for *Paul only*; for in so long and rapid a journey he would *require* more than one horse. The cavalry, we know, used often to take with them each a led horse; by which means they travelled very long distances without stopping.

25. περιέχ. τὸν τύπον τοῦτον.] Literally, 'comprised in this form,' couched in these terms. A blending of two expressions, each found in some copies, περιέχουσιν τάδε, and ἔχουσι τοῦτον τὸν τύπον: which latter, propriety of language would have required. Τὸν τ. τ. is the Greek of common life; in which τύπος means *form*, as in 3 Macc. iii. 30, ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγέγραπτο. Sometimes the plainer term τρόπος is used, as 1 Macc. xv. 2, and 2 Macc. xi. 16.

There is no occasion to suppose, with Valckn. and Kuinoel, that St. Luke has here given, not the letter, but only the substance of it. It should rather seem that St. Luke wrote from a *copy* of the letter, preserved by himself or by St. Paul, and obtained from those who kept the public records.

26. κρατίστῳ.] The usual epithet in addressing a magistrate; as we say, your *Excellency*. See Note on Luke i. 3. On χαίρειν and ἔρρωσο, see Note on Acts xv. 23.

27. σὺν τῷ στρατεύματι.] Not 'with an army,' but 'with the force [under my command].'

— μαθὼν ὅτι Ῥωμ. ἐστι.] It is in vain to attempt to clear Lysias (as some Commentators do) of petty falsification of the truth. He certainly took more credit for zeal in behalf of his fellow citizens, than he deserved.

30. ἔρρωσο.] A formula of salutation (derived from the use of ἔρρωμαι, in a present sense, 'to be *strong* or well') used at the *conclusion* of epistles (like *vale* in Latin), as χαῖρε was at the *beginning*. So Artemid. iii. 44, ἴδιον πάσης ἐπιστολῆς τὸ χαῖρε καὶ ἔρρωσο λέγειν.

31. ἤγαγον διὰ τῆς—Ἀ.] From the ancient itineraries, brought to light by the researches of Reland, we are enabled to trace both the route generally, and the different stages of it; namely, to Neapolis, 22 miles; to Lydda (or Diospolis), 10; to Antipatris, 10; to Cæsarea, 6. But 42 miles would seem a distance too great for one night, even supposing all the rapidity of a forced march. And yet the words ἤγαγον εἰς τὴν Ἀ. seem to claim this sense,—at least no other would be thought of in a *Classical* writer. Most Commentators think it is not necessary to suppose that he was conveyed thither in *one* night; and they render *by night*, i. e. by the *next* night. But it could only mean *in the course* of the next night, which would be too *long* a time to allow. It therefore appears safer to understand διὰ τῆς νυκτὸς of the night on which they set out. And perhaps no more is meant by this expression than that they conveyed Paul *all night long towards* Antipatris, and arrived there without halting. Now, as they might, by a forced march (the cavalry helping the infantry), arrive thither by ten or eleven o'clock in the morning, and as by far the *greater part* of the journey would be really accomplished during the night, they might be said to have conveyed him thither διὰ τῆς νυκτός.

33. ἀναδόντες.] The usual term to express the delivery of a letter.

γνοὺς δὲ [ὁ ἡγεμὼν], καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας
d Infra 25. 16. ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας· [d] Διακούσομαί σου, 35
ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. ἐκέλευσέ
τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.
a Supra 23. 2. XXIV. [a] ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς 1
Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου
τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.
Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, 2
λέγων· Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθω- 3
μάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ
τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ
πάσης εὐχαριστίας. Ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, 4
παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.

34. ὁ ἡγεμών.] This (not found in many MSS. and Versions) has been cancelled by Griesbach and Scholz. It may have come in from the margin, or, on the other hand, it may have been thrown out by the ancient Critics for the purpose of removing a tautology.

35. διακούσομαί σου.] The word implies 'diligent and thorough hearing,' and is here used as a forensic term, to denote a *full cognisance* of any one's cause.

— τῷ πραιτωρίῳ τ. Ἡ.] This was a palace formerly built by Herod, and then used as the residence of the provincial governor.

XXIV. 1. μετὰ δὲ πέντε ἡμ.] Some understand this of five days from Paul's arrival at Cæsarea; others, from the time of the notice given to the High Priest by Lysias, which was on the day *before* Paul's arrival at Cæsarea.

— ῥήτορος.] The word properly denotes an *orator;* but as orators, who harangued on the public business before the public assembly, sometimes had the causes of private persons confided to them,—so it came to signify an *advocate*, and at length merely a *pleader*, or *barrister*, as here.

— ἐνεφάνισαν.] Almost all the best Commentators are, with reason, agreed in regarding this as a *forensic term*, equivalent to the Latin one *comparere in judicio*, or *coram judice;* thus supposing an ellipsis of ἑαυτοὺς, as infra xxv. 2. 15. Comp. John xiv. 21, 22, and Note. The sense assigned by the Syriac Translator, Pricæus, Grotius, and Wetstein, 'gave information,' though found elsewhere, is here by no means so suitable to the context.

3. εἰρήνης.] The word here signifies public and political tranquillity; namely, from the troubles under which they had laboured, of rebels, brigands, robbers, and other disturbers of the peace. So Josephus, Antiq. xv. 10. 1, says of Herod's putting down the robbers in Trachonitis, τούς τε πονηρευομένους αὐτῶν κατέπαυσε, καὶ τοῖς πέριξ ἀδεῆ τὴν εἰρήνην παρέσχεν. And at Bell. i. 10. 5, he says that 'when Herod had put down the band of robbers, the people celebrated his praises, ὡς εἰς εἰρήνην αὐτοῖς παρών.'

This flattering speech was quite in the manner of the age, as we may infer from several similar ones occurring in Josephus; especially one of *Nicolaus*, the orator of Damascus, addressed to Agrippa, Cæsar's deputy in the East, who acted as a pleader for the Jews of Asia Minor, when preferring their complaints to Agrippa. See his speech in Joseph. Ant. xvi. 2. 4. It appears, however, from a passage cited by Joseph. Ant. xx. 8. 4, that Felix was not wholly undeserving of the praise here bestowed on him.

— κατορθωμάτων.] Κατορθόω was a term used in *bowling*, and signified properly to *take a straight course down to the end;* figuratively, to *conduct an affair to a prosperous issue;* and, in the passive, to *be so conducted*, &c. Hence κατόρθωμα denoted the *thing* thus brought to a *successful issue.* Accordingly κατορθ. may here mean either successful achievements in war, or rather (as the ancient Versions suggest) in respect to the government and political institutions of the country; which is confirmed by Thucyd. ii. 65, where we have ἃ κατορθούμενα μὲν, τοῖς ἰδιώταις τιμὴ καὶ ὠφέλεια μᾶλλον ἦν· σφαλέντα δὲ, τῇ πόλει ἐς τὸν πόλεμον βλάβη καθίστατο.

— διὰ τῆς σῆς προν.] Elsner observes that the *old* Romans used to ascribe national prosperity to the gods; while, in after-times, whatever happened prosperously was ascribed to the prudent counsels, and even the τύχη, of their rulers, or generals, without any mention of Divine Providence.

— πάντῃ τε καὶ πανταχοῦ.] These words may be taken either with the *preceding*, or with the *following*. The *former* mode makes the better construction, and yields the apter sense; namely, 'in every respect (or, 'at all times'), and in every place.' We may observe an elegance in this juxtaposition of two terms commencing with the same syllable, something like *alliteration.*

— ἀποδεχόμεθα.] Ἀποδέχεσθαι signifies properly to *accept at any one's hands*, and, by implication, to *approve, commend*, and is used both of *persons* and *things*. So Joseph. Ant. vii. 1. 1, ἐπαινῶν καὶ ἀποδεχόμενος τὸ ἔργον.

4. ἵνα μὴ ἐπὶ πλεῖον σὲ ἐγκ.] Meaning, 'That I may not [longer than is necessary] detain you from other business;' for ἵνα μὴ ἐπὶ πόλυν χρόνον παρενοχλῶ σοι χρηματιοῦντι. The term ἐγκόπτειν signifies properly 'to cut a ditch, as a separation between two plots of ground;' and hence, 'to separate, detain from, hinder.'

— συντόμως.] The construction here is left imperfect; so that, as the words stand, we must

5 [b] Εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κινοῦντα στάσιν
πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην
6 τε τῆς τῶν Ναζωραίων αἱρέσεως· [c] ὃς καὶ τὸ ἱερὸν ἐπεί-
ρασε βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτε-
7 ρον νόμον ἠθελήσαμεν κρίνειν. Παρελθὼν δὲ Λυσίας ὁ
χιλίαρχος μετὰ πολλῆς βίας, ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,
8 κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ
δυνήσῃ αὐτὸς, ἀνακρίνας, περὶ πάντων τούτων ἐπιγνῶναι, ὧν
9 ἡμεῖς κατηγοροῦμεν αὐτοῦ. * Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι,
φάσκοντες ταῦτα οὕτως ἔχειν.
10 Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος
λέγειν· Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ
ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι·

b Supra 6. 13. & 16. 20. & 21. 28.

c Supra 21. 28. John 18. 31.

supply λεξόντων from the subject-matter. Yet this involves such a harshness, that we may be justified in suspecting some corruption in συντόμως, for which I would conjecture συντόνως (*vehementer*, *enixe*), to be construed with παρακαλῶ. Thus it will exactly correspond to the Latin phrase—'Te *vehementer* rogo,' of frequent occurrence in the best writers, and probably employed, on the present occasion, by Tertullus; and although no MS. is adduced as having συντόνως, yet the two words are frequently confounded by the scribes; on which see Hemsterh. and Kuster on Aristoph. Plut., p. 71; Heyne's Homer, v. 492; and Wessel. on Diod. Sic. i. 279, λυπηθῆναι συντόμως, where συντόνως is evidently the true reading, though not found in any MS. And the expression may very well be explained to mean *earnestly*; since the adjective συντόνος is often opposed to ἀνειμένος, both in a *proper* and in a *metaphorical* acceptation. Thus the full sense is, 'But that I may no longer hinder thee, [I will cease this preface,] and I have earnestly to entreat thee, of thy benignity and condescension, to hear what we have to say.' Τῇ σῇ ἐπιεικείᾳ is well rendered in the Vulg. 'pro tuâ clementiâ.'

5. εὑρόντες γὰρ, &c.] The γὰρ has the *inchoative* force, and may be rendered *nempe*. In εὑρόντες the Commentators suppose an ellipse of ἐσμὲν, so that εὑρόντες ἐσμὲν may be taken for εὕρομεν; of which they adduce examples. But in the passages they cite, no *other* principle could be resorted to: *here* there is no such compulsion; and it is better to regard the phraseology as falling under the figure *anacoluthon*; especially as the sentence is long and involved.

— λοιμὸν] for λοιμικὸν, or λοιμώδη, according to the usage of the best writers, especially the later ones. Strictly speaking, the noun here is not put for the cognate adjective, but is used according to a frequent Greek idiom, by which a noun in its most abstract sense is, as it were, *personified* by taking the attribute inherent in the noun, and applying it to a person. Thus, then, the expression means 'a corrupter of the morals of others.'

— πρωτοστάτην.] The word, in the earlier writers, denotes the first man on the right in a line of troops. So Thucyd. v. 71, ὁ πρωτοστάτης τοῦ δεξιοῦ κέρως, where see my Note. But it is by the later writers used to denote a *front rank man*, and sometimes (as here) figuratively, a principal person. On Ναζωρ. see Note at ii. 22.

8. παρ' οὗ.] This must certainly refer to *Paul*; not, as some understand, to *Lysias*. The expression ἀνακρίνας may be supposed to denote examination simply, and not, as has been thought, by *torture*; for from *that* Paul's Roman citizenship (of which Tertullus could not be unaware) would be a sufficient exemption.

9. συνεπέθεντο.] This, instead of the common reading συνέθεντο,—found in many MSS., some Versions and Fathers, and all the early Editions, with the exception of the Erasmian,—has been adopted by almost every Editor from Wetstein down to Scholz; and rightly, since it is the more difficult reading. Render, 'acted in concert in the attack.' So Thucyd. iii. 54, ξυνεπιτιθέμενοι ἐς ἐλευθερίαν, and Deut. xxxii. 27. Ps. iii. 6.

10—12. In this simple, but forcible and convincing appeal to the good sense and competent knowledge of Felix, the Apostle commences without any direct attempt to conciliate the good-will of the President by any compliment, but merely contents himself with adverting to his full capability to judge respecting the matter brought before him, from his ample experience; meaning thereby to intimate that he knows the evil dispositions of the persons his accusers, and therefore would be less likely to be swayed by their arts. He then proceeds to refute the charge of *sedition*, urging that, from the President's knowledge of the state of the province, he must be aware that such was not the case; nay, could not, since (as he was able to prove) he had but lately returned, after a long absence, to Judæa, and been only a few days at Jerusalem. Lastly, he refutes the accusation of violating the religion of his countrymen and profaning the Temple.

10. νεύσαντος] 'nutu significavit.' On the nature of this expression, and the similar one νεύματι χρήσασθαι, &c., I have treated in my Note on Thucyd. i. 134.

— κριτήν.] This term is used, because the Procurator held the *judicial* functions together with the civil and military ones. Τὰ περὶ ἐμαυτοῦ ἀπολ. Sub. πράγματα. Munthe aptly compares Diod. Sic., p. 351, τὰ καθ' ἑαυτὸν ἀπολογησάμενος. The words περὶ ἐμαυτοῦ Wetstein thinks emphatic, as much as to say, 'I do not, like Tertullus, plead my cause, however bad, for hire, but I

δυναμένου σου γνῶναι, ὅτι οὐ πλείους εἰσί μοι ἡμέραι [ἢ] 11
δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλήμ· [d] καὶ 12
οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγόμενον, ἢ ἐπι-
σύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε
κατὰ τὴν πόλιν· οὔτε παραστῆσαί [με] δύνανται περὶ ὧν νῦν 13
κατηγοροῦσί μου. [e] Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν 14
ὁδὸν, ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ Θεῷ,
πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις
γεγραμμένοις· [f] ἐλπίδα ἔχων εἰς τὸν Θεὸν,—ἣν καὶ αὐτοὶ 15
οὗτοι προσδέχονται,—ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν,

d Infra 25. 8. & 28. 17.
e Infra 26. 22. & 28. 23.
f Dan. 12. 2. John 5. 28, 29. supra 23. 6. infra 28. 20.

speak for myself; which is the most equitable mode.'

10. *δυναμένου σου γνῶναι.*] Meaning simply, 'since it may be proved to your satisfaction.' The ἢ before *δεκαδύο*, not found in very many MSS. and some Fathers, and the early Editions, has been cancelled by Wetstein, Matthæi, Griesbach, Tittman, and Vater: and rightly; for it is far easier to account for its insertion than for its omission.

— *ἡμέραι δεκαδύο.*] The chronology of this period may be adjusted as follows:—On the *first* day, Paul arrives at Jerusalem; 2d, he attends the meeting of the Presbyters; 3d, he commences his week of votive abstinence, which he continues on the 4th, 5th, 6th, 7th, and 8th (for that seems required by the words at xxi. 27, *ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι*). On the same day he is assaulted by the Jews, and committed to the castle. On the 9th day he is brought before the Sanhedrim. The 10th he spends in the castle, during which the plot against him is formed. On the night of the 10th he is removed to Antipatris, where he arrives early on the 11th day; and on the 12th he reaches Cæsarea. The remaining day is not reckoned, probably (as Kuin. suggests) because it is not in question, as he could *then* excite to tumult.

12. *διαλεγόμενον*] i. e. 'discoursing on religious subjects.' See Luke ii. 46.

— *ἐπισύστασιν.*] The word is somewhat rare, but it is found, besides 2 Cor. xi. 28, in the Sept., Josephus, Sext. Emp., and other writers here adduced by the Commentators. The *verb συνίστασθαι* is found in the best Classical writers. See my Note on Thucyd. v. 34.

13. *οὔτε παραστῆσαί με δύν.*] The *με*, not found in several MSS. and all the early Editions, has been cancelled by Griesbach, Matthæi, Tittman, Vater, and Scholz: and with reason; for it admits of no defence. Indeed, it can only have been an error of the scribes for *μοι*, itself an error for *σοι*, and that a marginal scholium. *Παραστῆσαι* here signifies 'to establish or prove:' a signification which arises from the primary one of placing one thing, *παρα*, by the side of another; and as that is usually done for the purpose of comparison, so in the juxtaposition consists the *proof* as to size, excellence, &c. Thus the term comes to signify *prove* on due evidence: a sense not unfrequent in the best writers.

14. *ὁμολογῶ*, &c.] After having refuted the charge of *sedition*, the Apostle proceeds to answer that of taking up and professing a religion different from that of his countrymen. This he does by showing that the doctrines he teaches are not *mere novelties*, but that he worships the same God with the Jews, receives the same sacred books, and has the same belief in the resurrection, both of the just and of the unjust; conformably to which, and, as a test of all true religion, he labours to preserve a conscience void of offence towards God and towards man; and accordingly he shows that he is worthy of the protection of the laws, on which he accordingly throws himself.

Αἵρεσις properly denoted only the taking up of an opinion, whether well or ill founded; and sometimes it was applied to the *persons* who maintained the opinions. Hence many eminent Commentators here render it *sect*; a sense found in other passages of St. Luke. But the context here will scarcely permit it; and it should seem that St. Paul merely meant to hint at the *invidious* sense which the word admitted, and in which it was used by his opponents; just as in our word *new-fangled*, which properly denotes only *what is newly taken up*. That St. Luke and Josephus sometimes use the word in a *good* sense, is no proof that that was the general acceptation. St. *Paul* always uses it in a *bad* sense, of an opinion taken up on slight grounds, and so does St. Peter. And this is here required by the words *ὁδὸν* and *ἣν λέγουσι*.

Τῷ πατρῴῳ Θεῷ is for *τῷ Θεῷ τῶν πατέρων*, as in v. 30. Gen. xxxii. 9, 10, and elsewhere. Of the phrase *πατρῷοι θεοὶ* the Commentators adduce many examples from the Classical writers. But the sense, in almost all of them, is, not *the gods of any one's ancestors*, but *the gods worshipped at any place*. A more apposite example may be found in Thucyd. ii. 71, where see my Note. As the privilege of worshipping their *Θεὸς πατρῷος* had been secured to the Jews by many imperial charters, so Paul hereby throws himself under the protection of the Roman laws.

— *καὶ ἐν τοῖς προφήταις.*] I have here thought proper to follow the *textus receptus*, in preference to the Stephanic, where *ἐν* is not found, which, however, *may* be from the margin, though propriety of language will scarcely dispense with it. Many MSS., however, have also *τοῖς* before *ἐν*; which has been received into the text by Griesbach, Tittman, and Scholz. But it has every appearance of being from the margin. Perhaps St. Luke wrote *κἀν* for *καὶ ἐν*. A frequent *crasis* in Latin Greek. And thus *κἀν* might easily be confounded with *καί*.

16 δικαίων τε καὶ ἀδίκων. [g] Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρό- g Supra 23. 1.
σκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους 2 Cor. 1. 12.
17 διαπαντός. [h] Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημο- h Supra 11. 29. Gal. 2. 10.
18 σύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς· [i] ἐν οἷς Rom. 15. 25. i Supra 21.
εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ,—οὐ μετὰ ὄχλου οὐδὲ 26, 27.
19 μετὰ θορύβου,—τινὲς [δὲ] ἀπὸ τῆς Ἀσίας Ἰουδαῖοι· οὓς
‡ ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρός
20 με. Ἢ αὐτοὶ οὗτοι εἰπάτωσαν, [εἴ] τι εὗρον ἐν ἐμοὶ

15. δικαίων τε καὶ ἀδίκων.] Such, indeed, was the general opinion of the Pharisees, though some of them believed only in a resurrection of the *just*. The opinion, however, was new, and by no means universal.

16. ἀσκῶ.] The word is here, as not unfrequently elsewhere, used intransitively.

— ἀπρόσκοπον συνείδησιν.] Ἀπρόσκ. is one of those adjectives which admit either of an active or a passive sense. The *former* is here employed: what is properly applicable only to the *person* acting, or to the *action* done, being applied to the *conscience*, as forming the regulator of the conduct.

17. Here the Apostle replies to the *third* point of accusation, *profanation of the Temple*.

— δι' ἐτῶν πλειόνων] 'after very many years;' of which sense of διὰ I have cited several examples in Recens. Synop. Ποιεῖν ἐλεημοσύνας is an *Hellenistic* phrase, usually signifying to *give alms*. Here, however, it must, from the circumstances of the case, be interpreted to *present* them.

— καὶ προσφοράς] scil. ποιήσων, 'ut sacra facerem;' προσφ. being used for θυσίας, as at xxi. 26 and Eph. v. 2. It should seem that money was sent by the foreign Jewish Christians in Judæa, partly in imitation of the custom of the foreign Jews, to send presents, &c. to the Temple at Jerusalem, and which probably had been more or less done, even as far back as the first kings of the Asmonæan dynasty. Josephus often notices it, especially at Antiq. xvi. 2, 4, χρήματα ἃ τῷ Θεῷ συμφέρουσι (contribute) ἐπώνυμα, called by a correspondent name, namely, 'the treasury of God,' *Corban*.

By this the Apostle means to show that, as his purpose was one both of charity and piety, it was surely most improbable that he should have been guilty of profanation of the Temple.

18. ἐν οἷς] scil. πράγμασι; meaning, in the discharge of which offices, as infra xvi. 12. The reading of some MSS., ἐν αἷς, is evidently an *alteration* to accommodate the expression to grammatical accuracy, though unwarily received by Scholz.

— ἡγνισμένον] i. e. 'living in votive sanctimony,' as one under a vow of abstinence.

— οὐ μετὰ ὄχλου οὐδὲ μετὰ θορ.] Meaning, 'unaccompanied with a mob, and making no tumult.'

— τινὲς δέ.] Such is the reading of the Erasmian and Stephanic Editions. The δέ, however, is not found in the Ed. Princ. and some other early Editions, and was cancelled by Beza, though most injudiciously recalled by Griesbach, Matthæi, and Scholz. Nothing but the universal consent of the copies ought to induce us to receive what admits of no sense, without violating every law of grammar; for as to repeating εὗρον, it would involve an unprecedented harshness, and to supply εἶδον or εἰσι is against every principle of ellipsis. But to this we are not compelled by necessity; since the external authority here is almost equally balanced, and the internal evidence cannot be pleaded in favour of a difficult reading, when it violates all rules. Indeed, internal evidence is here rather in favour of τινὲς without δέ; for it should seem that the scribes, or half-learned critics, thought the sentence terminated at θορύβου, and feeling that some connective particle was wanting at τινὲς, supplied δέ. It is observable, too, that in sentences of difficult construction such particles as δέ, τε, &c. are often introduced through misapprehension, and sometimes new verbs have been brought in to complete an imperfect construction. Here it was only the long separation of the Nom. from the verb that caused the mistake. To lessen the harshness, I have placed the words οὐ μετὰ ὄχ. οὐδὲ μ. θορύβου, as I conceive they were meant, in a parenthesis.

19. ἔδει.] The reading here is uncertain; the MSS. being almost equally divided between δεῖ and ἔδει; of which the former is found in the old Editions, and the latter in all the more recent ones down to that of Scholz (with the exception of Matthæi's, where the δεῖ is restored), and is expressed in all the ancient Versions except the Æthiopic. In so minute a variation, and in words so often confounded as δεῖ and ἔδει, external evidence is of far less weight than internal; though that is here the less decisive, from its being nearly as probable that ἔδει should have been changed to δεῖ, as δεῖ to ἔδει; for while the ἔχοιεν following seems to require δεῖ, the course of argument rather demands ἔδει, since the thing spoken of was a *past*, not a future transaction. In so speaking, the Apostle does not require the persons to be summoned, but merely reasons that, as they who were the proper persons to prove any thing wrong against him were not brought forward, there was no well-founded charge against him.

— ἔχοιεν.] This is put instead of, what strict propriety would require, εἶχον, by a negligence of style occasionally found even in the purest Greek writers.

20. αὐτοὶ οὗτοι] 'these very persons here present.' The full sense is: 'Or else [as those persons are absent, and the charge falls to the ground,] let these persons here present be witnesses, if they can, against me, as to any *other* misbehaviour (as xviii. 14) when I stood before the council.'

Εἰ before τι, not found in very many MSS., Versions, and early Editions, has been cancelled by most Editors from Wetstein to Vater; and, it should seem, on just grounds; for we can far better account for its insertion than for its omission.

k Supra 23. 6. & infra 28. 20. ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου· [k] ἢ περὶ μιᾶς 21
ταύτης φωνῆς, ἧς ἔκραξα ἑστὼς ἐν αὐτοῖς· Ὅτι περὶ
ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν!
Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτούς, ἀκρι- 22
βέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών· Ὅταν Λυσίας
l Infra 27. 3. & 28. 16. ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς· [l] διαταξ- 23
άμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν
τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ
προσέρχεσθαι αὐτῷ.

21. ἢ] 'otherwise than.' In περὶ μιᾶς ταύτης φωνῆς there is, as Beza remarks, a delicate irony, like that at 2 Cor. xii. 13, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; q. d. 'except for this one speech [if they can make an offence of that].'

22. ἀνεβάλετο αὐτοὺς] '*ampliavit illos*,' put off the decision of their cause. Ἀναβ. signifies to defer a thing (ἀνα) to another time, as ἀνατιθέναι τὸ ἔργον. It has almost always an Accusative of the *thing*; sometimes, however, of the *person*, when the business is not our own, but another's; in which case we may be said figuratively to put *him* off. So the word is used here and in Plutarch, Op., vol. i. 738, Xyl. ἀναβαλέσθαι τὴν σύγκλητον. This idiom has the appearance of being a Latinism; *ampliare* and *differre* being thus used of a person, as well as of a thing. So Cicero, Epist. ad Famil. v. 12, 'differs me in aliud tempus.'

— ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ.] The sense here has been disputed. Some (as Beza, Grotius, and Rosenmuller,) suppose the meaning to be, 'Having heard these things, Felix put them off, saying that, after he had gained a more perfect knowledge of that way (namely, the Christian religion), and after Lysias had come, he would take full cognizance of the matter.' Yet to this view a sufficient objection exists, in the violence it involves, of thus transposing εἰπών, and arbitrarily supplying καί. Far preferable is the interpretation of Expositors in general, including Wolf, Wetstein, and Morus, 'Having become better acquainted with Christianity,' namely, from the account just given by St. Paul, as well as from what he had learnt during his residence at Cæsarea.

Ἡ ὁδὸς seems to have been the name given by the Jews to denote what they called the sect of Christians (see supra ix, 2); though sometimes, as here and supra xix. 9, 23, recognised by the Christians themselves. By the *Gentiles* they were generally called Χριστιανοί, which, as being a more definite appellation, came at length to be adopted by believers themselves, to distinguish them from Jews and Gentiles.

— διαγνώσομαι τὰ καθ' ὑμᾶς.] Render, 'I will decide the matter at issue between you.'

23. τῷ ἑκατοντ.] Render, 'the centurion;' meaning *that* one of the two centurions sent from Jerusalem who continued with Paul, the other of whom had left him at Antipatris.

The words τηρεῖσθαι and ἔχειν ἄνεσιν in this verse are of such opposite senses, that it would seem they cannot be conjoined. Hence most recent Commentators place no stop after ἄνεσιν, but connect ἔχειν ἄνεσιν with the words *following*, which they regard as exegetical of these. See Kuinoel. This, however, is scarcely satisfactory; and the ἔχειν seems to have a signification more *special*. There can be little doubt that the words are to be taken with the *preceding*, as they were by the ancients and the earlier modern Commentators. And if so, ἔχειν τε ἄνεσιν must be meant to *qualify* the τηρεῖσθαι; and the sense must be, 'He ordered him to be kept in hold, and [at the same time] to enjoy some relaxation [of his confinement];' namely, as some Commentators think, by being kept ἐν φυλακῇ ἀδέσμῳ. Yet that is surely irreconcileable with xxvi. 25, and perhaps inconsistent with the due security of his person, as his friends were allowed to visit him. It should rather seem that what is meant by the ἄνεσις is the changing of the close custody of a *prison* into the milder durance of the *custodia militaris*; on which see Note supra xxii. 29. Of the phrase ἔχειν ἄνεσιν in this sense an example is cited by Loesner from Philo, and δοῦναι ἄνεσιν occurs in 2 Chron. xxiii. 15, and 1 Esdr. iv. 62. In the same light, I would observe, the passage was evidently viewed by the Peshito Syriac Translator, who closely connects these words with the preceding. His version, as expressed in the Latin of Schaaf, being, 'Præcepit Centurioni ut servarent Paulum in quiete.' Rather, 'præcepit Centurioni ut *custodiret* Paulum cum *lenitate*;' for ܢܝܚܐ may very well bear that sense, since its *feminine* for ܢܝܚܘܬܐ has it at Eph. iv. 2. Col. iii. 12, and 2 Cor. x. 1. As to ܒ in this sense, that is almost its perpetual use. And moreover, the masculine form has a *similar* sense at 2 Cor. vii. 6. The words καὶ μηδένα—αὐτῷ are not meant to *explain* the preceding order, but to add *another* privilege, which did not belong to the *custodia militaris*, and solely appertained to the *custodia libera*, or the φυλακὴ ἄδεσμος.

I must not omit to state, that instead of τὸν Παῦλον, ten MSS. and some inferior Versions have αὐτὸν, which was preferred by Mill and Bengel, and has been edited by Griesbach, Tittman, and Vater: but rashly; for though it may *seem* countenanced by a critical reason, yet it is, in fact, *not* so; since, if αὐτὸν were the original reading, we can scarcely conceive why such a marginal gloss as τὸν Παῦλον should have been so prevalent, as to eject the true reading in *all the MSS. but ten*. So very wide a difference in MS. authority between the two readings should make us rather suspect that αὐτὸν came from the margin, where it was probably placed to express that it should be supplied *per ellipsin* at ἔχειν.

— τῶν ἰδίων.] Meaning, 'all persons in any

24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν
Δρουσίλλῃ τῇ γυναικὶ [αὐτοῦ], οὔσῃ Ἰουδαίᾳ, μετε-
πέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς
25 Χριστὸν πίστεως. Διαλεγομένου δὲ αὐτοῦ περὶ δικαι-
οσύνης καὶ ἐγκρατείας, καὶ τοῦ κρίματος τοῦ μέλλοντος
[ἔσεσθαι], ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν
ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν, μετακαλέσομαί σε·
26 ἅμα [δὲ] καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ
τοῦ Παύλου, [ὅπως λύσῃ αὐτόν·] διὸ καὶ πυκνότερον αὐτὸν
27 μεταπεμπόμενος ὡμίλει αὐτῷ. [m] Διετίας δὲ πληρωθείσης ἔλαβε

[m] Infra 25. 14.

way connected with him, whether as relations or friends.' In which sense the word is used also at John xiii. 1, supra iv. 23, and in some passages of Philo, cited by Loesner. Ὑπηρετεῖν is here for διακονεῖν.

24. αὐτοῦ.] This word, not found in several MSS. and Theophylact, has been cancelled by Griesbach and others: perhaps rightly; for in several MSS. ἰδίᾳ is read, and in some both ἰδίᾳ and αὐτοῦ. Thus there is some reason to suspect *both* of them to be from the margin. The words οὔσῃ Ἰουδαίᾳ seem meant to assign the *reason* why Felix brought Drusilla with him. She, being a Jewess, would be likely to take some interest in the question as to the truth of the Christian religion. By ἤκουσεν αὐτοῦ περὶ is simply meant, 'heard what he had to say concerning.' By τῆς εἰς Χριστὸν πίστεως is here meant 'the Christian *religion*;' of which faith in Christ is the distinguishing characteristic. So Gal. ii. 20, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ.

25. διαλεγομένου αὐτοῦ, &c.] Render, 'as he discoursed.' By δικαιοσύνη is meant righteousness not merely external, but internal, when the heart is right towards God by a holy obedience to his will. By ἐγκράτεια is meant not temperance only, but continence or chastity. A very rare sense, of which only two examples have been adduced, Xenoph. Ag. v. 4, περὶ τῶν ἀφροδισίων ἐγκρατείας αὐτοῦ. Jos. Ant. xv. 7. 6, γυνὴ πρὸς ἐγκράτειαν ἄριστα γεγενημένη, *optimè comparata.* These two duties are *specified*, because in them Felix was notoriously deficient. In τοῦ κρίματος τ. μ., 'the judgment to come,' the Article has reference to the truth in question being well known to Drusilla, as a Jewess.

— ἔμφοβος γενόμενος.] In tracing the *nature* and *extent* of this feeling (on which some difference of opinion exists), it is well to avoid the *two extremes*, either on the one hand of supposing Felix's feeling to have been that of *trembling terror* (with Doddridge), or on the other (with Bishop Pearce, and most of the recent foreign Commentators), simply an *uneasy feeling.* For the *former* view there is no warrant in the phraseology; since, though the words ἔκφοβος and ἔντρομος are combined in Heb. xii. 21, yet ἔντρομος is a *stronger* term than ἔμφοβος (and therefore consorting with ἔκφοβος), which is merely an *adjective* formed on the phrase ἐν φόβῳ εἶναι. And as little is to be found in the context for the *latter*; for, considering the *subject* (which could not fail to embrace the performance of the *moral duties* in their principal branches) of *righteousness* and *temperance*, to make us fit for the mercy of God in Christ,—and that with reference to the solemn period, when we must give an account of the deeds done in the body. Whether, indeed, the Apostle made his observations personally applicable to Felix and Drusilla (who were notorious for their breach of the duties in question) may be doubted, and, indeed, is little probable. Neither was it necessary; for what was put *generally*, Felix would of course apply to his own case particularly. Hence, it should seem, the alarm thus excited in the breast of Felix was *not* (what has been usually supposed) caused solely by the Apostle's discoursing of the final judgment, but by the necessary connexion of that doctrine with his own notorious breach of the moral duties, which could not fail to make him look forward with alarm to a judgment to come. Yet this was, as appears from its results, not that godly fear which worketh repentance unto reformation.

— τὸ νῦν ἔχον.] Supply μέρος χρόνου and κατά. An Attic and elegant form, meaning 'for the present.' So Max. Tyr. Diss. xxii. 3, ἀλλ' ἐπίσχειν τὸ νῦν ἔχον. Καιρὸν μεταλαβὼν is regarded as a Hellenistic phrase, for καιρὸν λαβὼν, or καιροῦ μεταλ. Yet one example has been adduced from Polyb. ii. 16, μεταλαβόντες καιρὸν ἁρμόττοντα.

These unpalatable truths, then, Felix puts off, on the principle suggested by Horace, Epist. i. 2. 39, 'si quid Est (for edit) animum, differs curandi tempus in annum?'

26. ἅμα δὲ καὶ ἐλπίζων.] This is taken by the Commentators as a participle for the verb ἤλπισε. But it may, in construction, be suspended on the ἀπεκρίθη preceding; which has dependent on it *two* expressions, denoting the *two causes* which induced Felix to give Paul his dismission: 1. because he felt uneasiness and apprehension; and 2. because it was his *policy* to dismiss him, and send for him again and again, in order to get a bribe to set him at liberty; for it appears from Joseph. Antiq. xx. 8, and Bell. ii. 141, that corruption of this kind was then common; and Felix might suppose that as Paul was one of the leaders of a sect disposed to collect money for any pious purpose, a considerable sum might be raised to obtain his release. The δὲ is not found in very many MSS. and some Versions and early Editions, and has been cancelled by Wetstein, Matthæi, Griesbach, Tittman, and Scholz. It may be suspected, but should not be *cancelled*, because of such passages as Thucyd. i. 25. 3, ὑπεδέξαντο τὴν τιμωρίαν, νομίζοντες, &c. ἅμα δὲ καὶ μίσει, &c.

διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας καταθέ-
σθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.
XXV. ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς 1
ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. Ἐνεφά- 2
νισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων
κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, αἰτούμενοι χάριν 3
κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλὴμ,
ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. Ὁ μὲν 4
οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ,
ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. Οἱ οὖν δυνατοὶ 5
ἐν ὑμῖν, φησὶ, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ
τούτῳ, κατηγορείτωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς 6
ἡμέρας οὐ πλείους ὀκτὼ [ἢ δέκα], καταβὰς εἰς Καισάρειαν,
τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν

27. διετίας πληρωθ.] Namely, from Paul's imprisonment by Lysias. It is truly observed by Lightfoot, that the sacred writers often number by tacit or unnamed epochs, as in 2 Chron. xxii. 2. Ez. i. 1.

— χάριτας καταθέσθαι τοῖς Ἰ.] An elegant phrase, by which favours are considered as a *deposit*, laid up, to be taken again afterwards. So Plato, Cratyl. 11, χρήματα τελοῦντα καὶ χάριτας κατατιθέμενον.

It was usual for Roman governors to confer *some* favours upon the people on vacating their post; and *one* of these, as we learn from Josephus, was a general gaol-delivery; probably accorded here, but from the benefit of which Paul was, it seems, excluded, that a *greater* favour might be done to the Jews.

XXV. 1. ἐπιβὰς τῇ ἐπαρχίᾳ.] Render, 'after entering upon his province.' Ἐπαρχία was the name peculiarly applied to the *larger* provinces, to which were sent Proprætors or Proconsuls; while the *smaller* ones were termed ἐπιτροπαὶ, and their Governors ἐπίτροποι, *Procuratores*. These, indeed, were little more than *collectors* of the *revenues;* though in some provinces they exercised the *judicial* functions, and indeed most of those held by the ἔπαρχοι. Now Judæa, from particular circumstances, was one of these. Hence it might be called ἐπαρχία; and so Josephus sometimes styles the Governor ἔπαρχος.

2. ἐνεφάνισαν.] See Note supra xxiv. 1.

3. αἰτούμενοι χάριν κατ' αὐτοῦ.] This may best be considered as a brief mode of expression for αἰτούμενοι χάριν ἐν δίκῃ τῇ κατ' αὐτοῦ. So at ver. 15 we have αἰτούμενοι δίκην κατ' αὐτοῦ. The reading of some MSS. and Versions, παρ' αὐτοῦ, is evidently a mere emendation.

— ἐνέδραν ποιοῦντες.] It is not necessary, with many of the best Commentators, to take ποιοῦντες in a Future sense. The difficulty which presents itself may be effectually removed by taking ἐνέδ. π. *figuratively*, for 'having laid a plot,' as in xxiii. 16, ἀκούσας τὴν ἐνέδραν, and often both in the Old Test. and the Classical writers.

4. ἀπεκρίθη, τηρεῖσθαι.] I have in Recens. Synop. shown that the sense cannot be (as most Translators and Commentators suppose), 'he answered, ordering that Paul should be kept;' but that, on account of the clause following, it can admit of no other sense than 'he answered, that Paul was in confinement at Cæsarea;' intimating that where his place of confinement was, and where the residence of the Procurator was, there his trial ought to be. This mode of taking the words is confirmed by the Pesch. Syr. and the Vulg. At ἐκπορεύεσθαι there is an ellipsis of ἐκεῖ, as often in verbs of motion.

5. οἱ δυνατοί.] Meaning, 'the persons of consequence among you,' equivalent to the οἱ πρῶτοι just before spoken of. In this sense the word occurs not only in Philo and Josephus, but also in Thucyd.; ex. gr. iii. 27. ii. 65. iii. 47. viii. 63.

— εἴ τι.] Supply αἴτιον or ἔγκλημα; namely, in his conduct.

6. ἡμέρας—δέκα.] There are few passages more perplexed by variety of reading than this. The received reading is ἡμ. πλείους ἢ δέκα; yet this cannot well be defended, its *external* authority being far from considerable, and its *internal* very slender. Beza, Bengel, and Grotius have seen that the context requires that the οὐ, which is found in many of the best MSS. inserted before πλείους, should be adopted. And so Beza edited; though the word was afterwards thrown out by Schmid, or the Elzevir Editor. Are we, then, to abide by the reading of Griesbach, Knapp, Tittman, and Scholz, ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα? I think not; for there is no proof that the ancients used such an idiom of what was *past* and *certain*. Besides, it is not easy to imagine how ὀκτὼ could have been lost. I suspect that the reading of Griesbach is compounded of *two* readings, ὀκτὼ and δέκα, each found in the MSS., of which the true one is, I apprehend, ὀκτώ; for which there is great authority in MSS., Versions, and early Editions. The mistake might easily arise from *itacism*, which would produce a var. lect. upon η' (8), namely, ι' (10). If, however, the first mentioned objection to Griesbach's reading could be removed, I would receive it; for in οὐ πλείους η' ἢ ι', *one* η' might easily absorb the other. At present I have edited

7 Παῦλον ἀχθῆναι. Παραγενομένου δὲ αὐτοῦ, περιέστησαν
οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ
βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον
8 ἀποδεῖξαι· [a] ἀπολογουμένου αὐτοῦ· Ὅτι οὔτε εἰς τὸν a Supra 24. 12. infra 28. 17.
νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα
9 τί ἥμαρτον. Ὁ Φῆστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν
καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· Θέλεις εἰς
Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ᾽ ἐμοῦ;
10 Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς
εἰμι, οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς
11 καὶ σὺ κάλλιον ἐπιγινώσκεις· [b] εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον b Supra 18. 14. infra v. 25. & 26. 31
θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ
δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς με δύναται
12 αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. Τότε ὁ Φῆστος
συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη· Καίσαρα
ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

as Wetstein directs should be read, except that, instead of cancelling the words in question, I have left them in the text, but within brackets.

7. *αἰτιάματα.*] Several MSS. and early Editions have *αἰτιώματα*, which is adopted by Wetstein, and edited by Griesbach, Knapp, Lachmann, and Scholz; but on insufficient grounds; for there is no proof that such a word as *αἰτίωμα* ever existed; and it is so contrary to analogy, that it scarcely *could;* especially as it was not *needed*, *αἰτίαμα* being in general use, as I have, in Recens. Synop., proved by examples from Thucydides, Euripides, Dio Cass., and Plutarch.

9. *ἐπ᾽ ἐμοῦ*] 'me præside.' For the sentence of the Sanhedrim would have to be confirmed by the fiat of the president, who had courts both at Cæsarea and Jerusalem. For *ἐπ᾽*, *ὑπ᾽* is found in many MSS. and Chrysostom; but the former is preferable, as being more agreeable to the idiom of the language. So Josephus, Bell. i. 23. 3, *φαρμακείας ἔκρινεν ἐπὶ Καίσαρος.*

It does not appear that Festus knew any thing of the intended assassination of Paul, on the road between Cæsarea and Jerusalem. He might say this, partly to gratify the Jews (who, he saw, were so earnestly desirous to get Paul to Jerusalem), and partly because he was at a loss, as he pretended (ver. 20), how to proceed in the case, and was willing to shift the matter from himself, otherwise he could not but know that a person who was *innocent at Cæsarea* could not be found *guilty at Jerusalem;* and he plainly saw that Paul was *innocent.* Why, then, did he not *acquit* him? Because he durst not disoblige the Jews. But Paul was so well acquainted with their temper, that he chose to trust himself to *Heathens* rather than to those of his own religion; and he had *reason* to suspect that Festus would *give him up*, rather than incur the displeasure of the Jews; so that his safest way was to *appeal* to *the Emperor*, as a *Roman citizen.* (Markland.) Paul, as being a Roman citizen, whose cause had been brought into the President's court, could not be *compelled* to have his cause shifted to Jerusalem, to be tried by the Sanhedrim.

10. *τοῦ βήματος* K.] 'Cæsar's Court;' for it might be so called, as being held by the President on the authority of Cæsar, and in his name. At *με δεῖ κρίνεσθαι* there is an ellipsis of *μόνον*, alluding to what he well knew was their design, to have him tried by the Sanhedrim, subject to the President's confirmation, who, he hints by the words further on, *οὐδείς με δύναται αὐτοῖς χαρίσασθαι*, would give him up to their fury (see Note on ver. 16).

— *κάλλιον.*] On this use of the comparative for a high degree of the positive (as in 2 Tim. i. 18, *βέλτιον σὺ γινώσκεις*) see Matthiæ, Gr. Gr. § 457.

11. *εἰ μὲν γὰρ—ἀποθανεῖν.*] In this sentence, *popularly* expressed, the *γὰρ* has reference to a clause omitted, the full sense being, 'For I desire to be tried, so that it be but at a proper tribunal; and if I be found guilty of any offence which by the Roman laws is punishable with death, I shall not decline even death.'

— *οὐδείς με δύναται α. χαρ.*] Meaning, 'give up for trial;' which was equivalent to condemnation and death. So infra ver. 16, *χαρίζεσθαι εἰς ἀπώλειαν.* A sense of the word, I believe, unexampled in the Classical writers. Wahl, however, refers to a similar use of the Latin *condono* in Cicero, Orat. pro Cœlio. This conveys a delicate reproof to Festus for wishing to do a favour to the Jews at *his* expense, and is meant to hint that he has not the *power*, i. e. as Grotius explains, *salvo jure; δύναται* referring to lawful right.

— *Καίσαρα ἐπικαλοῦμαι.*] On the nature and extent of this privilege of a Roman citizen appealing unto Cæsar in extreme cases, see Rec. Syn.; where it is shown that the appeal in question was a *privilege*, which could not (as Grotius and Kuinoel imagine) have been *disallowed* by Festus.

12. *τοῦ συμβουλίου.*] Meaning those persons (termed at ver. 23 *οἱ κατ᾽ ἐξοχὴν ὄντες τῆς πόλεως*, doubtless the principal officers, military and civil) who were of counsel with him, both in the administration of the government of the pro-

Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς 13
καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν
c Supra 24. 27. Φῆστον. [c] Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος 14
τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἀνήρ
τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ, 15
γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ
d Deut. 17. 4. δίκην· [d] πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις 16
χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατη-
γορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον
τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. Συνελθόντων 17
οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ
ἑξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν
ἄνδρα· περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν 18
ἐπέφερον ὧν ὑπενόουν ἐγώ· Ζητήματα δέ τινα περὶ τῆς 19
ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περί τινος Ἰησοῦ
τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. Ἀπορούμενος δὲ 20
ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιτο
πορεύεσθαι εἰς Ἱερουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τούτων.
Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν 21
τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως

vince, and also *assessores*, or associates, on the bench of justice.

12. Καίσαρα ἐπικέκλησαι;] Some Editors make the sentence *declarative*. But that, I think, not a little weakens the spirit of the words; and the interrogation is confirmed by the Syriac and Vulg.

13. Βερνίκη] Great grand-daughter of Salome. — ἀσπασόμενοι τ. Φ.] 'to congratulate and pay their respects to;' see 2 Kings x. 13.

14. ἀνέθετο τὰ κατὰ τ. Π.] 'related the circumstances of Paul's case,' thus referring it to his better judgment. So Diog. Laert. ii. 18. 6, ἀκούω πρός σε ἀνατεθῆναι περὶ ἡμῶν. With the expression τὰ κατὰ τὸν Παῦλον may be compared that of Thucyd. iii. 68, τὰ κατὰ Πλαταίαν.

15. δίκην] for καταδίκην, 'judgment,' i. e. condemnation and punishment, as in 2 Thess. i. 9, and often in the Classical writers.

16. πρὸς οὓς ἀπεκ.] 'to whom I made answer.' This construction is rare, but occurs at Luke vi. 3. — χαρίζεσθαί τινα ἄνθρ. εἰς ἀπώλ.] A brief mode of expression, meaning 'to give up any one to condemnation and destruction (i. e. capital punishment) out of favour to another.' So Seneca says, 'damnare aliquem gratiâ,' scil. alicujus, and ἀπώλεια is so used in Hist. of Bel and Dr. v. 41, τοὺς δὲ αἰτίους τῆς ἀπωλείας. Κατὰ πρόσωπον is for πρόσωπον πρὸς πρόσωπον. The sense of τόπον ἀπολογίας λάβοι is, 'and shall have opportunity of exculpating himself.' This sense of τόπος indeed often occurs with διδόναι, but very rarely with λαμβάνειν. The most apposite example adduced is from Josephus, Ant. xvi. 8, ἀπολογουμένου τόπον λαμβάνειν.

17. ἀναβολὴν μ. ποιησάμενος] 'making no delay.' An elegant phrase. So Thucyd. ii. 42. 4, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο.

18. περὶ οὗ.] This must be construed with οὐδ. αἰτίαν ἐπέφερον; and ὧν ὑπενόουν is for [ἐκείνων] ἃ ὑπεν. scil. αἰτίαν ὑπενεχθῆναι. Festus might think it was a charge of sedition. Ἐπιφέρειν αἰτίαν is a frequent phrase in the best Greek writers, corresponding to the *crimen inferre* of the Roman ones.

19. ζητήματα] 'subjects for dispute and controversy.' Δεισιδαιμονίας here denotes not *superstition*, but, as the best Commentators have been long agreed, *religion*; as Josephus, Bell. ii. 9. 3, ὑπερθαυμάσας τὸ τῆς δεισιδαιμονίας ἄκρατον, and sometimes in the Classical writers. — περί τινος Ἰησοῦ τεθν.] This is not well rendered, 'of one Jesus who was dead' (for that would require the article τοῦ); rather, 'about a certain person deceased, called Jesus.'

20. ἀπορούμενος δὲ ἐγὼ, &c.] The τούτου some refer to the question as to Jesus and his resurrection; but it is better, by an ellipsis of πράγματος, to understand it of the whole matter in debate, the religion itself. The general sense being, 'was at a loss how to deal with a matter such as this.' By τούτων a little after understand ἐγκλημάτων.

21. ἐπικαλ. τηρηθῆναι.] At τηρ. sub. εἰς τό. Or ἐπικαλ. may be rendered 'making his appeal;' which includes the sense '*claiming*.' Διάγνωσιν, 'cognitionem,' 'determination.' It has reference to the sense *cause* involved in αὐτόν. —Σεβαστοῦ] 'Augustus.' The surname borne by all the Emperors from Cæsar Octavianus, who first assumed it.

22 οὗ πέμψω αὐτὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν
Φῆστον ἔφη· Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι.
ὁ δέ· Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.
23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης
μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον,
σύν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ᾽ ἐξοχὴν οὖσι
τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος.
24 Καί φησιν ὁ Φῆστος· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ
συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν
τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις
25 καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. [e] Ἐγὼ e Supra 23. 9. infra 26. 31.
δὲ, καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι,—
καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν,—ἔκρινα
26 πέμπειν αὐτόν. Περὶ οὗ ἀσφαλές τι γράψαι τῷ Κυρίῳ
οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ᾽ ὑμῶν, καὶ μάλιστα ἐπὶ
σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενομένης,
27 σχῶ τι γράψαι. Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον,
μὴ καὶ τὰς κατ᾽ αὐτοῦ αἰτίας σημᾶναι.
1 XXVI. ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπι-
τρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπε-

22. ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρ. ἀκ.] Ἐβ. ἀκ. is not well rendered by Abp. Newcome, 'I desire to hear;' still less so by the Vulg. and Erasmus, *volebam*. It is best expressed in the Syriac and almost all other Versions and Translations, *vellem*, 'I could wish.' There is no occasion, however, with some, to suppose an ellipsis of ἄν; for, as I have shown at Rom. ix. 3, and also in my Note on Thucyd. iv. 54. 3 (Ed. and Transl.), Imperfects are often put for Pluperfects subjunctive, of which numerous examples may be there seen. The sense, then, is, 'I could have wished to have heard him myself;' a modest way of saying, 'I could wish, or I wish, to hear him.'

23. φαντασίας] 'pomp, state;' literally, *display*. So the word is used in Hippocrat. ποιέειν μηδὲν περιέργως, μηδὲ μετὰ φαντασίας. and Heliodor. φαντασίας τῶν δορυφόρων, καὶ κόμπου τῆς ἄλλης θεραπείας, which exactly represents the *kind* of pomp here meant. The word is, indeed, susceptible both of a good and bad sense; but there is no reason to here suppose the *latter*, with some Commentators. Ἀκροατήριον is explained *judgment-hall*, as *auditorium* is often used in the Latin. If such be the sense, it is a Latinism. As, however, there was no *trial*, it should rather seem to mean 'a private examination room,' where accused persons had a hearing, before they were committed to prison. Τοῖς κατ᾽ ἐξοχὴν οὖσι is for ἐξόχοις, as ἡ ζωὴ ἡ κατ᾽ εὐσέβειαν is for εὐσεβής.

24. οἱ συμπαρόντες ἡ. ἄ.] Equivalent to συμπάρεδροι; for there is reference not only to the σύμβουλοι mentioned supra v. 12, but to others; namely, persons of consideration and friends of the President, to whom he showed the courtesy of giving them a place on the bench, as Wetstein shows; referring to Josephus, Ant. xvi. 11. 2 & 4, τὸν βασιλεύοντα νῦν ἡμῶν, καὶ σοὶ παρακαθεζόμενον. xvii. 5. 3.

— ἐνέτυχόν μοι] 'have made application to me.' The word properly signifies 'to address oneself to, hold converse with any one;' and it is usually *implied* that the purpose is some request or petition. So Philo, 629, B., ἐνετύγχανεν τῷ Θεῷ, ἵνα ἐξ ἀμηχάνων ῥύσηται συμφορῶν. Wisd. viii. 21, ἐνέτυχον τῷ Κυρίῳ, καὶ ἐδεήθην αὐτοῦ, and especially Josephus, Ant. xvi. 6. 5; where, in an epistle to the Governor of Cyrene, Agrippa says to the Jews, ἐνέτυχόν μοι νῦν, ὡς ὑπό τινων συκοφαντῶν ἐπηρεάζοιντο.

25. καὶ αὐτοῦ δὲ τούτου ἐπικ. τὸν Σ.] Render, 'and the person himself withal having appealed unto Cæsar.' The words are hypo-parenthetical; and the τούτου serves to impart emphasis. So Thucyd. vi. 33, Ἀθηναῖοι αὐτοὶ οὗτοι.

26. τῷ Κυρίῳ.] Render, 'to [my] sovereign.' A title of the Roman Emperors, corresponding to the Latin *Dominus*, which is said to have been rejected as invidious by Augustus and Tiberius. It was afterwards, however, much used by succeeding Emperors, though instances of its use so early as this are thought rare. An example, however, occurs in Phædr. Fab. ii. 5, 'Perambulante læta *Domino* viridia.'

— ἀνακρίσεως.] Meaning, not a regular trial, but a previous examination in order to trial; a sense often found in the Civilians, from whom several examples are adduced by Grotius.

XXVI. 1. ἀπελογεῖτο] 'made his defence;' οὕτως or λέγων being implied. Ἐκτείνας τὴν

λογεῖτο ἐκτείνας τὴν χεῖρα· Περὶ πάντων ὧν ἐγκαλοῦμαι 2
ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον
μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον· μάλιστα γνώστην 3
ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων.
διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.
Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ᾽ ἀρχῆς 4
γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες
οἱ Ἰουδαῖοι, [a] προγινώσκοντές με ἄνωθεν, (ἐὰν θέλωσι μαρ- 5
τυρεῖν,) ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας
θρησκείας ἔζησα Φαρισαῖος. [b] Καὶ νῦν ἐπ᾽ ἐλπίδι τῆς πρὸς 6
τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ, ἕστηκα
κρινόμενος· εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα 7
καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος

a Supra 23. 6. Phil. 3. 5.
b Gen 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Psal. 132. 11. Isa. 4. 2. & 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Mich. 7. 20. supra 24. 15, 21.

χεῖρα. Spoken *graphicè*; such being the attitude for a set speech. So Polyæn. iv. p. 317, ἀνέτεινε τὴν δεξιὰν, ὡς δημηγορήσων: and Apul. Met. ii. p. 54, 'Porrigit dextram, et ad instar oratorum conformat articulum.'

After ἀπελογεῖτο I have thought proper (with R. Stephens and the Bâle Editor) to remove the comma, because, otherwise, a circumstance little more than ornamental is made too prominent. The sense is well represented by the Vulg., 'Tum Paulus, extenta manu, cœpit,' &c. And so Montanus: 'extendens manus.' In short, the words are equivalent to (what, indeed, is found in several of the most ancient MSS., but evidently from gloss, though edited by Lachmann) ἐκτείνας τὴν χεῖρα ἀπελογεῖτο, where no one would think of placing a comma.

2. ἥγημαι ἐμαυτὸν μακάριον, &c.] Here we have an elegant προθεράπευσις, or *previous conciliation* (as the ancient Rhetoricians called it), such as is found supra xvii. 22, also in Thucyd. i. 68. iii. 54, and other passages of the best writers. Pricæus compares a similar commencement of an oration before the Emperor Maximus, by Apuleius, 'Gratulor quòd mihi copia et facultas, te judice, obtigit, purgandæ apud imperitos philosophiæ, et probandi mei.' It is worthy of remark, that the compliment in question was (as Lardner has shown) one by no means unmerited.

3. γνώστην] for ἐπιστάμενον or εἰδότα; which words are, indeed, found in some MSS.; but evidently from gloss. The words γνώστην ὄντα σε *may* (as they have usually been) be regarded as Accusatives absolute. They are better, however, accounted for on the principle of *anacoluthon*. By the ἔθη just after are to be understood the *institutes*, *laws*, and *rites* of the Jews; and by the ζητήματα, the *questions* which arose upon the interpretation of those laws.

— μακροθύμως] 'patiently' (see supra xxiv. 4). For it was in ancient times thought a *favour* to have a patient and unprejudiced hearing. So Josephus, Bell. i. 32. 1, ἱκετεύω παρασχεῖν μοι τὰς ἀκοὰς ἀκεραίους εἰς τὴν ἀπολογίαν.

4. βίωσιν] 'mode of life.' A word occurring no where else, I believe, but in the Preface to the Book of Ecclesiasticus: διὰ τῆς ἐννόμου βιώσεως.

5. ἄνωθεν.] Meaning, 'my earliest age.' So Herodian viii. 6, κατ᾽ εὔνοιαν, ἣν εἶχον πρὸς αὐτὸν ἄνωθεν.

— ἀκριβεστάτην.] A term particularly appropriate to denote Pharisaism. The sense is not, 'the strictest (i. e. the most severe) sect;' for equally such was that of the *Essenes*; but, 'the sect which held the most rigidly exact observance of the precepts of the Mosaic Law.' This is attested by various passages of Josephus, in which the very expression occurs.

— θρησκείας.] The word here, as in James i. 27, signifies *religion*. By the Classical writers it was used, like δεισιδαιμονία, to denote *superstition*.

6. ἐπ᾽ ἐλπίδι—τοῦ Θεοῦ.] On the sense of ἐλπίδι some difference of opinion exists. Chrysostom and most of the earlier modern Commentators, as also Doddridge and Newcome, understand, 'the hope of the resurrection of the dead;' appealing to supra xxiii. 6, and xxiv. 15. Others, however, comprehending all the later Commentators, as Michaelis, Wakefield, Kuinoel, &c., think this view is precluded by ver. 7; and they, more properly, explain it of 'the hope of the *Messiah*.' Certainly the hope of the *resurrection* cannot here exclusively be meant; for, as Mr. Scott observes, 'it may truly be said that the promise of a Redeemer was the most prominent part of the revelation made unto Abraham, Isaac, and Jacob, and the grand subject of prophecy; while the doctrine of the *resurrection* was not so fully revealed in the Old Test. as in the New.' 'The resurrection of Jesus demonstrated that he was the promised Messiah, against all the unbelieving Jews; and the doctrine of the resurrection, against the Sadducees.' Admitting, then, the principal meaning of ἐλπίδι to be the promise of the *Messiah*, yet that would necessarily *include* the promise of *the resurrection* of the dead by his means, as it was proved to have been fulfilled by *Christ's* rising from the dead; and as *his* resurrection was the pledge and proof of our own, it may here be admitted as a *secondary* sense; especially since St. Paul adds here (as at xxiii. 4), περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ τῶν Ἰουδαίων.

7. δωδεκάφυλον.] A periphrasis for 'the Jewish nation,' at which supply ἔθνος. I would compare the idiom τὸ Ἑλληνικὸν in Thucyd. l. i. 1.

8 ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ [τῶν] Ἰουδαίων. Τί;
ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει;
9 [c] Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ c Supra 8. 3. & 9. 1. & 22. 4.
10 Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι. [d] Ὃ καὶ ἐποίησα ἐν 1 Cor. 15. 9. Gal. 1. 13.
Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατ- 1 Tim. 1. 13. d Supra 8. 3.
έκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών· ἀναι-
11 ρουμένων τε αὐτῶν κατήνεγκα ψῆφον. Καὶ κατὰ πάσας
τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασ-
φημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ
12 εἰς τὰς ἔξω πόλεις. [e] Ἐν οἷς καὶ πορευόμενος εἰς τὴν e Supra 9. 2. & 22. 6.
Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχ-
13 ιερέων, [f] ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρα- f Supra 9. 3.
νόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με
14 φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. Πάντων δὲ καταπε-
σόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός
με, καὶ λέγουσαν τῇ Ἑβραΐδι διαλέκτῳ· Σαοὺλ, Σαοὺλ,

8. τί; ἄπιστον—ἐγείρει;] q. d. 'What! is it considered by you as a thing incredible, that God is to raise the dead?' The older Commentators take the τί for διὰ τί, *why?* But the punctuation τί; (found in the Greek Scholiasts) has been adopted by the best Commentators, from Beza downwards; and rightly; since it is far more spirited, and agreeable to Paul's style; see Rom. iii. 9. vi. 15. The εἰ may be rendered *siquidem*, 'if [as is the case];' a sense often found both in the Classical and the Scriptural writers. The force of the argument is this: 'You will not deny that God can raise the dead; why then deny that Jesus can have been raised, and thus be proved to be the Messiah?'

9. ἐγὼ μὲν οὖν ἔδοξα, &c.] The transition is abrupt, and the connexion disputed. The sense seems to be this: 'And remember, however positive you may be in your *opinion*, and however you may *act* according to the dictates of your conscience, you may be mistaken, and your conscience deceived. I, for instance, thought with myself (i. e. was self-persuaded), that I ought,' &c. In ἐμαυτῷ ἔδοξα there is an idiom (confined, however, to the *first* person, and almost always in the present tense) of which many examples are adduced by Wetstein. Δεῖν—πρᾶξαι. The phraseology is idiomatical (of which many examples are adduced by Wetstein), and may be rendered, 'that I was bound, in many ways, to oppose the doctrine of Jesus.'

10. τῶν ἁγίων] 'the Christians.' The name which the followers of Christ then bore among *themselves*.

— φυλακαῖς κατέκλεισα.] Before φυλ. many ancient MSS. have ἐν, which is received by Lachmann and Scholz. So at Luke iii. 20, we have κατέκλεισε τὸν Ἰ. ἐν τῇ φυλακῇ. And the word is always subjoined in the Sept. and the Classical writers.

— ἀναιρουμένων τε αὐτῶν κατ. ψῆφ.] Render, 'when they were being [tried to] put to death (for trial was equivalent to execution), I voted for it;' literally, 'I cast down my vote [with those who condemned them];' meaning, I concurred with them; equivalent to what is said supra xxii. 20, ἤμην συνευδοκῶν [αὐτοῖς] τῇ ἀναιρέσει, &c. Here the κατὰ is highly intensive; and no wonder; since as the simple expression φέρειν ψῆφον would signify 'to give one's vote;' so καταφέρειν ψῆφον would mean to *throw down* the voting-pebble, implying vehemence and earnestness. The expression is not to be taken in a *literal* sense (for Paul was not a member of the Sanhedrim), but, as often, *metaphorically*, of *consenting* to and approving of what was done. Nor is it necessary (with many recent Commentators) to suppose this spoken with reference to *Stephen* only, and consequently a mere Rhetorical or Oratorical *amplification;* for though no other execution but Stephen's is *recorded* in the New Test., yet (as Doddridge, Hasselaar, and Heinr. have shown), there is reason to think that many such did occur; to which there are at least *allusions* in the New Test.; see viii. 1. xxii. 4.

11. κατὰ πάσας τὰς συν.] This is mentioned as being the *place* where the punishment was inflicted.

— τιμωρῶν αὐτοὺς ἠνάγκ. βλασφημεῖν.] The Christian converts were then, and still more afterwards, compelled by torture to pronounce certain forms expressive of abuse of Jesus, and consequently abandonment of his religion; as appears from Pliny's Epist. xiii. 97. Euseb. Hist. Eccl. vi. 34, and other passages cited in Recens. Synop. This was, however, but a repetition of the same cruelty that had been exercised by the Heathens towards the Jews, ἵνα βλασφημήσωσι τὸν νομοθέτην, ἢ φάγωσί τι τῶν ἀσυνήθων, as says Josephus, Bell. ii. 8. 10.

— περισσῶς ἐμμαινόμενος.] A very strong expression, which may be rendered, 'and being exceedingly infuriate against them.' Ἐμμαίνεσθαι is a very rare word, though formed regularly from ἐμμανής. It occurs also in Josephus, Ant. xvii. 6. 5, ἐμμαινομένου πᾶσι τοῦ βασιλέως ὁμοίως.

12—15. See Notes supra ix. 5. seqq.

τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. Ἐγὼ 15
δὲ εἶπον· Τίς εἶ, κύριε; ὁ δὲ εἶπεν· Ἐγώ εἰμι Ἰησοῦς, ὃν
g Supra 9. 15, 17. σὺ διώκεις. [g] Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· 16
εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ
μάρτυρα, ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι, ἐξαιρούμενός σε 17
ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω,
h Isa. 35. 5. & 42. 7. & 60. 1. Eph. 1. 18. Col. 1. 13. 1 Pet. 2. 25. supra 20. 32. [h] ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς 18
φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεὸν, τοῦ λαβεῖν
αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις,
i Is. 50. 5. πίστει τῇ εἰς ἐμέ. [i] Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην 19
k Supra 9. 20, 28. & 13. 14. & 22. 17, 21. Matt. 3. 8. ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ· [k] ἀλλὰ τοῖς ἐν Δαμασκῷ 20
πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰου-
δαίας καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέ-

16. The particulars contained in this and the two next verses are not found in the account supra, chap. ix.; but are here introduced by the Apostle in order to show the authority he had for what he was doing, in evangelizing the heathens.

— ἀνάστηθι καὶ στῆθι.] Namely, as ready to execute my mandates.

— προχειρίσασθαι.] Supply εἰς τό. The word properly signifies 'to *hand forward*, to put forward;' and, when applied to a *person*, means, from the adjunct, 'to appoint,' &c. So also προβιβάζω supra xix. 33, where see Note.

— ὑπηρέτην.] Since a person cannot be said to be a *minister* of what he has seen, though he may be a *witness*, it is proper to keep ὑπηρέτ. distinct from ὧν τε εἶδες; at ὑπηρ. and μάρτυρα understanding εἶναι. From the context, ὑπηρέτης must mean 'a minister of my word;' answering to what is said, Rom. xv. 16, εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χρ. εἰς τὰ ἔθνη.

In ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι we have a somewhat unusual construction. The first ὧν is for ἐκείνων ἅ (see xxii. 15); and the second ὧν for ἐκείνων [καθ'] ἅ. Of ὀφθήσομαι the sense is not, what Morus, Rosenmuller, Schleusner, and Kuinoel assign, *revelabo tibi*. There is no reason to abandon the commonly received interpretation, 'I shall be revealed unto,' i. e. shall reveal myself to thee; which may be understood, 1. of the several *personal appearances* of Christ to Paul (see supra xviii. 9. xxii. 18. xxiii. 11. 2 Cor. xii. 1, 2); and 2. of the various *revelations* which were vouchsafed to him. Thus the full sense will be, 'a witness both of the things which thou hast [now] seen (meaning, the personal presence of the Lord Jesus, in attestation of his resurrection) and of those things wherein I shall further reveal myself to thee;' alluding to those manifestations of the Divine will, and displays of the Divine glory, which were vouchsafed to this eminent Apostle. A similar use of ὄπτομαι may be noticed in Isaiah lx. 3. Sept., ἐπὶ σὲ φανήσεται Κύριος, καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται.

17. ἐξαιρούμενος.] The sense assigned to this term by the older Commentators, 'delivering from' (as the word is used at vii. 34. xii. 11. xxiii. 27, and often in the Sept.) is here little agreeable to the context. And not without reason is it that the best Interpreters for the last half century have been agreed in preferring the sense 'choosing, setting apart for myself' (so Deut. xxxiii. 11. Job xxvi. 21. Isaiah xlviii. 10. Josephus, Ant. iv. 8. 5, and sometimes in the Classical writers), which is quite agreeable to the context; the expression serving to explain the foregoing one, προχειρίσασθαί σε ὑπηρέτην. Here, then, St. Paul is said to be 'chosen out of all the nations of the world,' both Jews and Gentiles, as, on another occasion, supra ix. 15, he is declared to be 'a chosen vessel,' σκεῦος ἐκλογῆς; and so he speaks of himself, Rom. i. 1, as 'separated unto the gospel of God.' By a similar mode of expression it is said, Deut. xviii. 5. Sept. αὐτὸν ἐξελέξατο Κύριος ἐκ πασῶν τῶν φυλῶν σου, and Judges xvii. 2. Symm. οὓς ἐξαιρέτους εἶχες.

— εἰς οὕς.] This must (as appears from ver. 20) be understood both of the Jews and the Gentiles, though the words which immediately follow are more applicable to the *latter*. And it appears that the Apostle was, for many years of the earlier part of his ministry, employed in heathen countries; see Gal. i. 17, seqq.

18. ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, &c.] These words are meant to show the *purpose* and *intent* of his ministry, and of the Gospel in general. Here, it is to be borne in mind, the power of the Spirit accompanying the word is *supposed*,—that being, as Calvin well observes, to the outward ministry what the soul is to the body.

— πίστει τῇ εἰς ἐμέ.] The older Commentators in general, misled by the Vulgate, construe these words with ἡγιασμένοις; while the best of the later Expositors (including Beza and Calvin) have seen that they must be taken with λαβεῖν. A view, it may be added, supported by the authority of the Pesch. Syr. Version.

I have removed the comma after ἁμαρτιῶν, because, as Bp. Bull has shown in his Exam. Cens. vii. 42, in the words λαβεῖν ἄφεσιν ἁμαρτιῶν and λαβεῖν κλῆρον ἐν τοῖς ἡγιασμένοις we have set forth the *two* benefits from God through Christ, constituting what is elsewhere called being 'justified by faith.'

20. The Apostle now proceeds to declare what he did in obedience to the heavenly injunction.

— μετανοεῖν, καὶ ἐπιστρέφειν ἐ. τ. Θ.] 'Here (as Calvin observes) turning unto God is placed

φειν ἐπὶ τὸν Θεὸν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.
21 [l]Ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, l Supra 21. 30.
22 ἐπειρῶντο διαχειρίσασθαι. Ἐπικουρίας οὖν τυχὼν τῆς παρὰ
τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα μαρτυρόμενος
μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται
23 ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς· [m]εἰ παθητὸς ὁ m 1 Pet. 1.11. supra v. 18.
Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει κατ- 1 Cor. 15. 20. Col. 1. 18. Rev. 1. 5.
24 αγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. [n]Ταῦτα δὲ αὐτοῦ ἀπο- Luke 2. 32. n 1 Cor. 1. 23. & 2. 14.
λογουμένου, ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη· Μαίνῃ, Παῦλε· John 10. 20.
25 τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει! Ὁ δέ· Οὐ
μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφρο-
26 σύνης ῥήματα ἀποφθέγγομαι. [o]Ἐπίσταται γὰρ περὶ τούτων o John 18. 20.
ὁ βασιλεὺς, πρὸς ὃν καὶ παῤῥησιαζόμενος λαλῶ· λανθάνειν
γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ γάρ ἐστιν ἐν
27 γωνίᾳ πεπραγμένον τοῦτο. Πιστεύεις, βασιλεῦ Ἀγρίππα,
28 τοῖς προφήταις; οἶδα ὅτι πιστεύεις. Ὁ δὲ Ἀγρίππας πρὸς
τὸν Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.
29 Ὁ δὲ Παῦλος εἶπεν· Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ

after repentance, not as being any thing different from it, but to intimate the natural corruption and depravity of the human heart, and its alienation from God, to whom it requires to be turned in devout worship and service. And since repentance is seated in the heart, the deeds which testify it are required as the fruits worthy of repentance.'

22. *οὐδὲν ἐκτὸς—γίνεσθαι.*] Construe, λέγων οὐδὲν ἐκτὸς [ἐκείνων] ἃ οἱ προφῆται ἐλάλησαν μελλόντων (for μέλλοντα) γίνεσθαι: for *μαρτυρούμενος*, I have, from many MSS., early Editions, and Editors, received *μαρτυρόμενος*; which latter is more agreeable to the usage of the New Test., as well as the Classical writers: for *μαρτυρεῖσθαι*, as Rinck observes, has there always a *passive*, and *μαρτύρεσθαι* a *deponent* sense, which is here required. Render, 'bearing [this my] testimony.'

23. *εἰ παθητὸς*, &c.] Εἰ is here for ὅτι, *nempe quod.* Παθητὸς is best rendered, 'must suffer.' The words ἐξ ἀναστ. νεκρῶν may signify either, 'after the resurrection from the dead,' or 'by the resurrection.' But the latter sense is preferable, and confirmed by supra i. 18.

24. *μαίνῃ.*] Many recent foreign Commentators take this to mean no more than 'Thou art a visionary enthusiast!' adducing several examples from the Classical writers of *μαίνεσθαι* so used. But this sense is surely forbidden by the words following, *τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει!* 'thy much learning (lit., the much learning thou hast) hath driven thee mad!' The usual interpretation, then, 'thou art mad,' must certainly be retained. It is remarkable that it has always been the common notion, that devoted attention to mental pursuits tends to madness; in illustration of which Wetstein and Kypke adduce many examples from the Classical writers, as Lucian, Solœc., σὺ δὲ ὑπὸ τῆς ἄγαν παιδείας διέφθορας. Petron. 48, 'Scimus te præ literis fatuum esse.'

— *εἰς μ. περιτρέπει!*] Lit., 'oversets thy wits!' for *περιτρέπω* signifies properly to turn any thing upside down.

27. *πιστεύεις—προφήταις; οἶδα ὅτι πιστεύεις.*] Of this elegant use of the interrogation immediately followed by an answer on the part of the speaker himself, several examples are adduced by Grotius and Pricæus (so Lucian, Dial. Meret., τί φῄς; ποιήσεις ταῦτα; ποιήσεις, οἶδα), yet none such as to equal in beauty the present passage. Insomuch that Longinus, de Subl., at § 18, treats of this as a component of *the Sublime*, as he had on another occasion adduced an example of the Sublime from the Mosaic: 'Let there be light; and there was light;' so he might have adduced the present passage of St. Paul.

28. *ἐν ὀλίγῳ με πείθεις*, &c.] These words of Festus seem to have interrupted the thread of the Apostle's reasoning; otherwise he would probably have proceeded to adduce some particular *proofs* from the Prophets of what he had been saying. The words in question may be supposed to have been merely a *civil speech*, pronounced in that complimentary insincerity into which good-natured, easy, and unscrupulous persons, like Agrippa (and such he is characterized by Josephus), are apt to run. Besides, it is unlikely that any strong impression could have been made *so soon*; or that, if made, Agrippa would have *interrupted* the Apostle, and then left him almost as abruptly as Felix had done, or Pilate did our Lord, without waiting to hear the conclusion of his sentence. This, no doubt, arose from the Apostle's having become (as Markland observes) more personal in his application to Agrippa concerning religion than he liked.

29. *εὐξαίμην ἂν τ. Θ.*] Here εὐχ. has the sense of *optare*, *I could wish to God*, *I would to God;* and so it is sometimes used in the Classical writers; ex. gr. Æschin. Dial. iii. 6, ἐγὼ δὲ εὐξαίμην ἂν τὰ κοινὰ ταῦτα εἰδέναι. Joseph.

ἐν πολλῷ, οὐ μόνον σὲ, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς
μου σήμερον γενέσθαι τοιούτους ὁποῖος κἀγώ εἰμι, παρεκτὸς
τῶν δεσμῶν τούτων. Καὶ [ταῦτα εἰπόντος αὐτοῦ,] ἀνέστη ὅ 30
τε βασιλεὺς καὶ ὁ ἡγεμὼν, ἥ τε Βερνίκη καὶ οἱ συγκαθήμενοι
(p Supra 23. 9. & 25. 25.) αὐτοῖς. [p] Καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, 31
λέγοντες· Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ
ἄνθρωπος οὗτος. Ἀγρίππας δὲ τῷ Φήστῳ ἔφη· Ἀπολελύσθαι 32
ἠδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.
(a Supra 25. 12.) XXVII. [a] ὩΣ δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν 1
Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσ-
μώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς.
(b 2 Cor. 11. 25. supra 19. 29. & 20. 4. Col. 4. 10.) [b] Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, ‡ μέλλοντες πλεῖν 2
τοὺς κατὰ τὴν Ἀσίαν τόπους,—ἀνήχθημεν, ὄντος σὺν ἡμῖν

Ant. xvii. 5. 6, καὶ γὰρ αὐτὸς εὔχεσθαι—μηδὲν ἀδικοῦντα φωρᾶν.

29. ἐν πολλῷ.] The exact sense of the expression has been somewhat disputed; but from the antithetical ἐν ὀλίγῳ it must be *omnino*, though it would be difficult to find another example of the word so used. Here, however,—as often, when a speaker takes up the words of another, and gives them a turn to suit his own purpose,—we must allow for a slight detortion of the sense of a word or phrase.

— παρεκτὸς τῶν δεσμῶν τ.] Spoken δεικτικῶς, holding out his chains. This proves that St. Paul was then *not* (as some have imagined) ἐν φυλακῇ ἀδέσμῳ, but rather *in custodia militari*, chained to the soldier who guarded him.

30. ταῦτα εἰπόντος αὐτοῦ.] These words, not found in a few MSS. and Versions, have been cancelled by Griesbach and Scholz; and, indeed, internal evidence is against them.

32. εἰ μὴ ἐπεκέκλητο K.] For thus the power of the judge, whether for acquittal or condemnation, had ceased, and the cognizance of the cause rested solely with the superior court.

XXVII. 1. ἐκρίθη] 'it was determined,' namely, by the decision of Agrippa and Festus, that Paul must be sent to Italy. At τοῦ ἀποπλεῖν there is not, as is generally supposed, an ellipse of περί; but τοῦ with the *infin.* is here, as supra xxvi. 18, and elsewhere, put for ἵνα and a *subjunctive*; only here the ἵνα is, as often, for ὅτι. See the Note supra iii. 18; or we may, with Markland, resolve ἐκρίθη into ἐγενήθη κρίσις (i. e. γνώμη), to which the Genitive is to be referred.

— παρεδίδουν.] Namely, οἱ δεσμοφύλακες.

— σπείρης Σεβ.] From the time of Augustus, legions took the name *Augustan*. Hence many have supposed that, as in all the *other* legions, so in the five cohorts stationed at Cæsaræa, there was *one* cohort called the Augustan, or that the cohort here mentioned was a legionary cohort of an *Augustan legion* stationed in Syria and Judæa. And it is worthy of attention, what Bretschneider suggests, that Josephus in various passages makes mention of troops in the Roman army called Σεβαστηνοί.

2. πλοίῳ Ἀδραμ.] Meaning, 'a vessel of Adramyttium, and bound thither.' As we say, a London vessel, a Liverpool vessel, &c. Adramyttium was in Mysia, opposite to Lesbos. The early orthography of the name was Ἀτραμύττεῖον, as found in Thucydides, Xenophon, and the ancient coins in general. Afterwards, however, it was pronounced, and sometimes spelt, Ἀδραμυττεῖον. From the termination εἶον it would seem that the place derived its name from a fane or temple of some hero or god. Ἀτραμυττεῖον appears to be a noun plural of Oriental origin, from the Heb. אות רמות, '*an ensign of elevation, an elevated ensign*.' So Is. xxx. 17, 'till ye be left as an *ensign on an hill*.' The Centurion, it should seem, did not intend to remain with the vessel to its place of final destination, but only to some point of Asia Minor, from which he might meet with a convenient passage to Italy; expecting to find some ship in the ports of Lycia or Caria, on board of which he might embark his soldiers and prisoners for Rome. The event answered his expectation; for at Myra in Lycia he found an Alexandrian vessel bound for Italy.

— μέλλοντες.] Several of the best MSS. and Versions have μέλλοντι, which is preferred by Mill, Bengel, and Pearce, and edited by Griesb. and Knapp, with the approbation of Kuinoel, who thinks the change of μέλλοντι into μέλλοντες was made in accommodation to ἐπιβάντες preceding, and ἀνήχθημεν following. But that is surely too hypothetical; and as to the reading in question, it has every appearance of being a mere *emendation*, as, indeed, it is regarded by Matth., Vat., and Tittm. Here, then, according to the critical canon, the more difficult reading is to be preferred. And accordingly I have thought proper, with Vater, Tittman, and Scholz, to retain the common reading. Certainly the words τοὺς κατὰ τὴν Ἀσίαν τόπους must mean 'the parts over against Asia;' which use of κατὰ and τόπος Wetstein well illustrates from Polyb., p. 4, εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους, and 3, τοῖς κατὰ τὴν Ἰταλίαν καὶ Λιβύην τόποις, p. 31, τοῖς κατὰ τὴν Σικελίαν τόποις. Hannon Peripl., πλεῖν τοὺς παραθαλασσίους τόπους. No change, then, is necessary; the scope of the words being to assign a *reason* why they went on board this Adramyttian vessel; namely, because they

3 Ἀριστάρχου Μακεδόνος Θεσσαλονικέως. [c] Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα
4 ἐπιμελείας τυχεῖν. Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν
5 Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατ-
6 ήλθομεν εἰς Μύρα τῆς Λυκίας. Κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβί-
7 βασεν ἡμᾶς εἰς αὐτό. Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην·
8 μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.

c Supra 24. 23. & infra 28. 16.

had to coast the [southern] part of Asia, and therefore a vessel bound to Adramyttium would go as far as they would desire in the way to Italy.

3. ἐπιμελείας τυχεῖν] 'to receive their kind attention.' Of this phrase two examples are adduced by Wetstein.

4. ὑπεπλεύσαμεν τὴν K., &c.] With these words, and those at v. 5, as far as διαπλεύσαντες, Commentators have been not a little perplexed,—and that chiefly from imperfect comprehension of the nautical term ὑποπλεῖν, though partly from inattention to the situation of the places mentioned. Now in sailing from Sidon to the coast of Lycia, it is probable that, had the weather been fair, they would have taken a course to the south of Cyprus;—not, however, near its shores, except at the S.W. promontory, *Zephyrium*,—and thence would have struck across to Rhodes, or the coast of Caria. Since, however, we are told, the winds were contrary (viz. though varying, yet all more or less adverse), they changed that course, and ὑπεπλεύσ. τὴν K. Now, for the winds to be *contrary*, they must have been N. or N.E., or N.N.E., or such like. And then the best way to evade their force would be, to sail close under the coast of Cyprus, after having cut across to the promontory of Pedalium, so as to reach the bay of *Catium*. That they coasted along *Palestine*, and then made for the *Eastern* promontory of Cyprus (as the best Commentators think), is improbable, because they would thus be brought more into the wind's eye (as the sailors say), and into tempestuous seas. At all events, it is plain that ὑποπλεῖν must mean *to sail under the lee of any high land* (such as Cyprus), so as to get shelter from it. From Zephyrium it is plain they crossed over (διεπλεύσαντο) to Myra in Lycia; a port of great celebrity, and (as appears from a passage of Porphyry cited by Wetstein) the one generally used in passing from Cyprus to Lycia or Caria.

6. πλοῖον.] Here, as often in the Classical writers, the word denotes a ship of *burden* (as opposed to a ship of *war*), such as, it appears, the Alexandrian corn vessels were; and this was probably one (see v. 38). On these vessels, and the corn trade from Egypt to Italy, see Hasæus de navibus Alexandrinis, Crit. Sac., vol. xiii. p. 717, and Bryant's remarks on Euroclydon, in his Analysis of Myth., vol. iii. p. 343—9. Myra is indeed out of the track from Cyprus to Dicæarchia in Italy; but the winds had been contrary, and the ship had made for the Lycian coast for shelter.

7. βραδυπλοοῦντες.] Of this very rare word one example has been adduced from Artemid. iv. 32. I add another from Cosmas Indicopl. 133. in Bekker's Anecd. i. 225.

— μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου.] In order to remove the difficulty involved in προσεῶντος, Markland proposes to read πρόσω ἐῶντος, but unnecessarily; for the common reading may have the very same sense, προς in composition being often used for πρόσω, as in several passages of Sophocles, Euripides, and Diodorus, cited by me in Recens. Synop. The sense is plainly, 'not letting us make any progress.' So Lucian, V. H., p. 657 (cited by Kuinoel) οὐ γὰρ εἴα ὁ ἄνεμος.

— ὑπεπλεύσαμεν τὴν K., &c.] Render, 'we ran under,' (see Note supra v. 4) i. e. 'made for Crete, at Salmone, and coasted along the island.' This they did, as thinking they should get more under the wind.

8. μόλις παραλεγόμενοι] 'doubling it.' The wind might be adverse, and doubling promontories was to the ancients a long and difficult business, usually effected (as we may infer from the term here employed) by *towing*. See my Note on Thucyd. iv. 25, παραπλεῖν ἀπὸ κάλω; to which operation there is an allusion in the Latin *legere*.

— ἦν πόλις Λασαία.] Of this we find no mention in the Classical writers. Hence Commentators either resort to conjectures, or suppose this one of the towns of the *hundred-citied isle* not mentioned by the geographers or other writers. There is little doubt, however, that *Lasos* is meant, which occurs in Pliny's list of the *inland* towns; and Lasæa was, it is plain, such. The difference between the two names is trifling; since πόλις Λασαία means, in fact, the city of Lasos. So Hesych., Λασίων πόλις, ἢ χωρίον, where read Λασαίων. The situation of Fair-Havens is, by the modern term being discovered in *Kalos Limenis*, fixed to a place a little to the N.E. of Cape Leon, the present C. Matala. It was not a regular *port*, but an open roadstead

Ἱκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς 9
τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,
παρῄνει ὁ Παῦλος λέγων αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ 10
ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ * φορτίου καὶ τοῦ
πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν
πλοῦν. Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ 11
ἐπείθετο μᾶλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. Ἀνευ- 12
θέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ
πλείους ἔθεντο βουλὴν ἀναχθῆναι * ἐκεῖθεν, εἴπως δύναιντο
καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρή-
της βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον. Ὑποπνεύσαντος 13
δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες

(so Steph. Byz. calls it by the name καλὴ ἄκτη), though well sheltered from tempestuous winds by the Cape and some islands situated to the west and east of it. Lasæa was probably on the brow of the chain of hills which rise about four miles from the shore.

9. διὰ τὸ τὴν νηστείαν ἤδη παρελ.] The best Commentators are agreed that in τὴν νηστείαν we have a designation of time made after the manner of the Jews, and even Heathens (nay, which is adopted even at the present day), whereby a particular time of the year is denoted by some Festival which falls at that time, as we say *Christmas*, Lady-day, and Michaelmas. The fast here meant was the day of expiation, or 10th of Tisri (answering to our October), and thus corresponding to what we call *Old Michaelmas*. Now, in our own times, the Levantine sailors particularly dread what they call the *Michaelmas flows*. The ancients, it is well known, considered the navigation of the sea, after the beginning of winter, as dangerous. So Joseph. Antiq. xvi. 2. 1, τὸν γὰρ πλοῦν, ἐπιβαίνοντος τοῦ χειμῶνος, οὐκ ἐνόμιζεν ἀσφαλῆ.

10. ὕβρεως.] The word here signifies *injury*, *damage*; as Anthol. iii. 22, 58, θαλάττης ὕβριν. Pind. Pyth. i. 140, ναυσίστονον ὕβριν ἰδών, and Jos. Ant. iii. 6, 4. And so *injuria* in Latin. Grot. observes that ὕβρις respects the *persons*, ζημία the *goods*; comparing Philo: ζημία χρημάτων.

— φορτίου.] This (for the common reading φόρτου) found in many MSS. and the Ed. Princ., was rightly restored by Bengel, Wetstein, Matth., Griesbach, Tittmann, Vater, and Scholz; for (besides the authority of MSS.) it is confirmed by the fact, that while the earlier writers used φόρτος, the later ones used φορτίον.

11. τῷ κυβερνήτῃ καὶ τῷ ναυκλ.] These offices were properly distinct; on the nature and difference of whose duties I have copiously treated in Recens. Synop., adducing a great body of proofs and illustrations from the Classical writers. Suffice it here to say, that the former term denoted the *master*, the latter the *supercargo*. But it was only large merchant ships, like this, that had *both*. The smaller had but *one* person for both offices, who was then called ναύκληρος.

12. ἀνευθέτου] for the Classical ἀνεπιτηδείου, Thucyd. ii. 20. The place was unfit to winter in, as not being a regular port. Πρὸς παραχ., for πρὸς τὸ παραχειμάζειν. The word occurs also in Polybius.

— ἔθεντο βουλὴν] *consilium statuerunt*, or literally (and indeed the phrase occurs in Petronius), *posuerunt*.

— ἐκεῖθεν.] This I have, with Scholz, received from many MSS., and nearly all the Versions and Chrysostom, for the common reading κἀκεῖθεν, which cannot be defended, unless we suppose it to stand for ἐκεῖθεν; which, however, is not allowable. I suspect that the κ came from the ναι preceding, in abbreviation *ναι*.

— εἴπως δύν.] In εἴπως there is an ellipsis of πειρώμενος, as not unfrequently in the purest writers. So Herodot. ix. 14, ἐβουλεύετο, εἴπως τούτους πρῶτον ἕλοι. The idiom is, indeed, as early as the time of Homer. So Il. ψ. 39, αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν— ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, εἰ πεπίθοιεν Πηλείδην. In this case the εἰ should be rendered *whether*.

— εἰς Φοίνικα] 'to Phœnix' (not Phœnice); the present port *Lutro*. From its description (with which I would compare Pausan. v. 25, 2, ἄκραν τετραμμένην ἐπὶ Λιβύης καὶ Νότου,) we may (as Grotius and Schmid. think) infer that the port was formed by two jutting *horns*, which looked to seaward to the S.W. and N.W. respectively.

13. ὑποπνεύσαντος δὲ νότου] 'a gentle south wind having sprung up.' So Virg. Æn. iii. 70, '*lenis* crepitans vocat Auster in altum,' and Eurip. Phœn. 218, Ζεφύρου πνοαῖς ἱππεύσαντος ἐν οὐρανῷ Κάλλιστον κελάδημα.

— τῆς προθέσεως κεκρατηκέναι.] Of the phrase κρατεῖν προθέσεως, 'to thoroughly attain a purpose,' several examples are adduced by Wetstein from Polybius and Galen. Their purpose was to sail safely along the coast of Crete; which they thought they should now effect, since, though the wind that had sprung up was not favourable, yet, being so gentle a breeze, it would not hinder them from maintaining their course.

— ἄραντες.] Here it is usual to supply ἄγκυραν, which word is often *expressed*, as in several passages cited by Wetstein. The term, however, may *also* allude to the raising of the *masts*, which were usually *lowered* on reaching shore. So in Thucyd. vii. 26, ἄρας ἐκ τῆς Αἰγίνης· where the Schol. supplies τὰ ἱστία. Yet, after all, from the expression ἔβαλε κατ' αὐτῆς just

14 ἆσσον παρελέγοντο τὴν Κρήτην. Μετ' οὐ πολὺ δὲ ἔβαλε
κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὁ καλούμενος ‡ Εὐροκλύδων.
15 Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντ-
16 οφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. Νησίον δέ τι
ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περι-

after (on which see Note) it should rather seem that τὴν ναῦν was intended to be supplied; an opinion confirmed by Thucyd. i. 52, τὰς ναῦς ἄραντες ἀπὸ γῆς.

— ἆσσον.] A word used by the best writers, not only poets, but prose-writers; as Herodot. iv. 3, et al. Joseph. Ant. i. 20. 1. xix. 2. 4. Hippocrates, Plutarch, &c. It signifies, not *nearer*, but *very near*, and here answers to our nautical term *in-shore*. Thus the phrase ἆσσον παραλέγεσθαι signifies to *coast along close in-shore*. The mariners were probably proceeding partly by their *oars* (for the wind was only a *side* wind, and of little use), and partly by being *towed*, which was called ῥυμουλκεῖσθαι, and has been copiously illustrated by me on Thucyd. iv. 25.

14. αὐτῆς.] It is not agreed to what this has reference. Some suppose to προθέσεως, others to πρώρας; while others again (including the most eminent Commentators) refer it to Κρήτην. I would take it to mean the *ship itself*, with reference to ναῦν, just before left to be supplied at ἄραντες. This is confirmed, and the force of the expression ἔβαλε illustrated, by Pind. Pyth. xi. 60—62, Ὀρθὰν κέλευθον ἰὼν τὸ πρὶν ἢ Μέ τις ἄνεμος ἔξω πλόου Ἔβαλεν, ὡς ὅτ' ἄκατον εἰναλίαν.

— ἄνεμος τυφωνικὸς] i. e. a wind like the Typhoon: the name then, and to the present day, given to a tempestuous wind prevailing in the Mediterranean, and blowing a sort of *hurricane* in all directions from N.E. to S.E., and perhaps meant in Homer, Odyss. ε. 313, and Virg. Æn. i. 103—12. The word is, I think, wrongly derived by the Etymologists from τύφω, *fumo;* it rather comes from τύφω, cognate with τύπω and τύπτω, and properly signifies *the Striker;* which is confirmed and illustrated by Æschyl. Agam. 637. Blomf., Ναῦς γὰρ πρὸς ἀλλήλαισι Θρήκιαι πνοαὶ Ἤρεικον· αἱ δὲ, κεροτυπούμεναι βίᾳ Χειμῶνι τυφῷ, σὺν ζάλῃ τ' ὀμβροκτύπῳ, Ὤιχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβῳ.

It remains, however, to discuss the yet more difficult term Εὐροκλύδων, which has so perplexed Commentators and Critics, that they have anxiously sought a change of reading, either from MSS. or from the conjectures of the learned. Various objections have been made to the common reading, but of no great weight. To advert to the *chief* objection, the *incongruity of the compound*, it should be remembered that κλύδων may signify not only a *wave*, but a *rough wavy sea* (see the examples in Steph. Thes.), and must have been sometimes used as an *adjective* (which, indeed, I suspect, was its *original form*), as appears from the adjective Ἐρικλύδων, which is used by a later Greek writer cited in Steph. Thes. Of the *conjectures* which have been proposed, the only ones that merit attention are Εὐρυκλύδων and Εὐρακύλων. But for the *former*, propounded by Toup, there is no authority at all. Besides, the compound would be contrary to analogy, since there is no instance of εὐρυ with a *substantive;* and even those with *adjectives* are almost confined to the Poets; and moreover, the sense arising (*wide-wavy*) is too feeble. For the latter (namely Εὐρακύλων, N.N.E. wind) which has been proposed by Grotius, Mill, Le Clerc, Bentley, and Bengel, there is *some*, though very *slender*, authority in MSS. and Versions; while the objections against it are,—1. that it would not be formed analogically, but ought to be Εὐροακύλων. 2. That it would be heterogeneously compounded of *Greek* and *Latin;* and ἀκύλων could not well represent *aquilo*. Besides, the name was doubtless the same that had prevailed for centuries, and was therefore not likely to be otherwise than *Greek throughout*, not Greek and Latin. 3. It would not at all correspond to the accurate descriptions of the τυφὼν, or *Tuffone*, given by ancients and moderns, who agree in representing it, not as a *point-wind*, but as veering about, and blowing in all quarters in succession from N.E. to S.E.,—*East*, however, prevailing. So Hom. Od. ε. 295, Σὺν δ' Εὖρός τε Νότος τ' ἔπεσε, Ζέφυρός τε δυσαὴς, Καὶ Βορέης αἰθρηγενέτης μέγα κῦμα κυλίνδων. Virg. Æn. i. 108, 'Unà Eurusque Notusque ruunt, creberque procellis Africus: et vastos volvunt ad litora fluctus.' Hence it is clear that both external and internal evidence unite in requiring the common reading to be retained; the sense of which may be expressed, 'the wave-stirring Easter,' or literally, '*East-souser;*' which designation is confirmed and illustrated by the numerous passages of the Greek and Latin Classics adduced by me in Recens. Synop.

15. συναρπασθέντος τοῦ πλοίου.] An expression often used of tempestuous winds. So Æschyl. Ag. 610, χεῖμα—ἥρπασε (scil. αὐτὸν). Thucyd. vi. 104, ἁρπασθεὶς ὑπ' ἀνέμου. Ἀντοφθαλμεῖν signifies 'to bear up against the wind;' or, as we say, to *face* it. At ἐπιδόντες may be supplied either πλοῖον, or ἑαυτούς. Of ἐφερόμεθα the sense is, 'we were driven,' or drifted. So Herodot. iii. 10, ἐφέροντο κατὰ κῦμα καὶ ἄνεμον: what is properly true only of the ship, being applied to the crew.

16. ὑποδραμόντες.] Not 'running up to,' but 'running under;' i. e. close in-shore. So Themist., p. 152: τὰ μὲν (*partly*) ὑποδραμοῦσαι, τὰ δὲ περιδραμοῦσαι.

— Κλαύδην.] The name given by Mela and Pliny countenances the reading Καύδην found in some Versions, &c.; but the common reading is confirmed by Hierocl. ap. Ptolem. iii. 7, and Athenæus. Περικρατεῖς γενέσθαι, for περικρατεῖν, 'to become masters of,' 'secure the boat;' which, it seems (whether it had been towed by a rope, or had hung fastened to the ship, or been on deck), had been nearly staved, or washed away by the waves.

κρατεῖς γενέσθαι τῆς σκάφης· ἣν ἄραντες, βοηθείαις 17
ἐχρῶντο ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν
Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.
Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβολὴν ἐποι- 18

17. βοηθ. ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον.] On the sense of the expressions βοηθ. and ὑποζωννύντες Commentators are little agreed. Some by βοηθ. understand the *aid* or *united help* of the mariners and the soldiers, or other passengers. But that would surely suppose the sense to be most imperfectly expressed. Others take it of the *tackling*, as ropes, hooks, chains, &c. by which assistance is rendered to a ship in rough weather. Yet of such a signification of the word no authority has been adduced. By the other term ὑποζωννύντες, both the above classes of Interpreters are agreed, is meant that *under-girding* which, they say, was employed in *ancient* as well as modern times; whereby thick cables were drawn around a rickety ship, to keep the timbers tight together. In proof and illustration of which numerous passages have been adduced, both from the Classical and from modern writers: yet, upon close examination, scarcely any one of these will be found to the purpose. How uncertain is the passage of Horat. Od. i. 14. 6 (*sine funibus* Vix durare carinæ Possint imperiosius Æquor), may be imagined from the fact, that no Commentator, except Baxter, takes it to refer to the undergirding of a ship with ropes. And as to the gloss of Hesychius on the word ζωμεύματα, i. e. σχοινία κατὰ μέσον τὴν ναῦν δεσμευόμενα, that is known to refer to a passage of Aristoph. Eq. 279, and is only the opinion of a *Grammarian* on the sense of the word there used, which has been better explained by the Scholiasts, by Suidas, and even by another gloss of Hesychius himself, to mean ὑποζώματα· ξύλα τῶν νεῶν; an explanation, indeed, far more agreeable to the context and the subject, and which is confirmed by the Scholiast on Thucyd. i. 29, ζεύξαντες (ναῦς), where he speaks of these ξύλα (calling them ζυγώματα) as *stays* necessary to bind together a rickety ship's hull. And to these there seems an allusion in Æschyl. Suppl. 457, Schutz, σκάφος Στρεβλαῖσι ναυτικαῖσιν ὡς προσηγμένον. So also we have in Theogn. Admon. 513, νηός τοι πλευρῇσιν ὑπὸ ζυγὰ θήσομεν, i. e. ὑποθήσομεν ζυγά. In fact, nearly *all* the passages that have been adduced, in proof or illustration of the above *undergirding*, belong rather to that operation alluded to in the passages just cited, which may be called *under*-(meaning inner)-*belting*. To this purpose may be noticed, as quite decisive, a passage of Athen. p. 204, where he says that the gigantic ship of Ptolemy Philopater had twelve ὑποζώματα, each 100 feet long; and in Plutarch, Romul. ch. vii. we read of these ὑποζώματα, as being made of *brass*. In short, from the evidence I have brought forward on the passage of Thucydides ubi supra, there can be no doubt that the ζυγώματα, or ὑποζώματα, were pieces of strong wooden planking, or metallic plating, to serve as *stays* wherewith to bind the inner frame-work of a ship together; which were sometimes, in the case of an exceedingly large ship, put in *at first*, but usually after the ship had been some time in use, and had grown rickety.

As an additional argument for the interpretation above proposed, it may be noticed that, according to the other mode of taking the words, the phrase βοηθείαις ἐχρῶντο, which occupies the most prominent place in the sentence, would be almost useless. At least we should rather have expected ὑπεζώννυντο τὸ πλοῖον, βοηθείαις χρώμενοι. But to advert to the meaning of βοηθείαις, according to either of the two interpretations above detailed, the expression will be little suitable. Its true sense, I have no doubt, is that in which (as Wetstein attests) the word is used in the Greek writers on mechanics, namely, *props*, or *stays*; the ζυγὰ or ζυγώματα above mentioned. Thus we may render, 'they had recourse to the use of stays, underbelting the ship with them.' These had doubtless been provided for an emergency: and there is reason to think that, in the largest class of merchant ships, *carpenters* were regularly employed. This was certainly the case in ships of *war*; for Xenophon, de Republ. Athen. 12, enumerating the various officers on board a trireme, reckons the ναυπηγοί.

— τὴν Σύρτιν.] Meaning the Syrtis *major*, an immense bay on the coast of Africa, occupying the whole of what is now called the Gulf of Sidra; and indeed running far out to seaward: a full account of which is given by Captain Beechey in his description of the north coast of Africa, from Tripoli to Cyrene.

— χαλάσαντες τὸ σκεῦος.] The meaning of this expression τὸ σκεῦος has been somewhat disputed. Certainly it cannot mean, what some suppose, *the anchor*; for the mariners were not in *soundings*; and if they had, they would in that case have let down *two* anchors, as ver. 29. If we consider what other ὅπλον might deserve to be called *the* σκεῦος, we cannot doubt that it is the *mast* which is here meant. A view supported by the Syr. Version, and adopted by Grotius, Heraldus, Bolten, and Kuinoel. Of course, in taking down the mainmast, the yards and sails would have also to be removed. Here χαλᾶν is used, because the masts of the ancients were so formed as to go into a *socket*, and to be raised or lowered at pleasure. Thus there was no occasion to cut it away, as is now done in similar circumstances.

— ἐφέροντο.] Meaning, were 'drifted, hurried forward at the mercy of the waves.' What is properly true only of the ship, being, as often, applied to the crew. So in the second fragment of Alcæus, Mus. Crit. vol. i. 423, ἄμμε δ'— Ναΐ φορήμεθα σὺν μελαινᾷ, χειμῶνι μοχθεῦντες μεγάλῳ κάλων.

18. ἐκβολὴν ἐποιοῦντο] 'heaved overboard [the lading];' for of that the term ἐκβολή, when used without any addition, is always to be understood; since the order of the circumstances (as Grotius justly remarks) is, first that the *lading* should be thrown overboard, as here; then the *tackling*, ver. 19; and lastly, the *provisions*, as ver. 38. From the Classical citations of Wetstein it appears that the thing was by no means unfrequent in ancient navigation. The following passage of Jonas i. 5 (where we have the very phrase

19 οὖντο· καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου
20 ἐῤῥίψαμεν· μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ
πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου,
21 λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς. Πολλῆς
δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ
αὐτῶν εἶπεν· Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ
ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην
22 καὶ τὴν ζημίαν. Καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀπο-
βολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου.
23 Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ ἄγγελος τοῦ Θεοῦ, οὗ
24 εἰμὶ, ᾧ καὶ λατρεύω, λέγων· Μὴ φοβοῦ, Παῦλε, Καίσαρί
σε δεῖ παραστῆναι· καὶ ἰδοὺ, κεχάρισταί σοι ὁ Θεὸς πάν-
25 τας τοὺς πλέοντας μετὰ σοῦ. Διὸ εὐθυμεῖτε, ἄνδρες·
πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ὃν τρόπον
26 λελάληταί μοι. [d] εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. d Infra 28. 1.
27 Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο, διαφερομένων ἡμῶν
ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται
28 προσάγειν τινὰ αὐτοῖς χώραν. Καὶ βολίσαντες εὗρον

here used) may suffice: ἐκβολὴν ἐποιήσαντο τῶν σκευῶν.

19. τὴν σκευήν.] Synonymous with the σκεύη at Jonas i. 5, and signifying all the *armamenta* or furniture of a ship, otherwise called ὅπλα, as cables, yards, sails, rigging, &c. (see Thucyd. vii. 24), including the baggage of the passengers; for σκευὴ sometimes means such.

20. μήτε δὲ ἡλίου—ἡμᾶς.] This non-appearance of the sun and stars was to the ancients at all times perplexing, especially in tempestuous weather, because they had then no means of knowing where they were, and were positively *lost*; see Thucyd. viii. 42. Under such circumstances they were reduced to the utmost straits; not so much from want of practical skill in navigation, as from being destitute of what a great poet finely calls

'The feeling Compass—Navigation's soul.'

— χειμῶνος ἐπικειμένου.] So the Virgilian 'tempestas *incubuit* silvas.' Compare also Ps. lxxxviii. 7.

— λοιπὸν] for τὸ λοιπόν. Περιῃρεῖτο. Render, 'was wholly taken away;' the περι being *intensive*, as in Hebr. x. 10, περιελεῖν ἁμαρτίας, 'to make complete expiation for.'

21. ἀσιτίας.] Render, *inedia*, the not taking food; for which they would, in their present state, have little appetite. This circumstance is one not unfrequently noticed in narratives of shipwrecks.

— κερδῆσαι ὕβριν καὶ ζημίαν.] To explain this seemingly strange expression, it is not necessary, with some, to extend the μὴ to κερδῆσαι, and render κερδ. to suffer. We have only to suppose a sense of the word found in the best writers (see my Note on Thucyd. ii. 44), i. e. 'to suffer;' literally, 'it behoved you to have hearkened to me, and not to have loosed from Crete; and thus you would have been *gainers by* all this injury and this loss;' i. e. you would have avoided it; see ver. 10.

23. ἄγγελος τοῦ Θεοῦ.] Render, 'an angel of the God whom,' &c.

— οὗ εἰμὶ] scil. δοῦλος; as Exod. xxxii. 26, 'Who is the Lord's?' and Levit. xx. 26. So also in Is. xlv. 14, where the LXX. render לך יהיו by καὶ σοὶ ἔσονται δοῦλοι. Λατρεύω properly implies devoted service generally, but in Scripture religious service and worship, whether external or internal.

24. κεχάρισταί σοι—σοῦ.] Χαρίζεσθαί τινα or τινι sometimes signifies 'to grant any one's life for another.' Here, however, it means, 'to spare any one's life on account of another.'

27. τεσσαρεσκ.] Namely, from their having left Fair-havens. Διαφερ. ἡμῶν, 'as we were tossed up and down.' A sense almost confined to the later writers.

— Ἀδρίᾳ.] By this is meant not what is now called the Adriatic gulf, but the Adriatic *sea*; which, as the Commentators have proved, from Ptolemy, Strabo, &c., comprehended what had originally been called the Ἰόνιον πέλαγος, and denoted the sea between Greece, Italy, and Africa; see my Note on Thucydides, i. 24, τὸν Ἰόνιον κόλπον.

— προσάγειν τινὰ αὐτοῖς χώραν.] There is here a *nautical* idiom by *hypallage*, like ἀναφανέντες τὴν Κ. at xxi. 3, in either case originating in the optical illusion, by which, on drawing near to a coast, the land seems to approach to the ship, not the ship to the land. So Ach. Tat. ii. 2. 32, τὴν γῆν ἑωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν ὡς αὐτὴν πλέουσαν. By the same idiom our sailors speak of *nearing* a coast, and *fetching* a port.

28. βολίσαντες] 'having heaved the lead' (βολίδα).

—ὀργυιάς.] This word, derived from ὀρέγεσθαι,

ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολί-
σαντες, εὗρον ὀργυιὰς δεκαπέντε· φοβούμενοί τε μήπως εἰς 29
τραχεῖς τόπους * ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας
τέσσαρας, ηὔχοντο ἡμέραν γενέσθαι. Τῶν δὲ ναυτῶν 30
ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν
σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελ-
λόντων ἀγκύρας ἐκτείνειν, εἶπεν ὁ Παῦλος τῷ ἑκατον- 31
τάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν
τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. Τότε οἱ στρατιῶται 32
ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπε-
σεῖν. Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ 33
Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσσαρεσ-
καιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι δια-
τελεῖτε, μηδὲν προσλαβόμενοι. [e] Διὸ παρακαλῶ ὑμᾶς προσ- 34
λαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς πεσεῖται.
[f] Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ 35
ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. Εὔθυμοι δὲ 36
γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς. [g] ἦμεν 37
δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσιαι ἑβδομήκοντα

e Matt. 10. 30. Luke 12. 7. & 21. 18.

f 1 Sam. 9. 13. John 6. 11. 1 Tim 4. 3.

g Supra 2. 41. & 7. 14. Rom. 13. 1. 1 Pet. 3. 20.

denotes the space that a man may compass by stretching out his arms to the farthest, a *fathom.*

29. τραχεῖς τόπους] 'rocky ground,' or rocky places where breakers are found; see Xen. Anab. iv. 6. 12, and Tab. Ceb. 15.

— ἐκπέσωμεν.] This (for the common reading ἐκπέσωσι) found in many MSS. and Versions, Chrysostom, and all the early Editions except the Erasmian, has been received by Bengel, Griesbach, Matthæi, Tittmann, Vater, and Scholz; ~~and with reason; since~~ internal evidence is strongly in its favour, it being the more difficult reading.

— ἐκ πρύμνης.] However unusual it may now be for anchors to be dropped from the *stern* of a ship, yet the passages adduced by Wetstein and Bp. Pearce show that such was very usual in ancient times (nay, in modern and even recent times the same custom continues in the ships plying between Alexandria and Constantinople); also that *four* anchors were thought necessary on occasions of great peril. So Cæsar, Bell. Civ. i. 25, 'Naves *quaternis ancoris* destinabat, ne fluctibus moverentur.'

— ηὔχοντο ἡμέραν γενέσθαι.] As persons so circumstanced naturally would.

30. ζητούντων φυγεῖν ἐκ τοῦ πλοίου.] This, as we learn from various passages cited by the Commentators, was in ancient times by no means unusual.

— μελλόντων.] Supply αὐτῶν; an ellipsis not unfrequent when the participle is accompanied with an ὡς.

— ἀγκύρας ἐκτείνειν.] This phrase (as Markland observes) means in effect 'to cast anchor,' since it is by Pollux, i. 9, joined with ἀγκύρας βαλέσθαι. He further remarks, that 'the expression means more than ῥίπτειν ἀγκύρας at ver. 29; for in the latter case the sailors had no occasion to leave the vessel; whereas they could not perform the other operation (ἐκτείνειν ἀγκύρας) without going out of the ship by boat.'

31. οὐ δύνασθε] i. e. humanly speaking. For the promise of safety was conditional, and involved the obligation to use the ordinary means for preservation: to neglect which would have been tempting God; see Calvin.

33. προσδοκῶντες.] Namely, that the storm would cease. Ἄσιτοι διατελεῖτε. A popular form of speaking, denoting 'ye have taken little or no food,' no regular meal: μηδὲν προσλ. meaning, by a popular hyperbole, 'little or nothing.' No wonder, since at such periods the regular times of meals are thrown out of their course; consequently the food is snatched up as opportunity offers; and so very little is taken. Not to say that during a storm provisions can scarcely be *cooked.* Thus, in the records of shipwrecks, it is often mentioned that the sailors had scarcely tasted food,—since the state of the ship rendered it impossible to dress any.

34. τροφῆς.] Supply τι.

— τοῦτο γάρ, &c.] 'this will tend to your preservation.' A sense of πρὸς frequent in the best writers, especially Thucydides.

— οὐδενὸς γὰρ ὑμῶν θρὶξ, &c.] A proverbial mode of expression (occurring also at 1 Sam. xiv. 45. 1 Kings i. 52, and Luke xxi. 18), by which it is simply meant that they would be *preserved.* The reading ἀπολεῖται, found in several MSS. and Versions, ought not to have been edited by Griesbach and Scholz; being evidently a marginal scholium derived from Luke xxi. 18.

37. The number 276 may seem large; but the

38 ἔξ. Κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον ἐκβαλ-
39 λόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα
ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατε-
νόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ * δύναιντο,
40 ἐξῶσαι τὸ πλοῖον. Καὶ τὰς ἀγκύρας περιελόντες εἴων εἰς
τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων·
καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ, κατεῖχον εἰς τὸν
41 αἰγιαλόν. [h] Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώ- h 2 Cor. 11. 25.
κειλαν τὴν ναῦν. καὶ ἡ μὲν πρώρα ἐρείσασα ἔμεινεν ἀσά-

Alexandrian vessels were very bulky, and fitted out for carrying a great number of passengers. Thus Josephus, in Vit. C. 3, says the ship in which he sailed, and which was cast away in the Adriatic sea, had 600 persons on board.

38. τὸν σῖτον.] Meaning, either, as some explain, the wheat, or rather, the *provisions*, which would be reserved till the last, the *lading* and *tackling* being before thrown overboard.

39. τὴν γῆν οὐκ ἐπεγ.] A brief mode of expression, denoting 'they took a view of the country; but recognised it not.' Κόλπον—ἔχοντα αἰγιαλόν. As all inlets have *shores*, Schmid. and Kuinoel construe the words thus: κατενόουν αἰγιαλὸν ἔχοντα κόλπον τινὰ, 'they perceived a shore having a certain creek.' This, however, is doing violence to the construction. It is best to retain the natural one, and take αἰγ., with Grotius, Matthæi, and Schleusner, in a *popular* sense, to denote 'a shore *practicable* for landing.' And indeed the passages cited by those Commentators prove that αἰγιαλὸς signifies properly a *sandy* shore (as opposed to a rocky one) and consequently one convenient for landing. Κόλπος is taken in the sense, which Theophylact says is usual in the common dialect, viz. an *inlet*. This is on the N. W. side of the island, and now called La Cala di San Paolo. Ἐξῶσαι τὸ πλοῖον, 'to strand the vessel.' On this sense of ἐξωθεῖν see my Note on Thucyd. ii. 90.

For the common reading δύναιντο, many MSS., some Versions, and all the early Editions, have δυνατὸν, which was received by Wetstein, Bengel, and Scholz.

40. περιελόντες.] This cannot mean, as several Commentators imagine, 'having taken up the anchors;' for that sense would require ἀνελόντες, or ἀνελόμενοι; neither, as they were without boats, could they *weigh* the anchors; but the sense must be (as the best Interpreters, ancient and modern, are agreed) 'removed the anchors;' namely, by cutting the ropes, and leaving them in the sea. So supra v. 20, we have the figurative expression περιῃρεῖτο πᾶσα ἐλπίς. The term often signifies 'to take or cast away,' remove. Εἴων, referred, as it ought to be, to the *anchors*, signifies, 'let them go.'

— ἀνέντες τὰς ζευκτ. τῶν πηδ.] 'having loosened the bands of the rudders.' So Eurip. Hel. 1536, speaks of the rudder as fastened ζεύγλαισι. Some Commentators are not a little perplexed with the circumstance of *two* rudders being spoken of to one ship. But Grotius, Bochart, Elsner, Scheffer, Lips., and Perizon. have proved, that among the ancients large ships of burden had *two rudders*. To the passage cited by them in proof, I have in Recens. Synop. added a passage, yet more apposite than any, from Orpheus in Argonaut. 274: *Καὶ οἱ ἐπ' ἄρτια θῆκαν ἀρηρότα πορσύνοντες, Ἱστόν τ' ἠδ' ὀθόνας· ἐπὶ δ' αὖτ' οἴηκας ἔδησαν, Πρυμνόθεν ἀρτήσαντες, ἐπεσφίγξαντο δ' ἱμᾶσιν.* From which passage it appears probable that the rudders were regularly taken off when the ship was in port, and were laid up in the docks. But the question is, *how* and *where* were they fixed on? Many (as Alberti, Bp. Pearce, and Kuinoel) think that the rudders were one at the stern, and the other at the bow of the ship; while others suppose both to have been at the stern. I know not, however, of the numerous passages cited by the above Commentators, any one that *determines* this point; but that which I have adduced from Orpheus undoubtedly does; namely, ~~as we have seen,~~ that they were both at the stern.

— ἐπάραντες τὸν ἀρτέμονα τῇ πν.] scil. αὔρᾳ, the breeze or wind, as Lucian, Herm. § 25. The term ἀρτέμων, as it rarely occurs, is almost unnoticed by the ancients, and hence its sense is disputed. Luther took it to mean the *mast*; and Erasmus the *sail-yard*; interpretations devoid alike of proof and probability. Bayfius, Junius, Alberti, and Wolf, with more probability, explain it the *large sail of the poop*, answering to our *mizen sail*, and even yet called by the Venetians *artemon*. The best founded opinion, however, seems to be that of Grotius, Voss., Heumel, Wetstein, Michaelis, Rosenmuller, and Kuinoel, who understand by it a small sail near the prow, called by Pollux the *dolon*, which was used to keep the ship steady in a rough sea, and prevent its working too much, when the larger and upper sails were set. So Juvenal, Sat. xii. 68, 'Vestibus extentis, et quod superaverat unum Velo prora suo,' where the Scholiast explains, 'artemone solo vellicaverunt.' This was not unfrequently done. So in the Narration of Campbell's Shipwreck, vol. ii. 206, we read, 'The foresail was let go; and in this way they scudded towards the land.'

— κατεῖχον] scil. τὴν ναῦν; which word is sometimes *expressed*, as Hom. Od. xi. 455. Herodot. vii. 59.

41. περιπεσόντες εἰς τόπον διθάλ.] Διθάλασσος has not here its usual signification, as said of an isthmus which divides seas, but denotes a tongue of land running out into the sea, and consequently washed on two sides by it. The word is applied both to promontories, and to narrow spits of land jutting out into the sea—partly above and partly under water—which guide the currents, and therefore make the place διθά-

λευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.
Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας 42
ἀποκτείνωσι, μή τις ἐκκολυμβήσας * διαφύγῃ. Ὁ δὲ ἑκατόν- 43
ταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς
τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾷν,
ἀποῤῥίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι· καὶ τοὺς λοι- 44
πούς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ
πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

a Supra 27. 26.

b Rom. 1. 14. 1 Cor. 14. 11. Col. 3. 11.

XXVIII. [a] ΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι 1
Μελίτη ἡ νῆσος καλεῖται. [b] Οἱ δὲ βάρβαροι παρεῖχον οὐ 2
τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυράν,
προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα
καὶ διὰ τὸ ψῦχος. Συστρέψαντος δὲ τοῦ Παύλου φρυγά- 3

λασσον, and consequently rough. So Clemens, cited by Wetstein, διθάλασσοι καὶ θηριώδεις τόποι, where, for the manifestly corrupt θηριώδεις, I propose to read τραχώδεις or βραχώδεις, which latter is confirmed by a passage of Dio Chrys. Orat. v., who, speaking of the Syrtes, says they are surrounded by βράχεα καὶ διθάλαττα καὶ ταινίαι.

41. ἐρείσασα] 'having fixed itself.' On this idiom, by which words with an active sense, and generally active *use*, have sometimes a reflexive sense, see Matthiæ, Gr. Gr. p. 521. This idiom is the more to be attended to, since for want of knowing, or at least remembering it, the greatest Critics have occasionally failed. Thus in Æschyl. Agam. 974, νόσος γὰρ γείτων ὁμότοιχος ἐρείδει, the sense (unperceived by all the Editors) must undoubtedly be, 'the disease has fixed itself [with me]:' taken its post, as a fellow-occupier of the same house, or one under the same roof. So Thucyd. ii. 49, κατέβαινεν ἐς τὰ στήθη ὁ πόνος (the malady) καὶ ὁπότε εἰς τὴν καρδίαν (the stomach) στηρίξαι, where see my Note.

— ἔμεινεν ἀσάλευτος.] Pricæus compares Virg. Æn. v. 206, 'Illisaque prora pependit.'

— ἐλύετο] 'was severed,' broken asunder. So *solvitur* in a similar passage of Virg. Æn. x. 363. A circumstance often occurring in shipwrecks, where, from the violence of the surge, the vessel parts asunder, the poop separating from the rest.

42. διαφύγῃ.] This (for the common reading διαφύγοι), found in many of the best MSS., the Edit. Princ., Chrysostom, and Theophylact, has been received by Bengel, Wetstein, Griesbach, Matthæi, Tittman, and Scholz.

44. οὓς μὲν—οὓς δὲ] for τοὺς μὲν—τοὺς δέ. On which idiom see Matthiæ, Gr. Gr.

— ἐπί τινων τῶν ἀπὸ τ. π.] 'some of the things which came out of the ship,' namely, barrels, boxes, &c.

XXVIII. 1. Μελίτη.] It was an old opinion, strenuously supported in the last century by De Rhoer and Ignacio Georgi, that this is not the *African* Melita, but *another*, on the coast of Illyrium. And it has of late been revived, and ably maintained by Bryant, Coleridge, and others. Yet it is, I conceive, untenable, for various reasons, pointed out by Scaliger, Bochart, Cluverius, Cellarius, Wandelin de Melita Pauli, Dr. Walsh in his Travels in Turkey, vol. i. p. 51, sq., and especially by Major Rennell.

2. οἱ δὲ βάρβαροι.] The pride of the Greeks and Romans accounted men of all other nations *barbarians*, just as the Chinese now do. The not being able to speak the languages of those countries involved the charge of *barbarism*; nay, many have supposed that such was the primitive import of the word *barbarian*; see Note on Rom. i. 14. So Mr. Mitchell, on Aristoph. Vesp., is of opinion that the term originally referred only to difference of *language*, but afterwards to difference of manners, and was especially used to express the difference of Asiatic and European manners.' See the Note on 1 Cor. xiv. 11. This notion, however, is quite at variance with the *etymon* of the word, which has been rightly referred to an *Oriental* origin,—being derived, I apprehend, not indeed (as has been supposed) from the Arabic *berber*, to *murmur*, but from the Punic *berber*, a *shepherd*. Now it was originally appropriated to the indigenous and pastoral inhabitants of Africa, who, to their more civilized fellow-men on the other side of the Mediterranean, appeared *rustics* and barbarians. Hence the term βάρβαρος came at length to mean simply a *rustic*, as it may here be best taken.

— οὐ τὴν τυχ. φιλανθ.] 'no common benevolence, or kindness.' An elegant *litotes*.

— ἀνάψαντες πυράν.] Literally, 'having set fire to a pyre [of wood];' a signification found both in the Sept. and the Classical writers. The common rendering, 'lighting a fire,' would require πῦρ.

— προσελάβοντο] 'took us into their protection and care.' Ἐφεστῶτα. Equivalent to ἐπικεῖσθαι supra xxvii. 20. The full sense is, 'which had come on and assailed us.' So Polyb. p. 1053, ὥστε, διὰ τὸν ἐφεστῶτα ζόφον, μηδὲ τοὺς ἐν ποσὶ δύνασθαι βλέπειν.

3. συστρέψαντος] for συλλέξαντος, 'when he had heaped together.' There is something *graphic* in the term. Wetstein compares from Hesych. οἱ γναφεῖς ἀκανθῶν σωρὸν συστρέψαντες. By φρύγανα (which word is from φρύγω and φρύσσω) is meant dry brush-wood, for fuel. So Xenoph. Anab. iv. 3. 11, φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.

νων πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς
4 θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ. Ὡς δὲ εἶδον
οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ,
ἔλεγον πρὸς ἀλλήλους· Πάντως φονεύς ἐστιν ὁ ἄνθρωπος
οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης, ἡ δίκη ζῆν οὐκ
5 εἴασεν. [c] Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπα- c Mark 16. 18. Luke 10. 19.
6 θεν οὐδὲν κακόν. [d] Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμ- d Supra 14. 11.
πρασθαι, ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν
προσδοκώντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν
7 γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. Ἐν δὲ
τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς

— ἐκ τῆς θέρμης] 'præ calorem,' 'urged by the heat.'

— καθῆψε] for καθήψατο, by a common Hellenistic idiom. Some, indeed, have maintained that the expression does not necessarily convey the idea of *biting*; nay, that even καθήπτετο, had it been used, could not have any such meaning. But see my Note in Recens. Synop. Suffice it to say, that as καθάπτεσθαι has been proved to signify *lay fast hold of*, *fasten on*, the term, as used of a serpent, cannot but imply *biting*. As to the argument deduced from the words at ver. 5, ἔπαθεν οὐδὲν κακὸν, it is very inconclusive; and the sense affixed to them, that 'the reptile had not hurt Paul,' is one which, even in a *Classical* writer, the position of the clause and the air of the narrative would utterly exclude. Still less, then, could it be admitted in an *Hellenistic* writer, where the *popular* sense of words is always to be preferred; which would here be, that 'no harm came of it.' Again, that the reptile did really bite the Apostle, is surely confirmed by the expression at ver. 4, κρεμάμενον ἐκ τῆς χειρὸς α. For how, it may be asked, can a serpent hang upon any part of a man's body, except with his *teeth*? Finally, as to the fancy of certain neologians, that the serpent was not venomous, it is quite forbidden by the fact, that the natives standing by felt assured that Paul would not survive the bite; which could only be from their well knowing the serpent to be venomous. Indeed, the term ἔχιδνα is never used of any serpent but the *viper*, which is, I believe, always venomous.

4. τὸ θηρίον.] The word is one used, not of beasts properly so called, but of *serpents*; though it primarily means any *wild* creature; and Galen uses the word *Theriac* to denote medicines to cure the bite of a serpent.

— φονεύς ἐστιν ὁ ἄνθ.] Why they should have fixed upon *murder*, rather than any other crime drawing down Divine vengeance, is not said. Most Commentators, from the time of Elsner downwards, think they concluded it from the viper seizing his *hand*; which, as being the offending member, was, by the *lex talionis*, to be visited with punishment; in like manner as the right hand of parricides used to be cut off. A law this which the Greeks and Romans not only constantly acted on themselves, in apportioning punishment to crime, but on which they also supposed the Deity to act. Yet surely the idea is one too artificial and far-fetched to have been likely to occur to the barbarous people here spoken of. We may rather suppose them simply to have reasoned thus: 'The man will surely die, and no doubt for some *crime worthy* of death; and considering that he has been thus rescued from the jaws of a watery grave, and brought here to suffer death, surely he must have been guilty of the *greatest* of all crimes,—murder.' From the Classical citations of Grotius, Pricæus, and Wetstein, it appears that the ancients held the opinion that Divine justice (here called ἡ δίκη) sometimes delivered criminals out of dangers, in order to reserve them for heavier calamities and severer punishments. Of these the most apposite is a passage of Achill. Tat. l. v. ὦ θάλασσα, πλεοῦσάν με διέσωσας, σώσασα δὲ μᾶλλον ἀπολώλεκας.

Here there is no reason to suppose (with many eminent Commentators) that by ἡ Δίκη is meant the Goddess of Justice, Nemesis. Instead of *Deification*, we have merely a *Rhetorical personification*, as in Hor. Od. i. 35. 17: 'Te semper anteit sæva Necessitas Clavos trabales et cuneos manu Gestans aëna,' where the attribute of justice is personified, as in Soph. Antig. 538, ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ'.

6. πίμπρασθαι, ἢ κατ., &c.] Here are represented the *two kinds* of symptoms, which supervene on the bite of a poisonous serpent, according to the virulence of the poison, and the strength of the body to which it is communicated. The *first* represents the *swelling*, and *inflammation*, in the beginning local, then general, which brings on a burning fever, that quickly destroys the patient. So Lucian, Dips. 4, ὄφις ἐκκαίει—καὶ πίμπρασθαι ποιεῖ. Æl. Anim. iii. 18. The *second* is the effect of the *strongest* poison on the *weakest* body.

— μηδὲν ἄτοπον εἰς αὐτὸν γ.] This phrase is Hellenistic in its character, and corresponds to ἔπαθεν οὐδὲν κακὸν just before. Ἄτοπον is not unfrequent in the best writers in the sense *evil*, especially, as here, *corporeal*; in which sense it is often used in the best writers, especially the *Medical* ones.

— θεόν.] The Commentators are needlessly minute in debating *what* god is meant; for the question is undeterminable; and, after all, the word might be used in that *lower sense*, (to denote a *divine person*) which is occasionally found in the later writers, especially Philostratus.

7. χωρία] *estates*. See Note on Matt. xxvi. 36.

— τῷ πρώτῳ τῆς νήσου.] We may interpret

νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς, τρεῖς ἡμέρας
e James 5. 14, 15. φιλοφρόνως ἐξένισεν. [e] Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου 8
πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν
ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας
αὐτῷ, ἰάσατο αὐτόν. Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ, 9
οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθερα-
πεύοντο· οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγο- 10
μένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.
Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει- 11
μακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις·
καὶ καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς· 12
ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν 13

either, with most Commentators, 'the principal person of the island,' or, with Grotius, Bochart, and other eminent Expositors, 'the governor of the island;' a sense of πρῶτος which they confirm from the collections of ancient Inscriptions, especially one found in Malta, to the memory of one Prudens, a Roman knight, πρῶτος Μελιταίων, καὶ Πάτρων ἄρξας. Yet there (as probably in other passages that have been cited) the expression seems only to signify 'a principal person.' And, indeed, in the present passage the sense commonly assigned, 'the principal person' (meaning, for property and influence), is probably the true one, as being the more simple and natural, and more suited to the manner of Scripture, where rank and station are never adverted to unless the occasion absolutely requires it. This use of πρῶτος in the plural is one by no means unfrequent in the New Test.; see infra v. 17. Mark vi. 21, &c. In the *singular* it is rare. Yet Pricæus cites from Philo, ὁ κώμης πρῶτος, 'the principal person of the village.'

7. ἀναδεξάμενος—ἐξένισεν] 'having taken us to his house, kindly entertained us.' Ἀναδ. is used for ὑποδ. Yet one example of this sense is adduced by Wetstein from Ælian. Ξενίζειν and φιλ. are usual terms on this subject.

8. πυρετοῖς.] The plural is here, as often, used in a singular sense, like *febres* in Latin. This plural form may be supposed to have reference to those *paroxysms* by which fever makes its attacks. And possibly the θέρμαι ἰσχυραὶ of Thucydides ii. 49, may be explained on the same principle. Συνέχεσθαι is a term usually applied to attacks of fever; see Note on Mark i. 30. To this purpose is a passage of Ammianus Marc. i. 26 (cited by Wetstein), '*constricti* rapidis febribus,' where for *rapidis* (which must certainly be corrupt) I would read *rabidis*; as in Aul. Gell. viii. 20, 'ibi febre *rabida* decubueram.'

9. οἱ ἔχοντες ἀσθενείας.] On this expression see Luke xiii. 11. sq.

10. πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς.] Many of the best Commentators are of opinion, that τιμαῖς is here to be taken in a sense frequent in the Classical writers, and not unknown in the Scriptures, to denote *honorary rewards.* So Ecclus. xxxviii. 1, τίμα ἰατρὸν πρὸς τὰς χρείας τιμαῖς αὐτοῦ. 1 Tim. v. 17, οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν: the former of which passages was probably in the mind of St. Luke. The sense seems to be 'honorary presents:' not, however, of money (which Paul probably would refuse), but of necessaries. The words following seem meant to give an *example* of the kind of presents made. Ἐπέθεντο is well explained by Wetstein, 'onerarunt nos, et cumulata ingesserunt,' referring to Ruth iii. 15.

11. παρασήμῳ Διοσκούροις.] The παράσημον, '*insigne*, ensign,' was that from which the ship derived its name. So Plutarch, Sept. Sap. Conv. 18, πυθόμενον τοῦ τε ναυκλήρου τοὔνομα —καὶ τῆς νεὼς τὸ παράσημον. It was a painting or bas-relief, on the prow, of some god or hero, or sometimes *animal*; nay, even *inanimate substance*, as *shield*, &c.; see Ovid Trist. i. 10. 1, and Virg. Æn. v. 115, seqq. The *poop* bore the picture or image, called the *tutela*, of some god, under whose protection the ship was supposed to be placed. Both the *tutela* and the *insigne* were of gold (or rather gilded metal), ivory, or other rich material. So Virg. Æn. x. 171. 'Et aurato fulgebat Apolline puppis.' Aristoph. Ach. 493, παλλαδίων χρυσουμένων. Thus of the ship mentioned in the above cited passage of Ovid, the *numen tutelare* was *Minerva*, placed on the poop; but the *insigne*, ensign, or παράσημον, was a helmet of Minerva painted on the prow; and this gave name to the ship. Yet such was not the invariable custom. Sometimes the *tutela* and the παράσημον were *the same;* as, for instance, whenever the effigies of the Deity himself, to whose protection the ship was committed, supplied the place of an insigne; then the ship was called by the name of that god, who was painted or carved on the prow. Thus the Alexandrian ship in which Paul sailed had the *Dioscuri* for an *insigne* as well as a *tutela;* whence it was inscribed Διοσκούροις.

12. ἐπεμείναμεν ἡμέρας τρεῖς.] No doubt, in a great measure, for commercial purposes.

13. περιελθόντες.] Not 'fetching a compass,' but 'coasting about,' as most Translators render; with reference, I imagine, to the promontories, especially that of Taurus, to be doubled in coasting the Sicilian shore; for, in the former sense, the term would not be justified by geographical truth; unless, indeed, it were to be understood of taking a course, by reason of a westerly wind, very much to the east, and so getting to Rhegium by *tacking.* And from the ἐπιγενομένου νότου

ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιό-
14 λους· οὗ εὑρόντες ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπι-
μεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν.
15 Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς
ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν·
οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.
16 [f] ὍΤΕ δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέ- f Supra 24. 23. & 27. 3.
δωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπε-
τράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρα-
17 τιώτῃ. [g] Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι g Supra 21. 33. & 24. 12.
τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόν- 13, 14. & 25. 8.
των δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοὶ, ἐγὼ
οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις,
δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν
18 Ῥωμαίων· [h] οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ h Supra 22. 24. & 24. 10.
19 τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. [i] Ἀντιλεγόν- & 25. 8. & 26. 31. i Supra 25.
των δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, 11.
20 οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι. [j] Διὰ ταύτην j Supra 23. 6. & 24. 21.
οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνε- & 26. 6, 7, 29. Eph. 6. 20.
κεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περί- 2 Tim. 1. 16.
21 κειμαι. Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα

it is certain that the wind had shifted, and was not the same. But if so, they could not *coast* along Sicily.

— ἐπιγ. νότου] 'the South wind having arisen.' Of this use of ἐπιγ. several examples are given by Wetstein and Munthe. On the idiom in δευτεραῖοι, see Note at John xi. 39. They were now in the regular track of vessels from Alexandria to Rome.

14. παρεκλήθημεν—ἑπτὰ] 'we were entreated to stay seven days.' It is probable that they had arrived there on the day after the Lord's day. Hence they were requested to stay the *next* Lord's day over, to give an opportunity to all the Christians of hearing Paul's preaching. See Note on Gal. i. 18.

15. ἐκεῖθεν—ἀκούσαντες] 'having heard from thence,' viz. from Puteoli, either by letter or by message. No doubt there was a constant communication between the two places.

— εἰς ἀπάντ. ἡμῖν ἄχρις Ἀ.] The distance (51 miles) marks the *profound respect* paid to Paul by the Roman Christians.

— Τριῶν ταβερνῶν.] These are supposed to have been *inns* for the refreshment of travellers passing to and from Rome; but they were probably rather *retail shops* for the sale of all sorts of eatables and drinkables. Thus Zosimus, ii. 10, calls them the Τρία καπηλεῖα; and, indeed, this was the usual sense of *taberna*.

16. παρέδωκε, &c.] It was ordered by law that all persons sent as prisoners to Rome should be delivered to the custody of the *Præfectus Prætorio*, and guarded in the Prætorian camp. Here Luke has expressed himself with extreme brevity, but his meaning seems to be this:—'The Centurion delivered his prisoners to the charge of the Prefect, [by whom] it was permitted to Paul,' &c. Καθ' ἑαυτὸν, i. e. 'apart from the other prisoners,' who were confined in the *carcer castrense*. A great favour this: for even those to whom the *libera custodia*, or φυλακὴ ἄδεσμος, was granted, were yet usually confined in a part of the public prison called the δεσμωτήριον ἐλευθέριον. So in Philostr. V. A. vii. 22, ἐκέλευσε τὸ ἐλευθέριον οἰκεῖν δεσμωτήριον.

— σὺν τῷ φυλ. α. σ.] And, as appears from v. 20, and, according to the invariable custom of persons kept in such sort of durance, chained by the hand to the soldier. Nay, from Joseph. Ant. xviii. 7. 6, we find that even king Agrippa, when in confinement at Rome, was chained to a soldier.

17. τοὺς ὄντας τῶν Ἰουδ. πρώτους.] Meaning, not the Rulers of the synagogue, but, in a general way, 'those who were the principal persons;' by a similar use of the participle as supra v. 17, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, and xiii. 1, ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν, 'in the church that was at Antioch.'

— ποιήσας] 'though I had done;' a somewhat unusual sense of the participle. Ἐναντίον must be *accommodated* in sense to the two clauses to which it belongs,—namely, 'nothing injurious to the Jewish people, or at variance with,' &c.

19. οὐχ ὡς—κατηγορῆσαι.] Literally, 'not as having aught to accuse my own nation of,' i. e. not intending thereby to accuse.

20. ἕνεκεν γάρ.] The γὰρ refers to a clause omitted; q. d. '[And I may justly claim to be free from all offence to my nation, nay, even to be attached to it,] *for*, for the hope of Israel' (i. e. the long-expected Messiah), &c.

περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός
τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονη-
k Supra 24. 5, 14. ρόν. [k] Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν 22
γὰρ τῆς αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ
l Supra 26. 6. ἀντιλέγεται. [l] Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἧκον πρὸς 23
αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος
τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ
Ἰησοῦ, ἀπό τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ
m Supra 17. 4. πρωῒ ἕως ἑσπέρας. [m] Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, 24
οἱ δὲ ἠπίστουν. Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπε- 25
λύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἕν· Ὅτι καλῶς τὸ Πνεῦμα
τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς
n Isa. 6. 9. Ezek. 12. 2. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8. πατέρας ἡμῶν, [n] λέγον· Πορεύθητι πρὸς τὸν λαὸν 26
τοῦτον καὶ * εἰπόν· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ
συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.
Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς 27
ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς
ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπι-
o Supra 13. 46. & 18. 6. Luke 24. 47. στρέψωσι, καὶ ἰάσωμαι αὐτούς. [o] Γνωστὸν οὖν ἔστω 28
ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ· αὐτοὶ
καὶ ἀκούσονται. Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ 29
Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.
ἜΜΕΙΝΕ δὲ [ὁ Παῦλος] διετίαν ὅλην ἐν ἰδίῳ μισθώματι, 30
καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν,
κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ 31
Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παῤῥησίας, ἀκωλύτως.

21, 22. The latter of these two verses shows that the former must, in interpretation, be qualified; and the sense contained in both may be thus expressed: 'We have neither received any letters from Judæa [containing any bad account of thee], nor have any of the brethren come here and related or spoken aught of evil concerning thee. But we wish to hear from thee what thou thinkest, or hast to say, concerning this Sect [viz. in its justification]; for it has come to our knowledge that it is every where evil spoken of.' There is something obscure and indefinite in the wording, which may partly be ascribed to the delicacy of the speakers. They say that they have heard no evil of him, because they did not regard his professing Christianity as involving any thing *πονηρόν*, such rather respecting *actions* than opinions. Ἀξιοῦμεν—φρονεῖς is a delicate way of asking what he has to say in *defence* of Christianity, which they probably understood to be alluded to in the words ἕνεκεν τῆς ἐλπίδος τοῦ Ἰσραήλ.

23. *ταξάμενοι*, &c.] 'having appointed,' or, as the sense rather seems to be, 'having agreed with him for;' on which signification of the word, see my Note on Thucyd. i. 99.

— *ξενίαν*] 'lodging.' The word is rarely used in this sense. Two examples occur, in Philem. 22, and Joseph. Ant. v. 2. 8.

— *πλείονες.*] The Jews resident must have been numerous, since, in his War, ii. 6. 1, Josephus speaks of 8000 of them (heads of families, it should seem) being of the Anti-Herodian party. From Joseph. Antiq. xvii. 12. 1, it appears that the number of Jews was very great at Rome.

26, 27. See Note on Matt. xiii. 14, 15. Compare Soph. Aj. 85, where Minerva says to Ulysses, *ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.*

30. *ἐν ἰδίῳ μισθώματι*] 'in his own hired lodging.' So Philo, *ἐν μισθώματι οἰκεῖν*, and Theophr. Char. 23, *μισθωτὴν οἰκίαν οἰκῶν.* At the words *μετὰ πάσης παῤῥησίας, ἀκωλύτως* Wetstein compares a similar turn in Herodian, viii. 2, 1, *διέβησαν ἀκωλύτως, μηδενὸς ἐμποδὼν γενομένου.* March 30. 1849.

END OF VOL. I.

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